

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, 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.

January Renewals!

This month should bring us many hundreds of renewal subscriptions.

Will each subscriber, who has not already done so, kindly forward a renewal at once --by the next mail, if possible. NOW is the time!

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, Jan. 11th, 1893.

—Is YOUR church building insured? It should be. Do not neglect it.

—A MILLION DOLLARS was Mr. Rockefeller's Christmas gift to the Chicago University. This last gift makes \$3,600,000 which he has given to that institution.

—THANK YOU.—You who have promptly renewed for 1893.

And you who have sent new names. We want to have the privilege of thanking hundreds more next week.

—“BAD MEN need nothing more to compass their ends than that good men look on and do nothing”—is the clear, keen way in which John Stuart Mill expresses a truth that many good and well meaning men have not realized.

—LOOK AFTER the children. The church cannot do more important work. Dr. Tyng was right when he said, “the devil would never ask anything more of a minister than to have him feel that his mission was chiefly to the grown-up members of his congregation, while some one else was to look after the children.”

—“THE POPE still refuses to allow the Jesuits to make their headquarters at Rome. What can be the reason?”

Perhaps it better forwards the purposes of the Papacy for them not to have headquarters at Rome. How would this continent do for headquarters? They get in a lot of work over here.

—THE MANITOBA LEGISLATURE, which is to meet some time this month, will have to deal in some way with the liquor traffic, the people having voted very emphatically in favour of a prohibitory law. How the Legislature will deal with the important matter will be watched with much interest. Any attempt at evading this matter will be met with strong condemnation.

—THE “Catholic Review” is franker than such papers generally are in references to their own people. It says, “If every Catholic in the liquor business would get out of it at once, the conversion of America would be advanced by a whole century.”

If the non-Catholics in the business would, also, get out of it, the conversion not only of America but of the world would be brought still nearer. For nothing more interferes with Christian work than the awful rum traffic.

—A CLERGYMAN in the Church of England asked whether anybody could imagine Jesus Christ as an officer of such a remarkable organization as the “Salvation Army?” The London Christian World replied, “There are those who could just as soon imagine Jesus Christ as a Salvation Army officer, toiling among the poor, as they could imagine him a bishop or an archbishop, with £5,000 or £15,000 a year and a seat in the House of Lords.”

And the “Presbyterian Witness” states the truth plainly, saying that it is not in circumstances we ought to look for Christ-like-ness, but in heart and spirit and service. Bishops and archbishops may be like Christ—are like Christ—when they are meek and lowly, loving and true. So too we may say of a “Salvation Army Officer.” It is a blunder to pay too much regard to any outward signs of dignity, descent, wealth or distinction. A king may be a child of grace, and a beggar may be a child of Satan, and vice versa. So, an English Bishop may be a true successor of the Apostles while a Presbyterian may be an unauthorized and uncommissioned messenger. On the other hand the humblest Christian minister that proclaims God's love and Christ's sacrifice, although his congregation may be in Africville, or Preston or Beach Hill, is a true priest of God, a true successor of the Apostles, and himself a genuine apostle. God heeds not appearance—He sees the heart.

—REV. JOHN McNEILL, the Scotch evangelist to whom Mr. Moody entrusted the leadership of his work in Dublin when he left there, has made a fine impression on his Irish audiences—all denominations enthusiastically endorsing and co-operating with him. When it was announced that he was to take up Moody's work, the people, knowing but little of him, feared that the interest would wane. But his first appearance removed this fear. He came on the platform, weak with sea-sickness, and faced eight thousand strange faces. He spoke, not as he speaks when in health and spirits, but still in a manner which made the immense audience feel that a master mind had arrived. Then followed the afternoon meetings to business men. At first the business men came in fifties, next day in hundreds, then and thereafter in thousands. Moody is a splendid type in his way—a simple, sympathetic man, very much in earnest. McNeill is all this and more besides. He is, in fact, one of the greatest speakers of the present day. He usually took some simple incident from the New Testament, developed it with a wealth of descriptive and emotional power which frequently touched the heights of epic poetry, then, dropping from the clouds, applied the story to some simple, human moral of every day life. There was no straining after effect, no words of four syllables; everything was done in plain English, and yet thousands and thousands were held spellbound by the magic of his oratorical power. A fortnight ago John McNeill entered Dublin a stranger; his name is now a power in the city. There is an earnest and widespread desire for Mr. McNeill to undertake a mission in Ireland extending over a lengthened period.

