

## TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER, published in the interests of the Free Baptists of Canada, is issued every Wednesday.

SUBSCRIPTION, \$1.50 a year, in advance. When not paid within three months, the price is \$2.00 a year. Subscriptions may begin at any time.

The date on the address label is the time to which the subscription is paid. The date is changed within two weeks after payment is received. If not changed in two weeks, we should be notified.

To discontinue the paper, it is necessary to notify us and pay arrears, if any are due. Papers are continued till such notice is given and payment made.

When asking change of address, be careful to give both the old and the new address. Notify us promptly of any irregularity or other mistakes.

Every Free Baptist minister in New Brunswick and Nova Scotia is an agent for the INTELLIGENCER, and is authorized to receive subscriptions.

ADVERTISING rates on application. ST. JOHN OFFICE: Barnes & Co's, 84 Prince William Street.

All letters, whether on business or for publication, should be addressed to THE RELIGIOUS INTELLIGENCER, Box 384, Fredericton, N. B.

•• THE ••  
**Religious Intelligencer.**

(ESTABLISHED 1853.)

Manager's and Editor's Office: Fredericton, N. B.

Rev. Joseph McLeod, D. D., - - Editor.

WEDNESDAY, JUNE 17TH, 1903.

**Editorial.**

—The Nova Scotia Free Baptist Conference will meet this year at Pubnico, Yarmouth Co., on Thursday, Aug. 27th.

—The *Free Baptist*, the western organ of the denomination in the United States, published in Minneapolis, has just reached its majority. It began its twenty-second year last week. It is a good paper, strong in its advocacy of good things and fearless in condemnation of evil, whether in the high or low places. We wish it the larger success which it well deserves.

—The editor of the *INTELLIGENCER* intends (D.V.) to be at the Second, Fifth and Sixth District meetings. He hopes to receive many renewals and new subscriptions at these meetings. We will be glad if pastors will kindly mention the matter to their congregations, instructing that subscribers not intending to be at any of the meetings may send subscriptions by their pastors. And if every pastor can secure some new subscribers it will be very gratifying.

—That Presbyterian minister who appealed to the General Assembly against the action of the Synod of Minnesota, which deposed him for writing in support of the liquor traffic, did not gain anything by his appeal. The Assembly approved the Synod's action. The liquor traffic men furnished the money to carry his case to the Assembly. He says he will continue to perform the legal functions of a minister, and will appeal to the courts of the state. The rum men will, perhaps, have a chance to furnish more money to enable him to wrestle with the civil law.

—Said the late Bishop Phillips Brooks: "Sad will be the day for any man when he becomes absolutely contented with the life he is living, with the thoughts he is thinking, and the

deed that he is doing, when there is not forever beating at the doors of his soul some great desire to do something larger which he knows that he was meant and made to do because he is a child of God." If Christian men and women could only bear in mind that the Spirit of the gospel of the Lord Jesus requires them to "go on into perfection," what a vastly greater amount of work would be done for God and humanity. Then the path of Christian life would be onward and upward.

—The Minister of Agriculture announced in the House of Commons, Friday, that he expected the census to be completed by June, 1904. With another whole year before him, the Census Commissioner should be able to correct the egregious blunders in the enumeration of the Free Baptist population. The errors have been pointed out to him, and he can no longer deny their existence without falsehood. We venture to suggest to him that correction is better than denial. May we hope that he will be equal to the better course? If he is unequal to it without an order from his chief, then we suggest that it is the duty of the Minister of Agriculture to direct him to cause the census to state facts.

—It is something new to have a grand jury taking action condemnatory of any of the customs of fashionable society. But a Georgia grand jury has just done so, condemning the card parties given by society ladies, telling them that in the prizes they provide for the winners they are violating the law of the state, and that the card playing which they are encouraging is "next to dram-drinking in its victimizing influences." And they suggest to the ladies the discontinuance of "a vice that is bringing sorrow and distress to many homes and helping to fill our jails with criminals." What do the professed Christians who, by the words and practices, encourage these things feel about it?

—The revision of the creed by the Presbyterian General Assembly of the United States, recently in session at Los Angeles, Cal., was by unanimous vote. The two great changes are those touching predestination and "elect infants." The new statement says, concerning the doctrine of predestination, that "no man is condemned, except on the ground of his sin," and that "God's decree hinders no man" from accepting the offer of free salvation. Concerning infants the new statement says that the creed "is not to be regarded as teaching that any who die in infancy are lost. We believe that all dying in infancy are included in the election of grace, and are regenerated and saved by Christ, through the Spirit, who works when and where and how he pleases."

