

TERMS, NOTICES, ETC.

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

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our 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 sometimes confusion and mistakes.

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

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR.

WEDNESDAY, MARCH 16, 1887.

THANKS.

An Offer.—A Request.

We feel constrained to write a few lines expressing our thanks to the great number of subscribers who have so readily responded to our call for advance payments. They have done us good. We hope to more easily give them the best paper possible because of their thoughtful co-operation.

Renewals are still coming; and we hope our friends who have not yet paid will hasten to do so. There is nothing they can do which would be more gratifying to us.

We have, also, to express our hearty thanks to the many who have shown a practical interest in the increased circulation of the paper. Every week for three months or more we have received new names, until they have run up to hundreds. They have come from all parts of the Provinces, and have been sent, not only by ministers, but by men and women, many of whom we have never seen, but who, having read the INTELLIGENCER themselves, think others will be benefited by reading it. We are more thankful to them all than we can well tell. But that it would make too long a list we would publish their names. The commendations of the paper and the testimonies concerning the help it has given, are exceedingly gratifying, and encourage us to yet more earnest effort to make it a minister of good. May God bless all those who have helped to put it into a larger number of families, and may He make it an increasing blessing to all who read it.

There are yet many hundreds of homes which we would like it to enter.

We think if it once had a place in them, they would be loath to part with it. To enable our friends to place it in such homes we have concluded to make a special offer as follows:

We will send the paper to new subscribers from now (or the date of receiving the subscription) till Dec. 31st next for \$1.00.

This offer gives over nine months for one dollar. Our only object in making it is the hope of inducing many to give it a trial for that time.

And now, may we make a request of all the friends of the paper? We venture to do so. It is that each one will endeavour to send at least one new name on this offer. Many may, and we think, will send several each; but we would like to get at least an average of one from each. Will the ministers make a special effort now? They might give a day or two to talking INTELLIGENCER among their people. Do so, if possible.

And will every one who thinks the paper does good, do something to increase its power now?

Begin the work at once. The sooner the names are sent, the more papers the subscribers will get free.

From the interest that has been manifested this year, we confidently expect this offer to produce large results. To the work, friends.

—OF BAPTISM. Rev. Dr. Boardman, commenting on the expression "Buried with him by baptism" etc., puts the truth strongly thus:—"Buried implies death. The Christian life is a

resurrection estate. Emerson is as important a part of baptism as immersion. The Egyptians were immersed; the Israelites were immersed. Baptism symbolizes both Good Friday and Easter Sunday."

—LESS TONGUE. Quakers, says our New York namesake, may be out of the way in their extreme quiet, but not always so far as some suppose. We might err more in our unchecked verbosity than they do in their extreme modesty. Religion needs a tongue, but don't make it all tongue. Some prayer-meetings are carried on as though it was assumed that every man's religion should all be in his mouth."

—THE BASIS. By an unfortunate oversight, three clauses were omitted from the Basis of Union as published last week. We have, therefore, republished on the first page this week the Doctrinal Statement of the Basis, with the missing clauses supplied. The articles on Church Polity are as published last week, and we have not republished them.

—YOUR CHURCH. Every Christian needs a church home. We incline to believe that no one will remain long a Christian who has not such a home, if he is where one can be had. Certainly, no Christian can thrive and do the best service who remains out of the church. And yet there are some people, who claim to be very superior Christians, who keep themselves aloof from church connections. They disparage churches, and seem to think it a virtue to do so, and some who have connection with churches, failing to control them according to their notions, are continually seeking to belittle them, and think they have accomplished a meritorious work if they weaken the attachment of members to the churches of their choice. Such people are doing the Devil's work, perhaps not wittingly, but effectually, notwithstanding.

Every Christian should be loyal to his church, and so show his loyalty to Christ who is his head.

—CHRISTIANITY IN JAPAN. There is probably some truth in the statement that Christianity is favoured by the Government and officials of Japan partly as an element of order rather than as a religion. There is told a somewhat amusing story of a Japanese colonel marching seventy-five rascally stable-boys every Sunday and Wednesday to a missionary for him to preach to them and see if he could not reform them. It is Protestant Christianity which is mainly favoured by the leading men, and that as an offset against the Greek and Roman Churches, which they distrust. The Protestants, with ever closer co-operation, are quietly evangelizing, educating, and organizing the people, and it is more than probable that it will be from Japan that Asia will be evangelized.