Seek the Wanderers.

“The son of man is come to seek and to save that which was lost;” What infinite love! How beautifully and graphically it is illustrated in the parable of the lost sheep. The ninety-nine safe in the fold; one away, alone, in danger; the shepherd seeking, not thinking of weariness, loss of sleep or danger, and only satisfied when the lost is found and brought back.

Are there straying ones from the Church of Christ? Alas! there are all too many. The love of the good shepherd is towards them; He yearns to have them brought back; in a thousand ways He goes out after them—by word, and spirit, and providences to win them again to the fellowship of His fold, the comforts and safety which are there.

Are not there lessons for the church in this parable of the infinite love, and its expression. The wandering members should be sought by those who have maintained their integrity, and are enjoying the blessedness of conscious safety in the fold of Christ. Thought of the wanderers and concern for them should be, in character, as the thought and concern of the good shepherd towards the strayed sheep.

A member of the church wanders. Pursuing the chosen interests of life with zest and ardour, the path leads from the church. He is scarcely conscious of the danger at the outset. His eyes are earthward and outward, and he does not quite realize that he has wandered. The pastures seem more attractive beyond; the enjoyment of the world appears sweeter without restraint; rest is, apparently, more delightful under the green bay tree of indulgence than under the shadow of the cross. Startled, occasionally, by thunder mutterings, or when the darkness of affliction comes upon him, he desires to get back; but weak by his wanderings, bewildered by his surroundings, and perhaps ashamed of his folly, he remains where he is—unhappy, miserable.

The wanderer is to be pitied. To be out of the fold; to be separated from

the church; to be at a moral distance from the people of God and their sacred privileges; what a solitary and painful condition. They may lay down in the waving pastures of worldly prosperity, and be sheltered by an earthly home containing every luxury; but a sense of poverty and loneliness creeps over the soul, sickness preys upon the heart, thorns pierce the conscience, and storms gather in the sky. One who has had Christian experience cannot conceive of a more uncomfortable condition. How insufferable the solitude of the soul when conscious of its distance from God and His fold.

For such every true Christian must have sympathy. It is Christ-like to seek such and tenderly entreat them. They may have been wayward; they may have been self-confident, they may have resented words of kindness and reproofs of love; yet their hearts may now be breaking. Their faces may still be stern, while tears are flowing in their hearts. Follow the example of Christ, the good shepherd—reach out to them the hand of Christian help; speak a word of love and encouragement; point the way; help them back.

Annexation.

In an article on “The Year Among the Nations,” the *Independent* makes this statement: “There is a sentiment in Canada which is strongly in favour of annexation to the United States. It seems to be rapidly growing, the matter having been discussed in a number of important meetings and advocated by influential papers.”

Similar statements appear, from time to time, in other United States papers, and we have reason to believe that there is a quite general impression there that a strong and growing feeling in favour of annexation exists in this country. We have had occasion several times to explain that these our neighbors are greatly mistaken in believing that Canada is looking towards union with the United States, and that the talk about annexation is altogether out of proportion to the feeling in favour of it, and the talkers are those who are in no sense leaders or representatives of public opinion. The *Christian Guardian*, the chief paper of the Methodist Church in Canada, treats the subject in excellent spirit and according to the facts, thus:

Advantage has been taken of the commercial stringency by some agitators to boom political union with the United States. As we are opposed to the movement for political union, we may frankly say that we are not animated by any spirit of antagonism to the United States or its people. We have no sympathy with those who can see nothing to admire in our neighbors in the country to the south of us, and who think it patriotic to stir up ill-feeling against them. But we deem it unwise and unpatriotic, in a time of temporary depression in trade, to promote an agitation for annexation to the United States.