—The Toronto Methodist Conference, in the session just closed, voted sympathy with the movement looking

towards the union of the Methodist, Presbyterian and Congregational bodies. The Montreal Conference, in session at the same time, made a like declaration, in this form: "Resolved: That we affirm our opinion that the mission of Methodism in Canada is no longer bound up with separate organizations. Resolved, also, that we record our willingness to accept in a spirit of reasonableness the modification necessary to the union with the Presbyterian and Congregational churches consistently with the fullest continued discharge of the distinctive mission of Methodism." The Lord's people are drawing nearer together. Of the combination of Christian forces that will result from these union movements there will come a great assault on the powers of evil. The Lord hasten the day.

\*\*\*  
"MOVED WITH COMPASSION."

One of the striking features of the ministry of our Lord was His attitude towards the crowd. Again and again it is recorded that when He saw the multitude He had compassion on them. When the character of the crowds which gathered about Him is considered, and His attitude is contrasted with that of the religious leaders of the time, it is seen to be even more striking than at first appears. They were, for the most part, the very common people, little better than slaves, who were at the disposal of their masters. The men in power studied the people not to discover their needs and meet them, but to discover how to get more out of them. There was little or no thought of doing anything for them. That Christ should be so much interested in "the common people," they could not understand; it incensed them, and they hated Him for the sympathy He showed for the needy and suffering.

The modern way of dealing with the masses differs from that of the leaders in that early time, but it is not Christ's way of compassion. The leaders in affairs now are on familiar enough terms with the crowd. They do not despise the people; at least, they conceal such feeling if they have it. They do not crush them; they seek to manage them. The politician recognizes that the people have votes, and that these votes may carry him into power. He, therefore, seeks by every means to win the favor of the people. The business man devises plans which may enrich him out of the people's pockets, and is not always as scrupulous as he should be. And so through the whole list—the people are recognized as a power, and the question with the leaders in many things is how they can use that power to turn the wheels of their respective mills.

How different Christ's attitude towards the people. He refused to make use of them for His own personal advantage. They were under His influence. He could have commanded anything, and it would have been done. He gave all things, and would take nothing. He saw their

wrongs, their sorrows and all their needs, and sought to help them. With great faithfulness—the faithfulness of love—He pointed out their sins, and moved them to better things. He said,—"You are diseased, but you may be cured; you are miserable, but you may be happy; you are lost, but you may be saved." And His voice, with the same gracious message of faithful warning and inspiring hope, has been ringing through the ages since then, and is heard in all the earth today.

In view of Christ's attitude and message, what is the business of His church? It is, surely, to be His imitator, possessed of His spirit, abounding in activities such as His. A true church will make incessant attack on evil, and will be ever ready to help and deliver. The Christian pulpit must be purged from even the suspicion of pandering to any class, or of being afraid of any human power. The heart that beats there must love all and fear none. And the pew must sustain the pulpit. A great want of this time is churches standing up for righteousness, each one a centre of agitation against everything which burdens man and interferes with the divine purpose concerning him. Christ is for the salvation of the people. So must His church be.

\*\*\*  
ABOUT RELIGIOUS PAPERS.

The *Christian Guardian* is the principal Methodist paper in Canada. It is a well conducted paper, being under the editorial control of Rev. G. J. Bond, a journalist of ability and experience. It has the careful business management of the Methodist Publishing House, in Toronto. It has the whole of Canada for its field. The Methodist church being in every part of the country its circulation is, therefore, large. Four or five years ago the managers yielded to the cry for a cheaper paper, and reduced the price from \$1.50 to \$1.00 a year. Those who demanded the \$1.00 paper assured the publishers that there would be a sufficient increase of subscribers to make up for the reduction of price, and more. There was an increase, but, as in all such cases, part of it was only temporary, and what is permanent does not justify the reduction of the subscription price. It is announced that unless there is at once an addition of 8,000 subscribers the price will have to be increased. With the expenses kept at the lowest possible figures there is a deficit of over \$2,000 this year. Of course, the brethren in the Conferences appealed and resolved to make an effort to increase the circulation, and they will succeed in a degree. But after a while they will, perhaps, learn that those Methodists who give the \$1.50 price as a reason why they do not take their denominational paper, will find some other reason for not taking it at \$1.00. The *Guardian* is worth \$2.00 a year if it is worth a cent, and at \$2.00 there would not be nearly the profit there is on the secular weeklies that are sold for \$1.00. The *Guardian* will go on with its work, because it is essential to the