

TERMS, NOTICES, &c

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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 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, business matters and those for insertion should be written separately. Overance 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, MAY 4th, 1892.

—It is said that Dr. Vaughan who is to succeed Cardinal Manning as Archbishop of Westminster is a thorough-going temperance reformer. If such be the case he ought to be a power in the cause.

—Do you send your children to dancing school? Some professing Christians do. Do they sometimes think of this—"Train up a child in the way he should go, and when he is old he will not depart from it."

—The License commissioners of North Carolina, are evidently sensible men. They have taken the position that "no man who proposes to engage in the retail sale of liquor for beverage purposes is a man of good moral character," and they have therefore refused to grant license to any applicant. There can be no clearer evidence of low moral sense that a purpose to sell rum.

—THE MOVEMENT against Sunday opening of the Chicago exhibition is said to be gaining strength—slowly, perhaps, but surely. Congress is coming to see that a great host of people—the best in the land—are in deep earnest about the matter. If the agitation is kept up persistently and wisely, the good object sought will be accomplished.

—ONE PHASE of an editor's experience is stated by the "Journal and Messenger" thus: "There is nothing so dangerous to an editor as to tell a contributor why his or her article is not accepted and published. We have tried to do it sometimes, but always with an assurance that the writer is offended with us. Probably more enemies to a paper are made in that way than in any other. It may be safely set down that a considerable proportion of those who have no use for the paper—who took it once, but do not take it now—have at some time sent something that could not be published in justice to themselves, to the paper, or to those affected by it; or as is frequently the case, with justice to its subscribers."

—THE IRON CHAINS of caste are being removed from India. This is an inevitable result of the irresistible onward march of the Christian religion—a religion of equality. Dr. Pentecost says: I have seen this sight since I came to India: The son of a sweep (the lowest and most despised caste), educated and passed his M. A. degree, presiding over a collegiate institution in which the sons of highest caste Brahmins are sitting at his feet as pupils. When it is remembered that a few years ago for the shadow of a sweeper to fall across the pathway of a Brahmin was to defile him, this example (one of the many that I could relate) will give you some idea of what the Lord is doing in this land. Here are the mighty victories of the Lord being won.

—IT IS STATED that after an address by Mr. W. T. Stead at Stratford-on-Avon the following resolution was passed: That it is urgently desirable that a united conference of representatives of all the Churches should be held before the dissolution of Parliament to consider what steps should be taken to prevent the election of men judicially known to be guilty of adultery and perjury to make laws for a Christian people.

This is well. It is a step in the right

direction. What sort of legislating can a people get out of such men? None that will profit much, one would think. A legislator who has left his decency and veracity at the door ought most assuredly be sent out to seek them again.

—HOW MANY LIVES beginning with promise, how many minds in which there was the spark of genius, the germs of noble thought, are ruined year by year by the drink traffic no one can tell. Statistics are wanting. But we meet the wrecks on every side. Here is an instance.

A man who obviously gave a false name when called up for sentence was found unconscious with drink, covered with mud, and taken to the station house in a hand-cart by two policemen. After he had left the cell the keeper found the following epigraph on the whitewashed wall written with a trembling hand:

In this cell was confined a man who spent his time in idleness, corruption, and vice—a warning to himself and all mankind. Born a gentleman, he will probably die a rowdy.

This is an epitome of many a life.

—DR. PARKHURST, in his utterances concerning his methods, and the hostile criticism of them, speaks with a strong, sturdy vigour and with the courage of true manliness. He shows in a clear, common sense way his reason why his cause was just and right. This is what he says:

"Now, I am not going to enter into any defense of the methods which I adopted in order to secure my evidence. I will only take the liberty of saying that those methods were adopted after a prolonged balancing of the pros and contras, and in face of every criticism that has been passed, or that may be passed. I desire to stand up in the presence of this community and say that it was the only method by which I could have cut to the quick of this whole corrupt business. It was the only method by which I could earn the power to say, 'I know.' I have waded through quantities of filth in order to win that knowledge, and to win the vantage power that came with it; and I would wade through it all again before I would surrender that vantage power, even though so dearly earned.

"If the police fear me and hate me to-day—I do not say that they do, but if they do—it is because they are aware that I know whereof I affirm, and because they are assured that neither their threats nor their plots nor any kind of blackguarding will shake me from the hold which my personal knowledge of the iniquity which they practically, not to say actually, protect, has secured to me.