Any policy that weakens the faith of our young men in the future destiny of Canada is an evil inimical to progress. No country even developed into anything great without a national spirit, and the loyal attachment of its people to their own land. We believe in the patriotism that loyalty labors to promote the true prosperity of the country to which we belong, rather than in any kind of belligerent rant. We do not think loyalty demands the concealment of any unpleasant facts in our commercial or political condition. But we believe in stopping the leaks, mending what was wrong, and steering right on, rather than to desert the ship. Those who raise the annexation cry are, as far as they have any influence, discouraging every patriotic enterprise, and helping to increase the evils they pretend to deplore.

Our present political position is one of practical independence, in union with Great Britain. We see no good reason why this position may not continue for many years. But if ever causes arise that would make amicable separation from Britain the best policy for Canada, we look forward to independent nationhood, in friendly alliance with Britain and the United States, as our natural destiny. To say that no such destiny is open to us, because a neighboring nation is greater and mightier than we, is not justified by the history of European nations. It means that by an exclusive trade policy the United States can freeze us out of national existence. We have no quarrel with American papers who are advocating the annexation of Canada. But we beg to assure them, that the extent of the sympathy with the movement is very much exaggerated in the reports they receive. The men who advocate it are not the political leaders of the people.

IMMIGRATION.—The returns for 1892 show that during the year 36,895 immigrants went into the Northwest by way of Port Arthur.

A Texas Letter.

The INTELLIGENCER of Dec. 21st, came to hand about an hour ago. Scanning its pages my eyes fell on these words, “write brethren, write often.” And then I remembered that only a short time ago, at the request of a number of brethren and friends in old New Brunswick, I had said, “Yes I will write to the INTELLIGENCER.” At that time I thought that as soon as I should reach San Antonio, I would write; but two weeks have already passed since I arrived here. Though not as promptly as I had intended, I now attempt to fulfil my promise. Have any of you ever been away from home, and so homesick and lonesome that you could not write, or even think of anything but “Home”? Then, did you ever feel as though you had no home, but were a sort of tramp? If you have ever had such feelings, you know more than any pen, or tongue can tell about it.

After an absence of a little more than three months I returned to San Antonio. While in New Brunswick it was my privilege to meet a great many of my old friends and yet there were many others that I should have been glad to meet.

On leaving St. John I went to Boston via Bangor and Portland; remained in the “Hub” all night, and next morning took the Boston and Lowell road for Nashua, N. H. where I spent a week with my three brothers, who live in that live town. Saying farewell to my brothers I went by the Vermont Central to Montreal, where we arrived after a long tiresome journey, remaining only an hour, and then were thundering on our way toward Port Huron. This part of the Grand Trunk R. R. evidently has a large passenger traffic. And just here I may say, that I hope the next time that I travel over this road that they will have adopted the plan of hauling an open cattle car for smokers, for there is nothing more repulsive to me than to have to sit in a car where two-thirds of the people smoke and the others chew tobacco, with no way of escape, (unless one stands on the platform, and that is far from pleasant in December), the other cars being so filled that standing room was at a premium. We reached Port Huron about noon. There the train men arranged all their lights, and some one remarked that it was a great waste of oil to burn the light at this time of day. I did not venture a reply, having a suspicion that lamp light is about as cheap as daylight to railroad companies. Very soon, however, all learned the reason of the lights being turned on, for we were about entering the great St. Clair Tunnel. The last time I was here they used a ferry-boat to carry the trains across the river but now we go under it. Emerging from the tunnel we hurry on toward Chicago, “the windy city,” where we arrive at 9.30 the same evening. We stopped there two days, looking around the “settlement” a city of 184 square miles. It is five years since I was there before, and the changes and improvements are very marked. On corners and streets, where modest three, four and five storey buildings then stood, there are now magnificent structures of 15 to 17 and even 24 stories, some of them nearly as high as the pine trees in Eastern Texas, where I am told, it takes two men and a boy to look to the top of some of them. When you have heard many things and wearied with readings about the World's Fair, then take a trip to Chicago and see the grounds and buildings for yourself, and you will say, as did the Queen of Sheba in regard to Solomon, “the half has not been told me.” But I must say nothing more of Chicago lest you grow impatient to see it, and want to go before the Fair begins. Continuing the journey by Santa Fe Road we head toward Kansas City, of which time and space will not permit me to speak; and then hasten on toward Texas, crossing Kansas, the Indian Territory, through the Oklahoma district, and then we are again on Texas soil. As the sun is reaching up to unlock the golden gates of the morning, in the gray twilight, away on the prairie, we see the dim outline of something, and as we look we are assured that yonder is a city and soon we recognize the surroundings, and we say, “O yes, this is Fort Worth mud.” Thirty minutes for breakfast, and after the strong coffee and weak milk, we feel somewhat rested and are anxious for the iron horse to get a move on itself once more. Thirty hours more travelling and waiting, and we are once again at the “Alamo city,” San Antonio, amidst one of the most beautiful rains as ever came in New Brunswick. Here it is warm weather, for it is the 11th day of December 1892. After having seen the snow of Canada east and Canada west, and New England and Illinois, yes and Kansas too, for there were banks of snow high as the fences in many places in that state then in only two days travel to look

