

TERMS, NOTICES, ETC.

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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 sometimes 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, MARCH 9, 1887.

—THE DATE. June 21st has been decided upon as the day for the national celebration of the Queen's Jubilee.

—MONTREAL. Evangelist "Sain" Jones is to visit Montreal. He is announced to speak there on the 13th or 14th inst. Whether his labours will continue beyond the two meetings is not stated.

—A NEW SOCIETY. Some people in England have started a "Speak-no-evil society." Its members, ere they transgress the command which is in its name, are to ask themselves these questions:—"Is it true?" "Is it kind?" "Is it necessary?" The society may do some good. But the end it proposes to accomplish while very proper, is not at all original. We have an impression that a society called the Christian church has had embodied in its code the same obligation.

Specialists in the form of societies is apt to become a little ludicrous on the one hand, and a trifle offensive from priggishness on the other. Is there not equally good reason for forming a society of early risers, or of punctual people, or of those who pay their bills weekly? We take leave to doubt whether the Decalogue would be more rigidly observed as a whole, if the world were split up into rival sections, each devoting itself to the particular upholding of individual commandments.

—EDUCATIONAL MEETINGS. A delegation, consisting of Revs. Dr. Hopper, G. A. Hartley, J. A. Gordon and W. J. Stewart and Wm. Vaughan, Esq., held two meetings in the interest of the Union Baptist Education Society last week. They were in Woodstock on Wednesday evening and in Fredericton on Thursday. The editor of the INTELLIGENCER was to have been with them in Woodstock, but his duties called him home. They had a good meeting in the Free Baptist church.

The meeting in this city was held in the Baptist Church. Addresses were delivered by all the gentlemen named, except Mr. Vaughan. The affairs of the society were clearly stated, the necessity of the Seminary to the denominations was ably set forth, and the active sympathy of the people solicited. A good impression was made. Similar meetings are to be held in other places. They will do good. The people need information about the Seminary, and, receiving it, will, we trust, be ready to co-operate in this most important work.

—NOT POSSIBLE. Archdeacon Farrar, in a recent paper in the Homeletic Magazine, expresses the opinion that the reunion of Christendom is not possible, since unity of opinion on all points never has existed in the Church, and never can, except as a unity of torpor, of compulsion, of indifference, and of death. But though there cannot be uniformity of opinion, he thinks there ought to be unity of action, unity of love, because all denominations of Christians have common duties and common perils. He suggests that there might be co-operation in all social intercourse, in all common work—the work of the Church Militant, of the Church Pastoral, of the Church Beneficent, of the Church Evangelistic. There might be co-operation in all, fraternal sympathy

always, banishing all pride, all jealousy, speaking the truth in love, endeavouring to keep the unity of the bond of peace. This plea for unity is very well, and is worthy a broad man like Archdeacon Farrar. But he cannot be blind to the fact that his own church is the stumbling-block in the way of such christian unity as he so eloquently pleads for. So long as that Church retains the notions concerning itself which it now holds and so offensively exhibits, so long as it regards, intercourse with those whom it calls "dissenters" as "a great scandal," and "detrimental to the progress of true religion," so long the idea of co-operation is a fond but baseless dream.

—A NEEDED REPRESSION. English society has been deeply disgusted by the details of criminal proceedings as published in the daily press. One outcome of it is a movement, participated in by leading men in England, to bring about a reformation in the conduct, in this respect, of the press. A circular has been issued which says, among other things, "We respectfully suggest to all those who have control of the daily press the desirability of some combined action by which they may minimize, if they cannot wholly suppress, the details of the divorce cases and criminal trials. We are aware that the fear of publicity is one of the most powerful deterrents to the commission of crime, nor have we the least desire to shelter the misdeeds of offenders because of any position in society which they may occupy. But we have a strong conviction that the necessary publicity could be secured without the divulgence of details of a demoralizing character, and we have reason to fear that the full record of incidents in these cases ministers to diseased appetite, and produces unwholesome effects on many minds. We desire further to call attention to the inevitable evils which must result from thus familiarizing with vice the minds of tens of thousands of young persons of both sexes from whom in these days it is impossible to keep the daily newspapers. We are sure that a combined effort to keep the pages of the newspapers as free as possible from the stain of such impurities would be conducive to the public good.