"It has been claimed that work of so dirty a character I ought to have hired some one to do for me. I loathe the suggestion and I loathe the craven spirit that prompts it. If it was vicious in me to visit those places myself, it would have been equally vicious, with an added element of damnable cowardice, to get some one to do it for me. No such system of ethics as that has either the moral vigor or the intellectual acumen to bore into the heart of existing corruption."

We like the vigor, sense and courage of such an utterance as that.

—REV. DR. CUYLER, sending the article from his pen which appears in another column, is kind enough to say these good words of the INTELLIGENCER:

"Among all the many religious papers which reach my table I enjoy reading your vigorous and thoroughly orthodox paper. In these days of mucilaginous theology it is good to encounter preachers and editors and seminary professors who stand for the good, old-fashioned faith like adamant. May God bless you in your holy work!" Words of commendation from such a source are gratifying and encouraging.

Mission Needs.

The Treasurers of the Mission Boards have directed attention in recent issues to the meagreness of contributions to the funds.

It should never be necessary to urge Christians to provide the money necessary to carry on any branch of the church's work. But, unhappily, it is quite often necessary. The appeal of the treasurers just now is because of a present pressing need.

The simple statement that money is required for the work should be enough. Without a day's delay the people whose work it is, and who are responsible for its proper support, ought to forward their contributions to the treasurers.

Do not let the work in either the home or foreign field, suffer for lack of means, brethren. Do not let the workers, who are doing and enduring so much as our active representatives, get the feeling that they are not without our thoughts, and are without our sympathies and prayers. If we think, if our sympathies are enlisted in the work, and our prayers are to God for its success, we will not forget the practical part of the service to which we are called—the prompt and generous support of the work.

The Home Mission Board has engaged to pay much more than has yet come to hand. And the Foreign Mission treasury is several hundred dollars short. The deficiencies need to be made up now. If the matter receives attention in each church the lack will be supplied in two or three weeks. Let it be done, brethren.

Alexander McKenzie

The late Hon. Alex. McKenzie was a Baptist, a church member, and an officer in the church. The following testimony to his Christian character is given by Rev. Dr. DeWart, editor of the *Christian Guardian*, the leading Methodist paper of Canada. Dr. DeWart says:—

Having known Mr. McKenzie more intimately than any of our public men, we may say, altogether apart from his political views, he impressed us as a true man and a sincere Christian patriot. At one time, while he was Premier, in company with the late Dr. Ryerson, the writer spent several days at his house. In the close intercourse of that visit we were impressed with his genial humor—the broad range of his reading in literature and history—the unpretending simplicity of character which he preserved in the high office which he filled—the intensity of his purpose to do what was right—and the truly Christian spirit in which he regarded the work of life. The cares of State did not prevent him faithfully observing family worship, he himself in turn devoutly leading our devotions.

The judgments he expressed of men from whom he differed widely were always tempered with charity. He was no time serving politician. When he was convinced that a course was right, he never sacrificed his convictions to current expediency. Many, indeed, have thought that greater flexibility, and a more facile adjustment of his policy to circumstances, would have given him a longer lease of political power. That may be so. And yet, those who knew him best, and are most loyal in their friendship, would like to be able to think of him as he really was—a man of the people, who by untiring industry, and unswerving fidelity to his convictions of right, rose to the highest position in his country; and, amid all the changes and reverses of social and political fortune, "wore the white flower of a blameless life."

The Century of Missions.

The nineteenth century is the century of missions. Greater has been the success of the Gospel in this century than in any previous hundred years. The number of inhabitants upon the globe is about 1,435,000,000, and each new generation of the modern world consists of 30,000,000 children. In each new generation about one-fifth become nominal Christians, and a large proportion Christian in word, heart and life. Christianity claims 432,000,000 adherents of the world's population, of which the Roman Catholic Church has 208,000,000; the Greek Church, 83,000,000; the Protestant Church, 123,000,000, and about one hundred Christian sects have 8,000,000. There are 8,000,000 Jews, 120,000,000 Mohammedans and 875,000,000 non-monotheistic or heathen souls. Thus we have over one thousand millions of souls which are not Christian. There are 3,064 languages and dialects known, and about 1,100 different religions. Not a single tribe or race of people is known which does not possess a religion of some kind. During the first thousand years of the Christian era there were produced twenty versions of the Bible, and within the nineteenth century more than one hundred versions of the Bible have been translated into the languages spoken in the world. At the time of the Reformation the Anglo-Saxon race the custodian of Protestantism, numbered 7,000,000 but now the English tongue is spoken by more than 100,000,000 souls.

