

TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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WHEN IT IS DESIRED to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

ITEMS of religious news from every quarter are always welcome. Denominational news, as all other matter for publication, should be sent promptly.

COMMUNICATIONS for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and a great deal of confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D., EDITOR.

WEDNESDAY, OCT. 22nd 1890.

SPECIAL OFFER.

The INTELLIGENCER will be sent to new subscribers from now till Dec. 31, 1891, for one year's subscription—\$1.50.

This offer is made to induce those not now receiving it to give it a trial.

Will the ministers and all friends of the paper and the cause it represents, give wide publicity to this announcement, and secure as many new names as possible.

The sooner the new names are sent the larger will be the advantage they receive from this offer.

Let us have large lists from every church in the denomination.

—The editor intends (D. V.) being in Dover, W. Co. this (Wednesday) evening. He will spend the time till Monday there and at Moncton. During this trip he desires, amongst other things, to do what he can in getting renewals and new subscribers for the INTELLIGENCER, and to interest the people in, and secure subscriptions for the Seminary.

—“Anger is often evidence of conscious wrong.”

—To insinuate what one dare not say is cowardice.

—It is proposed to start a daily religious paper in London.

—It is stated, on how good authority we cannot say, that the Louisiana Lottery people, now that they are hindered by the denial of the United States mails to them, intend to try to operate their swindling scheme through Canada. They think they can start a paper in this country, and so circulate their advertisements in the United States as well as here. The Parliament of this country may have something to say about the matter, if it is attempted.

He who is right “can afford to wait in calmness and patience for his vindication.”

—Thursday, November 6th, has been appointed Thanksgiving Day by the Governor General's proclamation.

—There are many hundreds of Free Baptists who take no religious paper. They need the INTELLIGENCER. We will send sample copies to any whose addresses are given us. Send us names.

—SEND US THE NEWS. Thanking the brethren who have so well and regularly furnished the INTELLIGENCER with matter for the Denominational News department, we wish to urge all to continue to send us news of the churches and their work. Nothing is looked for more anxiously or read more eagerly. The ministers and churches desire to hear from each other, and all need the cheer and stimulus that are given by facts about the progress of the cause. Send frequently and promptly.

—THEIR BUSINESS. Here is a word about the late Canon Liddon which may well be noted by young ministers, indeed by all ministers: “He made

preaching the business of his life. He spared no pains, intellectual or physical, to do that business well. And there is no business which better deserves or more richly rewards such pains.”

—MARRIAGE IN INDIA. The Calcutta correspondent of the London Times reports that it is understood that the Government of India are now considering the age question in connection with Hindu marriages, and it is not unlikely they will legislate shortly.

Two useful suggestions regarding the remarriage of widows have been made. It appears that, apart from the prejudice against it, there are two difficulties of a practical kind. One is that Hindu priests refuse to perform the religious marriage ceremonies for widows. The remedy suggested is the obvious one of giving them a civil marriage. Another difficulty is the provision of the Hindu Remarriage Act of 1856, which makes the widow's interest in her husband's property cease on her remarriage. It is suggested that, as Hindus have now adopted the practice of making wills, the legal presumption should be that the widow is to keep the property unless her first husband by will declares that she shall lose it on remarriage.

—“DEACON GILES'S DISTILLERY.” Rev. Dr. Cheever, who died a few days ago, in Massachusetts, at an advanced age, was a man of mark in his day. He was a strong temperance man, and dealt heavy blows at the rum traffic. During the early years of his ministry he exposed the evils of the distillery as carried on by one of his leading members, in “Deacon Giles's Distillery.” It caused a great sensation; the foreman of the distillery beat him; the deacon prosecuted him for libel, and he was sent to jail for thirty days. Public opinion had not then reached the point at which it is today. But imprisonment did not turn him from his purposes to make war on the accursed traffic, and through a long ministry he did brave battle in the good cause. He was equally strong in his advocacy of the abolition of slavery. His radical and uncompromising ground on these two great questions cost him a partial separation of brethren in the ministry, but he lived long enough to see the very men who opposed him fall into line with his views. He was a devout christian in whose soul was the strongest abhorrence of human wrongs. Thank God for such men.