Every lover of decency will hope that the reform may be effected.

THE BASIS.

Our readers have, doubtless, been looking with some interest and, perhaps, anxiety for the proposed Basis of Union between the Baptists and Free Baptists. Its appearance has been delayed longer than was intended, but only by the difficulty of getting the Committee together as early and often as was desirable, the members all being very busy men with many other duties demanding their constant attention.

It is, probably, well to preface its publication with a statement of the steps leading to the preparation of the Basis. For some years there has been a feeling, more or less general, in the two denominations that their union is desirable if it can be effected on terms satisfactory and honourable to both. The more intimately acquainted they have become the more pronounced has been the feeling that union is not only desirable but ought to be feasible. In 1883 the denominations united in educational work, and the Union Baptist Seminary has been in existence since that time. The Education Society is now erecting new Seminary buildings at St. Martins, and expects, when they are completed, to greatly enlarge its work. In this good enterprise the denominations are equally concerned, and for its success are, we trust, disposed to pray and pay.

In 1884 a delegation of brethren representing the Baptist Convention of the Maritime Provinces attended the Free Baptist Conference with a view to the possible union of the denominations in Foreign Mission work. At that time it was intimated that Free Baptists would not be averse to considering the question of larger union.

At the Conference of 1885 another delegation from the Baptist Convention visited us; and the conference reciprocating their fraternal action, appointed a delegation to attend the next session of the Convention, instructing them to say to our Baptist brethren that, if the Convention thought it desirable, the Conference was prepared to appoint its part of a joint committee to canvass the question of union, and, if possible, suggest a general basis of union of the bodies. Such joint Committee was appointed by the Baptist Convention in August last and the Free Baptist Conference in October. The Committee met in October, canvassed the whole question very carefully, and were able to agree on a basis. The question then arose as to whether there should be any publication of the result of their de-

liberations. The committee felt that, strictly, they should first report to their respective bodies. But they knew that there was a very general anxiety to know what they had done. They concluded, therefore, to call a general meeting of leading men of both denominations, lay before them what they had done, and ask to be advised as to the publication of the basis. The meeting approved the work of the Committee, and voted that it be published in the denominational press. And in accordance with that vote it is now given to the public.

Very wisely, we think, and much to the relief of the editors of the denominational papers, the meeting expressed the wish that no discussion of the basis be permitted in the papers. There may be no disposition to discuss it, and we hope there will be none, but it will be an altogether unprecedented thing if there is not some one somewhere who would like to write about it, either commending or condemning, or both. Such brethren, if there are any, will have to reserve their comments till the general meeting of the respective bodies.

The committee has nothing more to do now. They will report the Basis to the Convention and Conference at their next sessions. What those bodies will do with it, no one can tell. They may approve or they may reject it. If they approve it, steps will then have to be taken to put it before the churches of the two denominations and ascertain their will in the matter. The churches will have to finally determine what is to be done.

We commend the Basis to the careful and prayerful consideration of all who are interested in the denominations. In their examination of it, we trust they will be under the influence of a true Christian spirit, and be concerned chiefly for what will most promote Christ's kingdom. What we have said frequently when treating the question, we now repeat—it is our earnest prayer that God's will may be known and done, whether it be the union of the bodies or their continued separate existence. And so let all pray. The following is the Basis:

Doctrinal Statement.

THE SCRIPTURES.—The holy scriptures of the Old and New Testaments have their authority from God alone, and are given to us by divine inspiration. They are a perfect, supreme, infallible and sufficient standard of faith and practice.

GOD.—There is one true and living God; He is an infinite spirit, self-existent, omnipresent, omniscient, omnipotent, good, wise, just and merciful; He is the creator, preserver and sovereign of the universe; He is inexhaustibly glorious in Holiness, and worthy of all honour, confidence and love. In the Godhead there are three persons in one—The Father, the Son and the Holy Ghost, who are equal in every divine perfection, and who execute distinct but harmonious offices in the great work of redemption.

CHRIST.—Jesus Christ, the Son of God, is one with the Father. He has all Divine perfections. He is the Redeemer and Saviour of men.