The Prohibition Commission.

The papers quite generally have made mention of the fact that the Royal Commission on the Liquor Traffic has had its first meeting and organized for its work. There is evidently, and very properly, a good deal of interest in the matter; and there is an anxiety—on all sides, perhaps, but especially amongst those who feel strongly that something should be done to effectually check and entirely prevent the waste and destruction caused by the drink traffic, that the commission may succeed in getting together all the facts bearing on the question.

A Fredericton correspondent of the *St. John Sun*, who has evidently been interviewing some citizens, writes quite fully of the views held as to the character of the investigations which should be made by the Convention.

We reproduce the article, as very well expressing the INTELLIGENCER'S views on the subject. It says:

The formal organization of the royal commission on the liquor traffic of Canada has given rise to a good deal of speculation here as to what system of investigation the commission should adopt, what lines they will pursue and what facts endeavor to present to the country in their report. Fredericton has always occupied an advanced position on the temperance question, and naturally many of her citizens hold their own opinions as to what the duty of the royal commission should be. All concede that the commission should bring out all the facts—the full truth both pro and con—on this great politico-economic question. Their work has as much to do with the discovery of the facts showing the value of the liquor traffic to Canada as it has to do with ascertaining what, if any, would be the benefit resulting from strict prohibition. During the last few days your correspondent has endeavored to get the views of a number of leading citizens as to the work that should be undertaken by the commission and the lines of investigation which should be followed in order to bring the full facts before them and assist them in coming to correct conclusions. Almost every man has his own idea (that is, if he has any idea at all, and some have none) upon this question. The views on both sides of the question—those who favor license, and advocates of prohibition—may be briefly summarized as follows:

In the first place, it is apparently agreed by all that the commission should get all the facts relating to the liquor traffic in Canada. This would include the quantity and kinds of liquor manufactured in, imported into and exported from the dominion; the capital invested in lands, buildings and machinery for the manufacture and sale of liquors; wages paid to all classes employed in this work; duties paid to the dominion, and the value of licenses to the provinces and municipalities, with every other part that would tend to show the value of the traffic financially to the country. A full investigation into the facts suggested above, it is claimed ought to show one side of the question fairly well. Some think this would include the whole duty of the commission, while others who have given the prohibition side of the question considerable thought, hold the opinion that this is but half of what is required of the commission. After ascertaining the financial value of the liquor traffic to Canada, it is claimed, that the contra side of the account should be just as thoroughly investigated. What does the traffic cost the country? In answer to the question as to how this can be done, it was pointed out that the commission should ascertain the consumption of liquors in the country, and their value in cash, and the percentage of the people who drink. In pursuing this line of investigation the physical effects of the drink habit and upon the intellect and morals, should be noted, and some as to the investigation should be as far as possible determine the effect of the drinking habits of the fathers upon the children, not only physically and mentally, but as to their opportunities and prospects in life. Then there are other facts, perhaps more easily to be obtained, which include statistics showing the proportion of the paupers, of the insane, and of the criminals, attributable to the drink habit. Having ascertained these facts, the cost to the country for the maintenance of these people in almshouses, asylums, orphanages, hospitals and prisons would not be a difficult problem. Another item, which it is claimed should be charged to the liquor traffic, is the loss of time by wage earners caused by their drinking propensities. The temperance people also claim that the commission should investigate the workings of the Canada Temperance act, and determine what the causes are which have led up to its repeal in certain cases, and why its enforcement is so difficult, and this would naturally lead to an investigation of the working and effect of high license laws, and whether the license system really lessens the sale and consumption of liquors or not, with a comparison of the effects of high license and prohibition. The growth of the temperance and prohibition sentiment should, it is alleged, be noticed, and the facts concerning the working of prohibitory laws, where tried, brought out. The voice of the church on this great moral question also ought to be ascertained, in fact, no line of investigation ought to be admitted that will tend to show the character and effect of the liquor traffic, its cost in cash and otherwise to the country, and the results of attempts to deal with it, either by restriction or prohibitory legislation.

One prominent citizen said to your correspondent, that whatever their views on the question, the people of the country are expecting the commission to make a report that will be thorough in every respect. To do this he believed the commission were themselves anxious. They would, he assumed, not only consult blue books, statistics, records, etc., but secure expert testimony on many phases of the subject. If they made an exhaustive investigation into facts obtainable in Canada and the United States their report would be what was looked for—a text book, of facts up to date. The element of expense, he hoped, would not deter from the most searching and patient examination. Not the government alone, but the people of Canada by a large majority of their representatives in parliament had ordered this work to be done, and the country expected it to be thoroughly done.