upon the flowers blooming as in the spring, was, indeed, a very agreeable change. After a ramble of a little more than two weeks from the time of leaving St. John, and spending 145 hours on railway trains, I am once more in the metropolitan city of Texas. Christmas has come and gone. I hope you all had a joyous time. May the readers of the INTELLIGENCER the editor included, have a happy New Year. I am afraid that this long letter will weary you, but it has been a long time since you have had anything to develop that best of all Christian graces patience, and this will come to you early in the New Year as a bit of excellent discipline, so that patiently you may go out to the duties of 1893. May the God of all grace lead us in plain paths and beside still waters and into broader fields of usefulness is my prayer. This letter is for all my friends; and when they read it they will please feel under obligation to write me at 319 Lavaca Street, San Antonio, Texas. Yours &c.

J. H. EBB.

San Antonio, Texas
Dec. 27th, 1892.

General Religious News.

The Quakers are doing a fine work amongst the poorest of the London poor. The agencies they employ include, in addition to the regular religious and Temperance work, mutual improvement societies, mothers' meetings, penny banks, all kinds of clubs, flower missions, and a free “first day” morning breakfast. This social side of the work is comparatively modern, and is very effective.

It is stated that Dr. Pentecost has stipulated for an income of \$7,500, with house rent free, from Marylebone Presbyterian Church, London. The congregation, which is very hearty in the call, will, it is understood, agree. If Dr. Pentecost accepts the call, he will thus have the largest stipend paid to any Presbyterian minister in England, if not in Scotland.

There are said to be extant not less than 400,000 Christian hymns. Germany heads the list with 100,000. The most prolific writer of hymns was Charles Wesley, who wrote 6,500. Next to him came James Edmonstone, who wrote 2,000. Isaac Watts, whose hymns are among the most popular, wrote about 400. Only about one in ten of the hymns written is worthy to be pronounced “classical” and “immortal.” Fanny Crosby, the most prolific of living hymn writers, has produced about 2,000 hymns and religious songs.

The Berlin City Mission Society is more successful than ever in its sermon distribution. The weekly edition is now 130,000. Of these 18,000 are used in Berlin among those whose work does not permit them to attend the church services; 67,000 to other parts of Prussia; 25,000 to other German countries, and 6,500 to other parts of Europe. The Dresden Society publishes an edition of 12,000 each week, of which 1,300 go to other countries than Saxony.

The recent religious statistics of Germany have shown some interesting data. Prussia has a Protestant population of 19,224,956, and a Roman Catholic population of 10,252,807. Protestants not connected with the State Church number 100,770, and the total population is 29,955,291. Prussia has 9,243 Protestant parishes, so that the average number of souls in charge of an evangelical pastor is 2,058. In Berlin, however, the average is 10,404. The total population of all Germany is 49,426,394. Of these 30,964,264 are Protestants adhering to the State churches, 141,701 independent Protestants, 17,646,890 Roman Catholics. In Germany there are 24,996 Protestant houses of worship, with 16,400 pastors. Thus, each Protestant pastor averages 1,887 souls in his charge. The Jewish population of Germany is 567,441. Of these 372,058 are in Prussia, and 79,286 in the city of Berlin.

Mission News and Notes.

The Bible is circulating in Mohammedan countries as never before.

Corea has 12,000,000 people and only thirty-two missionary workers.

Native converts in Japan gave over \$27,000 to mission work last year.