THE HOLY SPIRIT.—The Holy Spirit is a Divine person. He is one with the Father and the Son in the perfections of deity.

ATONEMENT.—The perfect life, vicarious death and resurrection of Jesus Christ, have removed the obstacles in the way of the Holy Spirit's regenerating power and of the father's forgiving grace being extended to the sinner, and constitute for every believing soul an all prevailing plea and sufficient ground for righteousness before God.

REGENERATION.—In regeneration a new life principle is begotten in the soul of man by the Holy Spirit, through the word of truth producing a disposition to joyful obedience to Christ and to Holy conduct in life.

JUSTIFICATION.—Justification is an act of God wherein he accepts as righteous the sinner, to whom is imputed the perfect righteousness of Christ, on the condition of faith alone.

STATE AND FALL OF MAN.—Man was created sinless. By his own disobedience he fell into sin. Through his fall into sin, an evil nature was transmitted to the whole race, revealing itself in actual transgression, and bringing all under the reign of condemnation and death.

REPENTANCE.—In repentance, the sinner having seen his sin, being moved by the energy of the Holy Ghost, is led to grieve for and hate it as an offence against God, and apprehending the grace of our Lord Jesus Christ he lovingly returns to God to walk in the way of his commandments.

FAITH.—Faith is a conviction of the intellect that God will perform all that he has promised, and an implicit trust of the heart in Christ as a personal Saviour. It includes a hearty concurrence of the will and affections with

the whole plan of Salvation as revealed in the Gospel, and is a condition of justification and of cleansing from the pollution of sin, and of all subsequent Gospel blessings.

SANCTIFICATION.—The scriptures teach that sanctification is the process by which, according to the will of God, Christians are made partakers of his Holiness; that it has its beginning in regeneration, and that it is carried on in the hearts of believers by the presence and power of the Holy Spirit, in the continual use of the appointed means—the word of God, self-examination, self-denial, watchfulness and prayer.

PERSEVERANCE.—We believe that persevering attachment to Christ is the grand work which distinguishes real Christians from superficial professors. If any who have been born of God altogether lose the grace received at regeneration, there is for them no renewal unto eternal life.

This does not mean, however, that the regenerate may not become backsliders.

DEATH.—At death our bodies return to dust, our souls to God who gave them. The righteous being then perfected in happiness are received to dwell with God, waiting the full redemption of their bodies. The wicked are cast into Hades reserved unto the judgment of the great day.

RESURRECTION.—There will be a general resurrection of the bodies of the just and of the unjust; the righteous in the likeness of Christ but the wicked to shame and everlasting contempt.

GENERAL JUDGMENT.—There will be a judgment of quick and dead, of the just and of the unjust on principles of righteousness, by our Lord Jesus Christ at His second coming. The wicked will be condemned to eternal punishment, and the righteous received into the fullness of eternal life and joy.

THE CHRISTIAN SABBATH.—We believe that the first day of the week is the Lord's day or Christian Sabbath and is to be kept sacred to religious purposes by abstaining from all secular labour and sinful recreations, by the devout observance of all the means of Grace, both private and public, and by preparation for that rest that remaineth for the people of God.

CHURCH POLITY.—Article I. The voluntary principle underlies the whole church polity of the New Testament. Each church is independent but the churches are interdependent. All the power the more general bodies have over the individual churches is to advise and to enforce advice with the strongest moral motives. In case a church or the churches composing a less general body depart from the belief and practice of the denomination, it shall be the right of the more general body to withdraw fellowship.

Article II. Each church as occasion may require shall have the right to appeal to the more general body for the help of their advice and moral influence, or to call a council from other churches. If a church torn by dissensions and heresy decline to seek assistance of this kind, it is the right of the more general body to send a delegation to assist the church as far as this may be possible.

Article III. Any church should be very careful in granting a license, to preach. Every license, to be valid, must be signed by the pastor and clerk of the church granting it, and countersigned by at least two neighboring pastors after an examination of the candidate's qualifications.

Article IV. When a church desires the ordination of a brother, a council from as many of the nearest churches as will secure the attendance of at least five ordained pastors with a suitable number of laymen, may be called, or the more general body be requested to attend to the matter.

THE WEEK.