—INSTALLATION. Rev. Wm Downey has accepted the pastorate of the church which he went to visit in Philadelphia, with the understanding, however, that he may withdraw before the expiration of the year if he feels that he ought to do so. He has been having a good measure of success in the work, and there have been several conversions. He has baptized a number. The following account of his installation as pastor is from the Philadelphia Ledger: Rev. William Downey was installed as Pastor of the First Independent Church, corner of Seventh and Dickinson streets, last evening, to succeed the Rev. J. Vannote, deceased. Rev. Joseph Taylor, a Missionary of the Christian Church, presided, and the sermon was preached by Rev. Waldo Messaros. Rev. Dr. D. M. Graham gave the charge to Mr. Downey, Rev. William Hall gave the charge to the church, and the installation prayer was delivered by Rev. A. B. Chamberlain. The new Pastor pronounced the benediction. This church is rapidly becoming very efficient and prosperous. Seven more candidates were baptized last Sabbath.

We are glad to see that our old friend Dr. Graham is still actively interested in Christian work. It must have afforded him a good deal of satisfaction to participate in the installation of Bro. Downey whom he knew in his frequent visits to the New Brunswick Free Baptist Conference.

BEECHER.

Henry Ward Beecher is dead. The newspapers report profound mourning in Brooklyn, where he has lived and preached for forty years; and in the country at large, and even beyond it, there is the feeling that a great man has passed away. The good of his life is remembered—and there was much of it—and there is sorrow that he is no more among the living. The despatches from England, which country he visited only last year, tell of the touching references made to his death in the pulpit and press there.

Beecher was a unique character. Intellectually he had no superior in versatility, freshness and force. Son of a remarkable man, he was one of a family all of whom were distinguished; he was in many respects the superior of them all. His career was remarkable from the very beginning of his ministry as pastor of a small church in the West, and through good report and evil he maintained a foremost place in the thought and regard of his countrymen. The brave and influential part he took in the struggle for the abolition of slavery, and in the defence of the union in the days of its trial, will never be forgotten. He seemed always ready and eager to speak and labour in behalf of the oppressed and imperiled. Great as was his intellectual power, his heart power was fully equal to it; he was fairly running over with sympathy for all men, especially for those for whom few or none seem to care, or if caring, were not brave enough to espouse their cause. This abundant, overflowing, and often unrestrained sympathy, was probably responsible for much that was loose and objectionable in his theology. He was not, by any means, especially in late years, a safe man to follow as a teacher in spiritual things. He seemed unsettled in his views, and often uttered views, in an impulsive way, which were taken advantage of by the enemies of religion.

The cloud that came upon his life a few years ago was doubtless a sore trial to him. Few men, however, could have borne it so bravely as he, and without becoming soured. To us there always seemed something heroic in the manner in which he carried himself through all the terrible fire to which he was subjected. He never fully recovered from the doubt that was thrown upon his character, though he evidently lived down much of the suspicion then awakened. The loyalty of his church, those who knew him and his manner of his life best, was a tribute of which any man might well feel proud; it did much to help him retain his place in the estimation of the public at large. We may repeat here the opinion we held and expressed at the time, that we did not believe him guilty of the crime charged against him; and we think his career since has gone far to confirm his innocence.

Not unmindful of his errors, his eccentricities, and even his theological unsoundness, we are ready to put on record our admiration of him as a great man, with a heart as great and warm and eager to be helpful, as his intellectual ability was wonderful and his utterance entertaining and thought-provoking. He was, in many respects, the most striking figure in the life of his country in his time; and his like may not soon be seen again. The good he did will live long, even forever; and we could hope that the mistakes he made, and they were not a few, might soon be forgotten, and their harmful effects be few and not far-reaching.

THE WEEK.