The China Inland Mission has over 1,000 stations, and reports 3,000 converts.

Nine new languages have during the last year been added to the Bible Society's lists of editions of the Scriptures.

Five hundred missionaries are employed in the London City Mission. The basis of the work is house-to-house visitation.

In Spain there are 30,000 Roman Catholic schools, and seventy-two per cent of the population can neither read nor write.

Twenty-five new Baptist missionaries sailed from Boston recently. Sixteen go to the Telugu Mission in India, two to Assam, four to Burmah, and three to the Congo.

It has only been a few years since it was unsafe for one to be found with a copy of the Bible in Rome, but now in Rome and all through Italy the Bible is freely sold, and in many places gladly welcomed.

Masquoqui a negro youth, converted in Africa by Bishop Pennick, two years a college student in Nashville, Tenn., has received word that he has become king of the Veh. He returns to ascend his paternal throne.

Mr. Swan, of the Arnot Mission in Central Africa, writing of the ravages of the slave trade, says that at Katanga a boy of eight or ten years brings about 40 cents in money, a young girl from \$3 to \$4, a woman from \$1 to \$1.20. Most of them are sold to Bihe traders or to Arabs from the east. They die in great numbers before reaching their destination.

The principal chief of the Auka tribe of bush negroes in Dutch Guiana, South America, last year commanded his subjects to burn their idols and throw away their charms, saying that “their is only one great God in heaven.”

Thousands of Koreans, it is reported, have become believers in Christ without ever having seen or heard a missionary. This is the fruit of the circulation of copies of the New Testament by a Scottish missionary of Manchuria.

Denominational News.

FROM REV. J. N. BARNES.—As we are all interested in the Denominational news department, I must try to contribute my part. I have been attending all my regular Sabbath appointments on the circuit, except Long Island (which I shall not attend this winter). I have held some special meetings, but have had but little time to be in any one place, as I have eight Sabbath preaching places. The Lord has been with us, and we are encouraged in our work. Here, on New Years day I baptized three converts, others will be baptized, I think, soon. I have had some meetings at Limestone, in the Summers school house; they were exceedingly good meetings; some found peace, but have not yet been baptized. This is, to me, a promising part of the field, and a beautiful country indeed. I shall have more to say of this place again. Brother Doody is working with good success at Caribou, one and a half miles below the village. I was there one evening. I think a church will be organized, as we have quite a number of people there who have moved from the Province. Some new ones have made a start in the Christian life. May God largely bless our brother. I am glad indeed to hear of any of our brethren being blessed in the work; and I hope and pray that every minister and church may be richly blessed this winter. Let us all pray and work, that the Lord may give us the strength to see great things done this year. God is willing. Are we ready and willing to have Him do those things for us?

I have been laid up three days with a cold. Mrs. Barnes, also, is sick in bed and has had to leave the doctor; it appears much like La grippe. Many here and at Fort Fairfield are sick in much the same way.

J. N. BARNES.

Andover, Vio. Co.
P. S. My address now is Andover, Vio. Co., not Upper Andover.

ACKNOWLEDGEMENT.—One evening in November Rev. S. K. West and wife were met by a number of their friends in Forest Glen, at the house of brother Wm. Britain. The ladies prepared a tea which was enjoyed, of course. Bro. Peter Raheshan, acting as chairman, made a speech referring to the long time that Bro. West had been their preacher, and presented him with the contributions of those present, being a considerable amount. The donation was fittingly acknowledged by Bro. West. The evening was pleasantly spent, there being music, speeches etc. The question of Temperance, especially prohibition of the liquor traffic was considered. Dr. Barnaby of Ohio making an admirable address on the subject. He contributed much to the success of the evening's entertainment.

COM.

PLYMOUTH, N. S.—The meetings held here (Plymouth, N. S.), commencing Dec. 17th and continued over Sunday, were profitable. There were not many at conference meeting on Saturday, but in the evening a good congregation listened to speeches on Home and Foreign Missions. Sabbath was a fine day though colder than we had been having. Rev. C. F. Cooper preached in the morning, a good and profitable sermon to an attentive congregation. An interesting Sabbath School service was held in the afternoon. In the evening Rev. J. L.