The earthquake in Italy and France was much more destructive than even at first appeared. Towns and villages, hundreds of them, have been greatly injured, and some of them well-nigh destroyed. The loss of life, too, is very great. It is estimated that 2000 or more have been killed. Slight shocks continue to be felt, though the worst is past.

War rumours continue. France is, apparently, less active in what have been regarded as were preparations, since the German elections. The Emperor of Germany in opening the Reichstag, gives assurances that policy is one of peace.

The United States Retaliation Bill has been passed at last, and the President has given his assent to it. It is believed that he is not very well pleased to have had put upon him the responsibility which he will entail. The Gloucester, Mass. fisherman had a jubilee over the passage of the bill, and among other ways of expressing

their good feelings they burned Sir John A. Macdonald in effigy. Canada's way of protecting the fisheries has evidently pinched the Gloucester men. It is a case of Protection protecting. Canada does not feel particularly uneasy about the threatened retaliation.

OUR INDIA LETTER.

DEAR INTELLIGENCER.—At the close of the Yearly meetings, Monday the 19th, we left Midnapore for this place. We came in two covered waggons—"palkee garries", Mr. and Mrs. Boyer in one, Mrs. Smith and I in the other. We were only a small part of the burden the fourteen bearers had to convey. Inside and outside the garries were laden with bedding, baskets, boxes, lanterns, kerosine oil, food, dishes, in fact every necessary for "house keeping" on our journey of three days and nights. Although once familiar with all the arrangements for travel in India, I laughed heartily when I saw one live chicken tied to the top of the garrie. Did I say we started? Rather we waited, waited as we always must in India, for some last article to be put on the overloaded garrie. This time it was a supply of pure water for drinking. The bottles were put in, and then we were off. One mile from Mr. George's house we crossed the Cossye river and the sands on the opposite side. One look at the scenery and we saw it all; every tank, tree, bridge, and mud house was familiar. Had we not wearied of their monotony on many previous journeys. Now it was more like a pleasure trip; I had no planning for journey as so often before; Mrs. Smith took all the care and trouble of hiring and paying the bearers, so I leaned back and began to read the memoir of "Mary Margaretta Campbell" missionary to the Laos. As I read of her long and wearisome journey of more than two months from Bangkok to Chiang Mai, I felt yet, more and more that ours was indeed a pleasure trip. About noon we arrived at Bannapur, the end of the first nine mile stage. We stopped at the bungalow or house provided for travellers; Baskets were opened and our appetites did justice to the contents, and then we were ready for another start. This stage Mrs. Smith and I had a yoke of oxen to draw one garrie, while Mr. and Mrs. Boyer had Santal bearers. At Narninghne, the next stopping place, ten miles distant, we got Hindoo bearers and went on to Ranersari where we stayed all night. Every bungalow has two rooms, two bedrooms, two chairs, a table and a chokidar, i. e. a watch-man, who lives near, to open the house and attend to the wants of travellers. One of the first services rendered was to gather up the white ants which swarmed on the floors and everywhere, flying into our food and buzzing around the lamp.

Our bedding was brought in, mosquito nettings hung, and we were soon soundly asleep despite the buzzing of the myriads of ants. The next morning we left Ranersari for Dantoon seven miles distant, and stopped there for dinner and fresh bearers. The Mission bungalow at Dantoon is fast falling into decay. One room has been reserved for missionary travellers; the other three rooms are rented for a native court. We looked in vain for one native christian; only Hindoos and Mohammedans were to be found. To all appearances Dantoon bungalow has ceased to be a mission house. In the afternoon we left for Jellapore which we reached just at sunset. Everything there has a deserted look, but the house is in thorough repair, and the front garden is a mass of roses. Every room in the house and every nook in the compound is filled with halloved memories. We thought of the sainted one with whom we had spent many happy hours, and then of the patience and care of one through whose instrumentality we had been brought back from the gates of death, and felt a fascination almost to stay and spend the rest of my days. But the terrible malaria still hangs over the place, and we are compelled to press on. Early the next morning we left Jellapore, crossing the Soobornareka river; the change in the bed of this river is said to be the cause of the malaria in this district. Stopped at Bustah bungalow about 2 P. M., to rest and get dinner, then on to Balasore, arriving about 9 P. M. Thus ended the journey of about seventy six miles from Midnapore. On the verandah we found our trunks and boxes, which had come direct by boat from Calcutta. Mrs. Smith has kindly given us a home here in the loveliest spot in the Mission field. To the west of the bungalow rise the lesser, Nilghirri hills. Just imagine how happy we are to be in sight of mountains, when we had expected the dull monotony of endless plain. The sun has just gone down, leaving the sky a