—After-Conference Notes.

This week we print several more reports presented to Conference and acted upon, and yet there are others to follow. Some of them have not yet even come into our hands. But they will all appear in good time, we think.

The weather, though not all fine, was very good. On Sunday and one other day there were showers; but there was no serious interference with the attendance at any of the meetings.

The hospitality of the people of Millstream was all that could be desired. The long-time reputation of the community was maintained. They met members and visitors at the station, about three miles from the church; nobody was neglected. Everybody must have carried away pleasant impressions of the christian welcome and entertainment received.

The improvements made in the church building have much improved its appearance. About \$450 were expended on it during the Summer. It is now a very neat and pleasant edifice, in every way worthy the good people whose house of worship it is.

Those at this Conference who were at the session held at Millstream in 1875 could not but notice that death had removed a number of those who fifteen years before were active participants in the worship and work of Conference. Several members of that church, known far beyond their homes as devout christians, deeply interested in the cause of Christ, and proved and valued supporters of the denominational beliefs and work, have within a few years ceased from labour. But they did not live in vain. Their teaching and their devout and faithful lives had effect on their families and the community; and their fervent prayers for the spiritual life and the prosperity of the church have been answered. It is gratifying to note how readily the young men have stepped into the places of the fathers, and how well and faithfully and joyfully they bear the responsibilities and uphold the services of the church.

The devotional meetings of the session were good. The Saturday conference, the Sunday morning prayer meeting, the communion service, and the preaching services were seasons of spiritual comfort and

quickening. “The fathers,” could they have been present, would, we think, have rejoiced that the denomination has not departed from “the old ways”—the doctrines, the personal experience, the spirituality, the simple service—which they so earnestly advocated, for faithfulness to which they endured so much, and which they so worthily exemplified. The reverence in which the fathers are held for their sound teaching and the heroic mould of their christian character, is best shown in the loyalty of their successors to all that has been committed to them.

The business of the session, as always, required the careful attention of the brethren. And they were there with the evident intention of doing whatever was required in the interests of the denomination. Fewer members left before the close of the session than we have known for several years. This is a good sign. It indicates increased interest, and willingness to devote to the work all the time necessary to doing it well. More lay brethren are showing a growing interest in all the questions that engage the attention of Conference. It is particularly pleasing to find so many of the younger men participating in the work. The older brethren welcome their presence and co-operation. The joint labours of the old and young, carried on so harmoniously, presage a prosperous future.

The Sabbath School meeting of this year was, we believe, regarded the best held for some years. The report of the Secretary for S. Schools was fuller than many former ones, and the speeches made by several brethren were to the point, full of suggestion and stimulating. It is evident that our people are becoming alive to the importance of the christian training of the young in the S. School. It is hoped that next year the Secretary will be given information from all the schools, and so be able to present to the Conference a complete statement of this branch of our work.

The Missionary Meeting was particularly good. The speeches were, principally, by the younger brethren. Their remarks showed that they have a grasp of the situation; they understand the needs of the weak churches and the unoccupied fields, and seem ready in labours as well as words to address themselves to the work. The Home Mission Board last year made a judicious use of the money at their disposal, and the fields receiving appropriations profited by them. It is hoped that more money may be at the disposal of the Board this year.

The Foreign Mission Board had to report a deficit. Fortunately it was small—less than \$50. But there should be no deficit in either treasury. The apportionment amongst the Districts, made by a committee composed of a representative from each District, is doubtless, as equitable as it can be; and no District is asked to raise an amount that can be regarded burdensome. If these two branches of our work—Home Missions and Foreign Missions—are brought before and kept before the churches, and contributions regularly and systematically solicited, there need be no lack of funds for either. It was noted by one of the speakers at the Missionary Meeting that more churches had contributed last year than ever before to Home Missions and this fact is most gratifying. It is hoped that the recommendations of Conference will be so well regarded this year that every church in the denomination will be found in the list of contributors to both branches of the great work.

