

## TERMS AND NOTICES.

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## Religious Intelligencer.

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

WEDNESDAY, MAY 27, 1903.

### Editorial.

—When one is angry at you without cause, to make concessions to him does him an injury, and yourself an injustice.

—The several dioceses of the Protestant Episcopal church in the United States have been voting on the question of a change of name of the church. So far as the voting has gone the indications are that the opposition to any change at present will prevail.

—The Presbyterian General Assembly of the United States is now in session in Los Angeles, California. It is a great body, representative of varied and widespread Christian activities. May God direct its deliberations, and make every act of the Assembly promote His Kingdom.

—Accompanying his last contribution to the INTELLIGENCER, Rev. Dr. Cuyler writes: "I am always glad to see my articles in your excellent paper, for at 81 I cannot expect to preach through the press much longer. God bless you in your good work. Yours, for the old Gospel." May the Lord give much more time in which to continue the fine work he has done so well for so many years. His words are a benediction.

—Though dead, the great Spurgeon is yet preaching. It is stated that twenty thousand of his sermons in pamphlet form are sold every week in England, at a penny each. Some weeks many more are sold. One publishing house claims to have sold one hundred millions of his sermons. The sale of such reading, says the *Journal and Messenger*, is a good indication. All the people are not going wrong while this is the case. People who read these sermons are the better for so doing. Mr. Spurgeon is still preaching the Gospel and is still leading men and women to walk in right

paths. Blessed is such an influence to leave behind one. Blessed is he whose voice continues to be heard on the side of Christ. His works do follow him, and they are works which will bring joy to his heart in the presence of God.

—The feeling in New Zealand in favor of the union of Christian denominations which have similarity, is very marked. So far as such unions have been effected the beneficial results have been good beyond question, and even beyond the hopes of the promoters of union. From *The Outlook*, an organ of the nonconforming Christians, it is learned that there is now an encouraging prospect for union within a few years of the Presbyterians, Congregationalists and Methodists. The Presbyterians and Methodists having found unity among themselves first, and experienced the benefits, are now anxious to bring about the larger union. Each denomination has given the matter consideration in their highest courts. The speeches are said to have been admirable in tenor, the discussions broad and brotherly, all revealing a persuasion that union is desirable for reasons both sentimental and practical. A representative joint committee has been appointed to have the matter in charge. What is practicable in New Zealand ought not to be impossible elsewhere.

—It is a secular paper, *Leslie's Weekly*, that says these sensible and much needed words about the duty of churches in municipal and national affairs. We quote: "Are the churches waking up at last? Are they learning that the way to win public favor and to attract public attention is to make themselves a part of public history? Have they come to understand that churches must be stirred up from within, or else they must perish from dry-rot? The recent action of the clergy of nearly all denominations in espousing the cause of good government in the municipal election in Cincinnati, is now followed by a crusade against political incompetence and corruption in New Orleans. The ministers are leading in an effort to perfect an organization to take a leading part in the approaching municipal election. There are those who think that the churches have no right to interfere in such matters, but where is the line to be drawn between public and private morals? If public immorality is not to be assailed in its strongholds and overthrown, what work can the ministers do in the crusade for private morality? If the churches need an awakening in any direction, it is in the performance of their clear duty to aid in every movement that favors municipal reform."

The world is full of life; each life is a tune; so the world is a great orchestra; and of them all how few tunes are played through? How many ended as they were not begun!—B. F. Taylor.

### EARNEST PREACHING.

The preacher to be successful must be in earnest. One reason, perhaps the chief reason, of the lack of effectiveness of preaching is that the preachers are not in full earnest. No other than earnest preaching is worth while. When the preacher does not see the eyes of his congregation, but the tops of their heads bowing politely towards him, he needs to bestir himself, for he is not preaching just as he ought. Archbishop Whatley says a good preacher preaches because he has something to say, a poor one because he has to say something. There is a wide difference. There never can be too much of dead-in-earnest preaching. The world needs it. There is no preacher so much in demand as the one who is all on fire with his great theme. Wherever he goes there is a welcome for him. Even if men criticize him, or even stone him, in their hearts they respect him, and he influences them more than they like to acknowledge, and more than anybody else does. God has given His servants a message—the message of salvation to lost men. To tell it abroad should be their great joy. And they should be in earnest.