beautiful reddish golden hue, throwing the deep blue of the mountains out in bold relief. Do you wonder that Mr. and Mrs. Boyer were eager to get the organ unboxed and play and sing a doxology in which we all united. We are so glad we are here, and trust our Father may use us in winning souls for Him. When we get settled we hope to write more regularly. We are in the midst of the confusion of packing cases; besides we feel as if we ought to move on, and can scarcely realize that we are to stay after more than three months of pilgrimage.

JESSIE B. HOOPER.

Balasore, India, Jan. 22nd 1887.

OUR PHILADELPHIA LETTER.

There is upon the statute book of this city a local option liquor law, which applies to six of the principal wards. In the last municipal election a vote was taken which speaks most discouragingly of the temperance sentiment of the voters of those wards. The vote stood more than three for licence to one against. But it is unfair to conclude that this is a fair representation of the general sentiment of the people on this great question. The rummies rallied all their forces, and the temperance people made no effort, as they are for entire prohibition and will be satisfied with nothing else, and are making strenuous efforts to have the prohibitory amendment introduced into the constitution of the state of Pennsylvania. But the liquor dealers association and Brewers' League, seeing that prohibitory measures were being discussed before the state Legislature, thought to make a point of argument in their favour by rolling up an overwhelming majority in the local option election, and they now claim that the recent election is a true showing of the wish of the people in regard to the existence of the liquor traffic. The fact that this law has been in existence since 1872, and has not been voted on all these years, shows that the temperance people regarded it as of no service to them. The non-licensing of the saloons in certain wards of a city intermixed with wards granting licence, could effect nothing as to the prevention of intemperance, as all a man would need to do would be to go beyond the limits of the ward in which no licence was granted and get all the liquor he wished. Indeed the temperance people have had an unfavourable experience of local option. Previous to the year 1872 there was a State local option law, but it was a dead letter, owing to the apathy and indifference of the temperance people, and in that year it was repealed, and now there is an agitation for a prohibitory constitutional amendment for the Commonwealth. From what I have seen and heard of the temperance opinion, I believe it would be exceedingly difficult to carry out or enforce such a law, but if it were put into the constitution it could not be repealed, and after a few years a sufficiently strong temperance sentiment might be developed to fairly enforce it. But as it is now, from all the information I have obtained, and from my own personal observation, rum is dictator and ballot box controller. One thing that very much astonished me on election day, was, that most of the polling booths were held in saloons.

The monster evil, intemperance, has a most horrible record in this magnificent city. It has stolen away the homes from many families and turned the helpless inmates out into the pelted storms of penury and want, roofless, comfortless and hopeless. It has produced, and is producing daily, the highest crimes and gravest misdemeanors against the peace of society and the prosperity of this Commonwealth; it is ruthlessly blighting the budding prospects of many of the talented and wealthy sons of Philadelphia; it is vandalizing and rendering impotent the massive strength of much of our middle life; it is irreverent by dishonouring much of our venerable old age; it is sacrilegiously profaning and prostituting the sacred mission and benign influence of our intimate friendships; it is invading our peace, our public and private safety, with the stealth of the assassin, and with the cool-bloodedness of the outlaw; it scorns the precepts of high heaven, opposes the authority of God and antagonizes His blessed purposes to save mankind with the malignity of a fiend. How true the scripture statement concerning strong drink, "For at the last it biteth like a serpent and stingeth like an adder." Every day we meet men, women and children who show unmistakable evidence of the serpent's tooth-marks. It is no uncommon thing to read a sign in great large letters, "Pure liquors for family use." God pity the family that patronizes such a cesspool of degradation and misery.

There are many earnest temperance men and women here, but they are fighting at fearful odds; the public