Business circles received a very severe shock last week by the suspension of the Maritime Bank, the head office of which is in St. John. At first the report, which was very quickly circulated, could scarcely be credited. There had been no intimation that the Bank was in difficulties, and the general impression had been that it was doing a careful, safe and profitable business. The official statement of its affairs made only a few weeks ago was regarded as very satisfactory. There has not, at the time of this writing, been a statement made showing the causes of the disaster. The reticence of the directors may be necessary, for they may scarcely know themselves how the trouble has come upon them. They ought to know, however; and if they do not they are blame-worthy in the extreme. A full statement should be made at the earliest hour. So long as conjecture is permitted to run riot there will be a panic that will do much more injury than if all were known, even if the facts should show the Bank's affairs to be in the worst possible condition. Immediately on the announcement of the suspension, several large business houses were mentioned as being involved, in most cases, as it appears, without reason. The stockholders, of whom there are several in this city, will, of course, be losers, but to what extent they cannot know for some time. The bills of the Bank will first be redeemed, and the announcement has been made that the available assets are more than sufficient to do this. It is to be hoped that when a full statement is made, the failure may prove to be less serious than it now appears to be. But even at the best it has caused, and will continue to cause great anxiety, and inconvenience, and in many cases, perhaps, much embarrassment. Of the branches of the Bank, in this city and Woodstock, it is said that their business

has been very prudently and profitably conducted, and that they are not responsible for any losses whatever. The whole trouble has been caused by the bad management of the head office in St. John, a bad management that, in view of former experiences, seems wholly inexcusable.

The Stanley expedition for the relief of Emin Bey is getting along encouragingly. They reached Cape Town on the 10th and proceeded at once to the Congo, which Stanley expected to reach on the 16th, some days earlier than he had at first calculated. So far there has been no sickness among the men, and they are all in good spirits.

There is said to be a strong feeling in Newfoundland because of the disallowance by the British Government of the bait bill. Indignation meetings have been held. It is always safe, however, to make large allowance for reports of Newfoundland affairs, for it has often turned out that things there are not nearly so bad as at first reported; for some reason greatly exaggerated statements are frequently sent from there.

Referring to the Retaliatory Bill, the New York Journal of Commerce says the impression prevails in diplomatic circles in Washington that Mr. Phelps, United States minister to England, was really, but unintentionally, acting in the interest of Great Britain when he wrote the letter to Secretary Bayard, to the effect that England was not then willing to agree to any negotiations that might appear hostile to Canada, and would prefer that the United States should inaugurate a policy of retaliation toward Canada, so that England could have an excuse for interference. The indications now are, it is said, that the only effect of the enforcement by the President of the Retaliatory law would be that Canada would probably respond in a like manner with the approval of England. It is not at all probable that the President will be in a hurry to use the power put in his hands by the Bill.

The elections in Canada that have taken place during the week have resulted in favour of the Government. Algoma, Ont. returned Dawson by a small majority. In British Columbia, Victoria elected the old members, Baker and Shakespeare. The elections yet to be held are in the North West Territories (four seats) 15th inst., Caribou B. C., 17th inst., Vancouver, B. C., 22nd inst., and Gaspe, Quebec 16th inst.

The Emperor of Germany has reached his ninetieth year. While he is in very good health for one of his years, his condition is such that he may die any day.

The Irish question continues to give the Government no little difficulty. It is said that the supporters of the Government are far from being agreed as to what is best to be done. On the other hand Gladstone has assured his party of his intention to lead them in opposition to any coercion measures of the Government.

On Friday another earthquake shock was felt at Mentone, the most severe since the 23rd ult. At Monte Carlo there was a panic among the gamblers.

The more that is known of the Maritime Banks affairs, the more it is believed that the wreck is complete.

JOURNALISTIC.—The Baptist Flag, St. Louis, Mo., is out in new dress, and on a finer quality of paper. It is full of vigour.

BRIBERY AND CORRUPTION.

The practice of bribery and corruption, which so extensively prevails, especially in connection with a general election, is a greater evil than many are aware of, it seems to me; otherwise I cannot see how they can resort to it as they do, especially those who profess to be governed by the principles of righteousness.