That the commission has before it a work of large proportions and of vast importance must be clear to everybody who has given the subject any thought. It is well, we think, to add that the commission may be helped much in its work if every one who has facts which throw light on the subject will supply them voluntarily.

It is a matter in which everybody is concerned, no matter what his views. And we have no doubt that every help to a complete, clear and impartial setting forth of facts, and so to definite and righteous conclusions will be gladly received.

Souls Lost In Sight Of Harbor.

BY REV. THEODORE L. CUYLER, D. D.

Many a splendid ship has gone to wreck on the Jersey coast within a few miles of Sandy Hook lighthouse. An hour or two more might have brought them inside the protecting harbor, but in their case, to be almost saved, was to be totally lost. There are in all our congregations some persons who are spiritually in the same danger; they are "not far from the kingdom of God," and yet they are not within the kingdom. They attend church regularly, listen to the gospel attentively, and probably intend at some future day to become followers of Christ. Yet they are in terrible danger from the very fact that they consider themselves so near the harbor that they can come entirely in at any moment that they choose to do so. Ah, my friends, there may have been many of Noah's neighbors who were within a short distance of the ark when its door was shut, but that door shut them out into the devouring deluge!

You tell me that your lives are moral and reputable, that you pay your honest debts and discharge all the duties of good citizenship, that you are kind to the poor, and love to do a generous deed. All this is commendable. But are you not more kind to other people than you are to your own soul? Are you not more generous to your neighbors than you are to that Saviour who says to you, "Give Me thy heart?" The young ruler claimed that he had kept all the commandments towards his fellowmen, yet when Jesus pressed him with the command, "Follow Me!" he drew back and went off with a cloud on his brow. That poor rich man's ship seems to have gone to wreck when in full sight of the harbor. A single prompt word and deed of obedience to Christ might have saved him, but alas, he "went away sorrowful!"

Your moral conduct is worthy of commendation. It is better to be honest than knavish, better to be chaste than impure, better to be generous than stingy, better to attend God's house than to squander your Sabbath in utter neglect of all religion. It is better to be near the kingdom of Christ than to be in the "far country" of open and reckless sin. The fewer stains on your soul to be washed out, and the fewer bad habits to be given up, the better for you. Your religion is good as far as it goes, but it does not go far enough to save your soul. Fifteen fathoms of cable will not answer in twenty fathoms of water; that anchor does not touch bottom, and therefore cannot save the vessel. That superb ship *Wanderer*, that went ashore the other day in a storm, on the Deal Beach, had sailed prosperously for hundreds of miles; all that went for nothing as long as she did not reach her port, which was but a few miles away. An *Almost Christian* in this world, may be an utterly *lost sinner* in the next world! "Except a man be born again, he cannot see the kingdom of God." Christ tells you that. Christ offers you full salvation on the simple condition that you trust Him, obey Him, and follow Him. You will doubtless acknowledge that you have never taken these decisive steps. Then, my friend, if your Bible is true, what hope have you that you will be saved? If you are not in the ark you are out in the deluge when it comes.

When I ascended Mount Washington many years ago, I saw that rude cairn of stones which marked the sad spot where a poor girl died of exposure and fright. She and her father undertook to ascend the mountain without a guide, and were overtaken by the darkness when they were almost up to the "Tip-top Cabin." A few minutes more and they might have reached the warm place of shelter in safety. And so you may be found dead just outside of the gateway of your Father's house! If it is a terrible thing to be wrecked in full sight of harbor, it will be infinitely more terrible to be lost when in full view of the Cross and not far from heaven! My friend, you may be saved, and saved at once, if you will. Salvation is perfectly sure if you seek it in the right time and the right way. The time is now, and the way is to turn from the sin of trusting yourself, and trust the Lord Jesus Christ, and obey Him. There is only one harbor and your soul is not in it yet.

The Union Baptist Seminary.

This Institution is \$15,000 better off than it was one year ago. The crisis in its history is past. Those friends who rallied so loyally to our call last autumn are worthy of all praise. The many letters which I have received, more particularly of late, from every part of the province, convince me that our school has a firm and deep hold upon the affections of the people. Assuredly its very difficulties have proved a blessing in disguise. To those who aided me in my

portion of the canvass I am sincerely grateful.