The W. F. Mission Society had, as usual, a very interesting meeting. The report of it appears on the first page. The sisters go very quietly about their work, but they succeed in gathering a good deal of money in the course of a year. While not feeling less interest in the India work, they were this year a good deal concerned about the work at home. After giving consideration to the matter they voted \$300 to be expended by the H. M. Executive in work among needy home churches. This amount, added to what the churches will contribute direct to the H. M. treasury, will put the Executive in a position to do even more than last year.

On the temperance question the Conference takes no equivocal position. For more than forty years it has been declaring its belief and purpose. Its declaration this year is not less clear and strong than those of previous years. Total abstinence, the prohibition of the drink traffic, and consistency of its members with its declared principles are the things which the Conference demands. No one could listen to the discussions of these questions, and note the votes, without feeling that the Conference is well established in this matter, that it

is not disposed to wink at offences of its members, and that it is determined to be true to its convictions and its record.

The informal talk on Baptist Union was not unprofitable, we think. The publication of the proposed Basis will give our people an opportunity to examine at their leisure the platform framed by the Joint Committee, and upon which it was hoped the two denominations might comfortably and honourably stand.

The Union Baptist Seminary received a share of attention. The Conference was glad to have Dr. Hopper, Principal of the institution, present. He stated the condition and needs of the school plainly and fully; and members of Conference followed, urging its claims on the denomination. The members and others present while the matter was under consideration took away with them a better understanding of the Seminary's history, its present standing, the good work it is doing, its needs and claims, than they had before. The subscriptions made in the meeting, while good in themselves, so far as they went, are more important because they indicate a real interest in the educational work of the denomination, an interest which we think is sure to extend as those present talk with their friends at home. If the ministers and others who now have a clear understanding of the situation will interest themselves in the Seminary it need not be a very serious task for the denomination to do its full share towards liquidating the debt on the property.

For the expression of the Conference's confidence in the management of the INTELLIGENCER, and the commendation of it as a good family paper and a helper in denominational work, the editor desires to express his hearty thanks. The kind words of the brethren who spoke so heartily of the paper are very comforting and cheering to us. With their prayers and active cooperation in its behalf we hope to make it more and more a helper in christian life and work, and to have it enter many more homes during this year.

The ordination of five young brethren was a pleasing feature of the session. It is several years since so many received ordination at one time. Besides, Rev. C. B. Lewis, for about nine years an ordained minister in the Baptist denomination, was received into our ministry. He is highly spoken of by the denomination from which he has come, and by those of our people who have knowledge of him and his labours. All these brethren go forth to their chosen work having the confidence and commendation of their brethren, and with many prayers for their success.

The brethren, too, who received Conference license promise to be successful workers; some of them have already done good service. Three of these are now at the Seminary, and we hope others will be able to attend soon. It would seem that the Lord is giving us more ministers than went out from us in the unhappy schism of two years ago. Among all the people there should be grateful acknowledgement of these tokens of His favour.

The outlook is brightening. Let us “thank God and take courage.”

Shall Women Be Admitted?

The Methodist Episcopal church in the United States is just now in the throes of a discussion of the question, “Shall women be declared eligible for election as members of the General Conference?” At the last General Conference of that body an attempt was made to give seats to certain ladies who had been elected delegates from the West. It was then decided that the Rules of the denomination did not recognize the right of women to membership in Conference. It was, however, decided to submit the question to the vote of the whole church. The vote is soon to be taken, and now the denominational papers are warmly discussing the question. Both sides are doing their very best. Those who advocate the admission of women are certainly aggressive, and many of them seem to think there is no other side to the question worthy of serious consideration. The opponents of the change are presenting a strong case, and yet it need not be a surprise if the change be effected. The “Christian Advocate” of New York, the leading official Methodist paper, is strongly opposed to the admission of women, and makes the case from its point of view as strong as it well can be. The W. C. T. Union is believed to be bringing the whole of its influence in the church, which is great to bear in favour of the change. The result of the struggle, for it is that, will be looked for with much interest, and by many with some anxiety.