In regard to those who allow themselves to be bribed there are many who are too ready to say, like Judas, "What will you give me." Though perhaps there are not many who would go as far as he did in sacrificing principle for avarice; probably some would not consider that they were doing this at all. But there are also many who, like Pilate, are induced by a bribe to vote contrary to their conscience. In respect to those who do this, and are not sorry for it afterward, I fear they are worse than either Judas or Pilate.

Both classes do what they ought to be ashamed of as men, whether they profess to be Christians or not. They are unworthy men, who put themselves in the market, saying "what will you give me for my vote?" I fear they are very unpatrician too, not regarding the privilege of the franchise as they ought to regard it, namely, as a sacred

trust to be used by them for the good of the country, rather than for their own direct benefit. Perhaps in regard to some of these men, what they receive for their vote can hardly be called a bribe, strictly speaking. They are waiting to be approached with the offer of money, being poor men it may be, and not caring particularly who is elected; therefore the man or the party that offers them the most is most likely to get their vote. No doubt some who want their votes do not approve of this way of getting them, but they feel constrained to adopt it in order to keep their opponents from getting them by such means and as a help to what they believe to be in the interest of the country. I question the policy of this method, to say nothing of it as a "doing evil that good might come," which we have no right to do under any circumstances. The practice of paying for votes tends to lead men more and more to regard the privilege of the franchise as something which they may exercise simply for their own direct benefit, forgetting that in doing that, they might do what would not be a benefit to the country, but an injury rather, and therefore an injury to themselves whatever immediate profit that might be which they receive for their vote. Hence it would be better to observe the law of the land, with reference to this evil practice of buying votes, even when it might not be an act of bribery strictly speaking. Observe the law, and so keep your own hands clear, then you will be in a position to meet the violators of the law with the penalties of the same, as you cannot well do if you violate it yourself. And it will have a wholesome, rather than a demoralizing effect, as cannot be the case where both parties virtually agree to consider the law a dead letter. It is high time that men were taught that it does not pay to make merchandise of their votes. It is high time too that those who tempt men with the offer of money, or its equivalent, and especially those who, in doing that seek to induce them to vote contrary to their conscience, which would be a disgrace to their manhood to do—were taught that it does not pay to do that, and I wish that both bribers and bribed could see their act as a sin against God, as well as a violation of human law. The taking of a bribe is very strongly condemned in the word of God. In the 1st book of Sam. (8th chap. 3rd verse) it is said of the sons of Samuel that when their father made them judges over Israel "they walked not in his ways, but turned aside after lucre, and prevented judgment." One characteristic of Samuel as described in the 12th chap. is that he never took a bribe. In Isa. 33:15 we find that the man who "walked righteously and speaketh uprightly," is one who "shaketh his hands from holding of bribes." In Amos 5:12 it is written, "for I know how manifold are your transgressions and how mighty are your sins" (rev. ver.), and among those mighty sins taking a bribe is mentioned. From such a sin and from such sinners, David prayed to be kept, "Gather not my soul with sinners nor my life with men of blood, in whose hands is mischief and their right hand is full of bribes," Ps. 26:9, 10. Well, if it be such a sin to take a bribe, can it be any less a sin to offer it? Nay, it is a greater sin, judging from the curse pronounced in the word of God on those who cause others to sin. See, for example, what a curse was pronounced upon the serpent in the garden of Eden, and that before a curse was pronounced upon Eve as having yielded to temptation. While men may evade human law in regard to the giving and taking of bribes, and yet escape its penalty, let them know that in doing this they sin against God, and that they cannot do this with impunity. If they repent not, His judgment will some day overtake them for this and all their other sins. Let us never forget that "the throne is established by righteousness," not by unrighteousness, whether that unrighteousness be in the way of bribery or fraud. Anything gained by the use of unrighteous means of any kind, will in the end prove more a loss than a gain, more a curse than a blessing. Those who try to succeed by the use of unrighteous means act most unwisely as well as wickedly. They are building on a rotten foundation, and the consequence will be manifest in their destruction sooner or later, as sure as effect follows cause, yea as sure as God is a God of judgment, and has declared in his word that "though hand join in hand the wicked shall not be unpunished" (Prov. 11:21), and that, "He that getteth riches, but not by right, shall leave them in the midst of his dogs and at his end shall be a fool" (Jer. 18:11); and so the words of the Psalmist, "I have seen the wicked in great power and spreading himself like a green bay tree, yet he passed away, and lo, he was not; yea I sought him

but he could not be found." (Ps. 39:36).