### THE CENSUS.

Two weeks ago we printed a letter from Rev. D. Long, pastor of the Victoria St. Church, St. John, stating that in the North End of the city there are over 700 Free Baptists, instead of 139 as stated in Mr. Blue's census. We have since heard from the other pastors, Revs. C. T. Phillips and R. W. Ferguson. Bro. Phillips reports that in his section of the city there are 529, instead of Mr. Blue's 176; and Bro. Ferguson reports 597, instead of Mr. Blue's paltry 95. The case as the number of Free Baptists in St. John city stands thus:

Blue's Census.	S. S. Census.
410	1826

By Mr. Blue's system of enumeration and compilation more than three-fourths of our people in St. John are refused recognition in his census. Make a note of the figures, and remember that in many sections of the Province, not to say anything of the other Provinces, the same kind of blundering—or something else—has been done. And, up to the present, all attempts to have corrections made have been in vain.

### THE KING.

King Edward's European tour has won him a new and larger place in the minds of the people, both at home and abroad. He has made himself felt as a personal force, and of the most beneficent kind. Our "great ambassador," as some have aptly called him, has shown himself an ambassador of peace. One of the happiest auguries for his reign is the instinct for conciliation of which he has given much proof. He has smoothed matters on the continent, and it is generally believed that the new era in Ireland owes much to his initiative. Having these things in mind the *Christian World* ventures to suggest

that in England an even greater work in the same direction awaits the King's attention, and should have it. The need of the hour evidently is a supreme conciliator. A religious war has commenced, the issues of which no man can foresee. When Prime Minister Balfour entered with a light heart upon his education scheme, and so persistently pushed it through parliament in the face of protest and warning, he evidently did not understand either the spirit or the strength of English nonconformity. He knows something about it now. He will know more later. The Education Act was passed without the consent of the people, and the people will have none of it. Their determination becomes more manifest every day. A road out of the imbroglio will have to be opened. There will need to be a meeting of the contending parties, and a new understanding based on a truer recognition of each other's rights. How is it to be brought about? In the clash of parties the appeal lies to one who is outside of and above party. It would be a great action, one that, above all else that has yet been done, would make the new reign illustrious, if, at the beginning of it, the monarch who, it is believed, has helped so much to pacify Ireland should now pacify England also. His Majesty could not better use his vast influence than by allaying the dangerous passions that are now being roused.

### CONCERNING CLERICAL POPULARITY

Popular preachers are not always the most effective, and do not do the most enduring work. Many men who managed to keep themselves constantly in the public eye, have passed away without leaving any visible abiding results. They were talked of, they died, they are forgotten.

Knoxonian, writing in the *Presbyterian*, says many sensible things about ministerial popularity. We reproduce them, in the hope that they may help some one who is tempted to think too much of popularity:

Popular and unpopular as applied to ministers are very misleading adjectives. Every minister is popular with some people. Every minister of courage, character and force is unpopular with some people. Before concluding that popularity is of necessity a good thing one should ask such questions as these: Popular with whom? popular for what? popular for how long? All these are important factors in the case.

Newspapers that are an injury to the morals and a menace to the rights and liberties of the people must be popular with some people. If they were not they could not live.

What is called unpopularity may easily come to a minister from causes that are entirely creditable to him. He may offend because he faithfully discharges his duty. He may give serious offence because he preaches unpalatable truth. Since when did sin and the consequences of sin become popular themes for discussion? Dozens, scores of ministers become unpopular with sections of the people because they refuse to go down on their knees to the congregational bully, or to a clique that wants to run the church, or to one