Now, through the leading of Providence I have been put in charge of the school, in place of Dr. Hopper, whose untiring efforts in its behalf have resulted in such prostration as to make his resignation a necessity. I hesitated to accept the position until several prominent business men in St. John and elsewhere, who are deeply interested in our work, guaranteed me their financial and moral support in connection with the undertaking.

There are certain needs and claims of the Institution which make themselves apparent and invite attention. A balance of the floating indebtedness remains, which is not met by subscriptions. Further than this, in order that our Seminary may be a complete success, the interest on the mortgage must in some way be secured. It amounts to \$650.00 a year, and has always been a source of anxiety. My plan is for thirteen reliable men to assume the responsibility in connection with the matter, each pledging himself to pay \$50.00 a year for the next five years. This plan is both practical and workable. It is most desirable that it should be carried out at once.

Also, the school must have a library. There are now perhaps one hundred volumes, forming a nucleus. There is nothing more, save an excellent opportunity. Will not some brother start us on our way to prosperity in this department? And will not many more, who have books of value in their possession, remember us?

Again, the course of instruction must be strengthened, so as to make it of immediate practical benefit in certain directions. For this purpose more attention should be given to such subjects as short-hand, Type-writing, and Telegraphy, and a thorough business course established. Additional facilities in this respect need not mean additional expense, as these branches may be made to pay for themselves. By such a course the best provision will be made for any young people who may be debarred from the privilege of study along other lines. I wish it to be distinctly understood, however, that the fundamental aim of the school will ever be to direct the foot-steps of students toward college, since it cannot be doubted that in our day a College training is the fittest preparation for any calling in life.

With care and prayer and liberality the future of our Institution will be one of steady and permanent growth.

AUSTEN K. DEBLOIS.

Mission News and Notes.

Two missionaries have at last penetrated Central Soudani.

Toleration of Protestants is more marked and universal in Mexico.

A converted Parsee is laboring to convert the Parsees. He is not connected with any missionary society.

Mr. Moody's Bible Training Institute is represented on the foreign field by twenty-four workers, among the North American Indians by four, while nineteen are engaged in work in Chicago itself. The foreign workers are in Africa, India, China, Japan, Turkey, Persia and South and Central America.

The Presbyterian Board of Foreign Missions closes its books absolutely on April 30th. In order to avoid debt, it will need to receive during the present month \$362,522.50. The amount received during April, 1891, was \$200,807.62, so that there will have to be an advance of \$71,714.88 upon that sum if the obligations of the Board entered upon in accordance with the instructions of the General Assembly are to be met.

There are now over a thousand foreign Protestant missionaries in China, and probably nearly a million converts. So says Commander Barber of the U. S. Steamer *Monocacy*, stationed on the Yangtsi River. He urges that, in view of the peril which now threatens the missionaries, in China, several more war-vessels should be added to the river fleet.

The Council of Missions of the Church of Christ in Japan has recently issued its fifteenth annual report. The council is composed of missionaries representing six Presbyterian and Reformed Churches—the Reformed (Dutch), German Reformed, Presbyterian, Presbyterian South, United Presbyterian, and Cumberland Presbyterian, and the Woman's Union Missionary Society. At the meeting of the Synod forty commissioners were present, including seven foreign missionaries. The statistics presented show fifty-four missionaries, forty-nine wives, and fifty-one other women—a total of one hundred and fifty-four. Of the five presbyteries, the two in Tokyo are the largest, including forty-one of the seventy-three churches and 6,346 of the 10,961 church-members.

Denominational

GRAND MANAN. I baptized one more and she with another, with the church and with the church at once. I am not at work. A few work; some preaching Jesus. Pray

Apr. 25th.

PETITCODIA. my privileged church, and, for to the people, preaching service received into the church, and the ministered. The was, we trust, a people.

These additions the result of some time ago, and Rev. Mr. Pallet River, gracious r-viv, labors of these has engaged to codine church General Confer he declared his preach the gos from the Mon at once entered far his labors the people. great work w with a clear honesty and i tribute to the press in the s

April 28th

PRESENTATION March 25th, assembled at t Wilson, H. J. on the 57th and the 33rd pleasant evening course of the Free Baptist Wilson with companion dress:

Respectfully to congratulate anniversary that in the and prevail we hope joyment and have yet s Permit on this marriage regard for a true present y being su measure its value presented weary h and in le hope you and, wh service, ing of t shall say

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