Therefore as has been well said by another, "How despicable in God's sight is power which has been obtained wrongfully, and how men should fear to climb up to power on a ladder the rounds of which are every one rotten with fraud and corruption; worm-eaten with deception and villainy, for before they shall have reached the top, down it will come with them, and they shall never rise again." Ah, there is no safe ladder for men to climb up by except that ladder "whose top reacheth into heaven," which is Christ and his righteousness, not the miserable ladder of our unrighteousness. There is no sure foundation to build upon save that which God has laid in Zion.

"Other foundation can no man lay than that is laid which is Jesus Christ" (1 Cor. 3:11). "The stone which the builders refused is become the head stone of the corner." (Ps. 118:22).

Foolish builders they were who despised and rejected this foundation. Foolish builders they are who do it now. None can stand before God, but those who take their stand upon this foundation and become like Christ in character through faith in him, where by they will seek "always to do the right, and only the right no matter at what sacrifice."

JOS. BARKER.

OUR INDIA LETTER.

DEAR INTELLIGENCER:—The Yearly Meeting being over, we left very early on Monday morning Jan. 19th for Balasore. Mrs. B. and myself being under obligations to Bro. Coldren for the loan of a garry. Balasore is about seventy five miles south of Midnapore in the district of Orissa. The way is along the great pilgrim road which leads to the temple of Jug-gernaut at Pooree. The coolies, for our garry was drawn by eight men, set out with us at a vigorous rate and by evening we were at Bannigsari 27 miles distant. The next day we went 20 miles to Jellasure, and at the end of the third had completed our journey.

The scenes along the way were new and, of course, very interesting to us. The native huts consist of four mud walls—often of only three, the front being open—divided from side to side by a mud partition, and thatched with straw. These are quite comfortable, but, except those of the native Christians, are quite dirty. In cleansing their houses and their dishes too, the want of soap is supplied by cowdung. This latter commodity is almost the "sine qua non" of life among the natives here. It is gathered in baskets by the women, and carried on their heads. Besides being used for cleansing, large quantities are burned for fuel. It is mixed with water and trodden to a mortar, then made into cakes and plastered against the walls of their huts to dry. It is believed to possess such wonderful purifying properties that the priests sometimes prescribe it for penitents who come to them for absolution.

In appearance many of the men can scarcely be distinguished from the women. Some wear their hair long or done up in a queue behind. Some wear a small tuft at the top consecrated to the gods, or shave the head entirely. Many of them wear earrings and beads. The more religious wear dashes of red or yellow paint across the forehead or nose. The women wear ponderous bracelets and anklets, with rings in their ears and noses, their fingers and toes, likewise, being adorned with ornaments.

On both sides of the road to Balasore there are extensive rice fields. These look very like our outfields except that they are divided into plots of about a rod each by small embankments or dykes to hold the water after the rains. A good portion of these fields is held by the solitary ants, whose houses are everywhere to be seen from two to three rods apart and from four to eight feet high.

We met oxen by the hundred going to market, each with two sacks of grain across his back. We saw at every village, an Oriental threshing floor with the oxen treading out the corn. Under the Vanyars at the roadside sat pilgrims cooking their rice in the most primitive fashion. Near by were crowds of vultures and jackals devouring the flesh of an ox or, perhaps, of a pilgrim who had fallen by the wayside. Troops of monkeys were to be seen running across the road or climbing about in the trees. Now and then we came in sight of a camel or an elephant, the property of some rajah.

About eight miles from Balasore I stopped and shot an alligator in a tank from which the villagers were accustomed to draw water. The natives were delighted and said, "Tomorrow he will float on the surface and we will get him."

Both sides of this road are strewn for miles with the skulls and bones of faithful devotees who have fallen by