English Baptist Union.

The question of the union of the Particular and General Baptists in England is exciting a good deal of attention. For a long time they have been getting nearer together, and are practically one, except in organization. Dr. Ball, writing in the *Morning Star*, says:

Formerly the larger body of Baptists were intensely Calvinistic, but open communion, while the General Baptists were decidedly Arminian, but close communion. Each body agreed with the Free Baptists of America on one point and differed from them on their other peculiarity. We hold to both free salvation and free communion, while the larger body of Baptists in England formerly held to limited atonement and compulsory grace, and practised free communion, while the General Baptists preached free salvation and opposed free communion. Both were Free Baptists, each on one cardinal point, and out of harmony with us each on a different point. Which body was nearer like us, no one could tell yet. General and Free Baptists courted fellowship * * * We should now be especially happy over the union of the two bodies on both of the points which characterize us, free salvation and free communion. All Baptists in England, with very few exceptions, are now Free Baptists in doctrine and spirit. We agree with both classes, for the twain have become one, by dropping what we have always antagonized and accepting what we have believed and taught. God be praised for the change wrought and the union attained! God bless the great and noble army of Free Baptists in Great Britain!

A “Service of Reconciliation.”

A London despatch tells that a “service of reconciliation with Almighty God” was held in St. Paul's Cathedral last week. The explanation of this novel and quite peculiar service is this: About a fortnight before a man committed suicide in the Cathedral. Of course every body was sorry that the unfortunate and evidently insane man had shot himself. But it was not the destruction of a life that most agitated the church people; they were chiefly depressed and horrified by the profanation of the Cathedral by such an act. And how to relieve it from the harm done its sacred character was the question of first concern. At last it was determined that some kind of a service must be held to take away the reproach and dishonour, and restore the sacredness of the church edifice. And now, doubtless, the people who have been wont to worship there feel better. We hope so, though we cannot conceive in what the Cathedral is different from what it was either immediately before or after the suicide. It is no wonder the “Independent” regards this reconciliation service as a relic and revival of fetishism. It is nothing less than paganism. It is paganism in its lowest form—the paganism of fetishism and ought to be resisted with indignation by all who believe in the simple Gospel of Jesus Christ. We understand perfectly well that it has history behind it—the history of an imperfect and ignorant church. But before it there is the history of a regenerated, intelligent christian Church; and Christianity ought to resent and attack with all vigor any proposition which looks toward elevating form and ceremony into an essential of christian worship, as if the form and the ceremony made that sacred which was not sacred before so that it became again the vehicle of spiritual influence which was lost by the sin or the insanity of the suicide.”

And it adds, “a church is a place hallowed to the service of God and may be properly hallowed by a service of consecration; but that consecration gives it no more sanctity than was in the intentions of the persons who wished to use it for a sacred purpose. It is sacred when sacredly used. Sanctity is not an appendage which can be put on like a mural tablet or a coat of paint, and which might wear off or be removed by violence. Sanctity is not in the building, but in the people who worship in it. They are pure or holy or penitent, or in sympathy with the Spirit of God. God does not love temples or cathedrals or alters or ordinances, but the people who worship in the temple and engage in the ordinances in his love and fear.”

Ordination Service.

The editor was not able to be at the ordination service at the place of Conference, Millstream, K. Co., on Thursday 9th inst., and at his request, Rev. A. C. Thompson has kindly furnished the following report of it.

At 10.30 a. m. the hour appointed for the service, a good congregation assembled in the Millstream F. C. B. Church, to witness the ordination of brethren F. C. Hartley, A. H. Bonnell, A. M. McIntosh, L. A. Cusman and C. W. Rogers. The order of service was as follows:

Invocation, Rev. T. S. Vanwart; 1st Hymn, Rev. J. N. Barnes; Scripture Lesson, Rev. G. W. Foster; Prayer, Rev. G. F. Currie; 2nd Hymn, Rev. J. T. Parsons; Sermon, Rev. C. T. Phillips. The text was 2 Tim. 2.15. Bro. Phillips spoke of 1st What constitutes a call to the ministry; 2nd It is also a call to make careful preparation; 3rd The object being to be approved by God; and 4th To become a workman that need not be ashamed, having learned rightly to divide the word of truth. He closed with an earnest application. 2nd Hymn, Rev. J. N. Barnes; Presentation of candidates, Rev. G. A. Hartley; Questions, The Moderator, Rev. Joseph Noble; Ordination Prayer, Rev. A. C. Thompson; Hand of Fellowship, The Moderator; Charge, Rev. T. O. De Witt; last Hymn, read by Rev. J. T. Parsons; Benediction, Rev. F. C. Hartley. Rev. C. B. Lewis also received the hand of fellowship, welcoming him into our denomination and to a place in our ordained ministry. Before the benediction was pronounced, the Moderator, on behalf of the General Conference, tendered the hearty thanks of the Conference, as per vote of that body, to the people of Millstream for their generous hospitality in entertaining the delegates and members of the Conference.

Other ministering brethren, besides those named in the service, assisted in the laying on of hands. The last service was the best, spiritually, of any held during the session of Conference. The Lord's presence was realized.

General Religious News.

—Archdeacon Farrar has a son who is a minister of the Gospel and a daughter who is very successful in evangelistic effort.

—Dr. Talmage preaches Sunday mornings in the Brooklyn Academy of Music, and Sunday evenings in the New York Academy of Music.

—About forty missionaries have just sailed for fields of work in Burmah, Assam and India. They go out as appointees of the American Baptist Missionary Union.

—Mr. Tiong Ahok, a prosperous Chinese merchant, and a devout and benevolent Christian, died in the city of Foochow, Aug. 11. He had given \$10,000 to found an Anglo-Chinese College in that city, and this represents but a small portion of his contributions to the promotion of Christianity.

—As the result of recent revival meetings at Cleveland, Tenn., three hundred and fifty converts last Sunday joined the churches of their choice as follows: Methodist Episcopal, 101; Methodist Episcopal, 78; Cumberland Presbyterian, 76; Presbyterian, 41; Baptist, 34; the Disciples of Christ, 20.

—Through missionary operations, the English Baptists have built up a strong Church in Jamaica. The Jamaica Baptist Union, which is now forty years old, has, in this period, nearly doubled the number of its members, having now 33,703. It has 161 churches against forty-six in 1849, while the number of its native ministers has increased from three to twenty-six.

—An international temperance congress was recently held in Christiania, Norway. The president of the congress, the director-general of the Norwegian Corps of Physicians, Dr. Dahl, said in his opening address that, so far as Norway is concerned, the battle was fought on christian principles. Moral reforms, apart from religion, are practically unknown in Norway, and temperance workers have found it necessary to go forward in God's name, asking for his blessing on their labors.

—Leo G. Bennett, United States Indian Agent in the Indian Territory, with jurisdiction over many thousands of Indians, in a recent report gives great credit to the christian missionaries for the moral advancement of the five tribes. His report shows that the Baptist, Methodist and Presbyterians have invested large sums in church property, that the number of churches and schools under their supervision has been greatly increased, and there is a growing interest among the Indians in religious matters.

—Mrs. Ella May Bennett, of Stony Brook, L. I., was ordained, a few days ago, as minister in the Universalist Church. She is well spoken of; and we certainly can have no objection to the ordination of a woman who can be properly described as the New York *Alfred* describes her, and who has such a remarkable husband:

Mrs. Bennett is a woman of rare talent. She has a model home, a husband who encourages her in all her church work, and is the mother of three children.

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