

## TERMS AND NOTICES.

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**Religious Intelligencer.**

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

WEDNESDAY, MARCH 4, 1903.

**Editorial.**

—Faithfulness is demanded of every disciple of Christ. How is it with you?

—Dowie, who claims to be Elijah III. is still after the people's money. In his latest appeal he says: "If it is not convenient for you to invest in Zion stock, I shall be glad for you to lend upon my personal note, my signature to which controls every cent of the \$23,000,000 of Zion's assets." Just think of the real Elijah controlling \$23,000,000, and stretching his hand out for more!

—A religious census of St. John city is to be taken on the 21st inst. The object is to secure information concerning church and Sunday-school attendance. About eight hundred people will be engaged in taking the census, and the work will be done in one day. It is to be hoped those who do the enumerating and compiling will do their work more accurately than the Dominion census people did theirs.

—English Methodists still make much use of lay preachers. In the earlier history of this country the same thing was done, but nowadays the "local preacher," as he was called, is little heard of. It would be better for all denominations did they encourage preaching by qualified laymen. Of the twentieth century fund raised by the Methodists of Great Britain a considerable sum is to be devoted to the training of lay preachers.

—Dr. Campbell Morgan, Mr. Moody's successor at Northfield, has been closely observing the religious life of the United States during some months of travel among the churches. He thinks the religious condition and outlook is not at all encouraging. "Indifference" characterizes the masses, and a passionless condition marks the churches—no religious emotion, no enthusiasm, no joy, no tears. Nor does he see indication or prospect of a general revival.

—The Presbyterian Church in South Africa, though not very large, is very influential, and, it is believed, will be one of the largest factors in moulding the life of that country. One of the reasons given for expecting large things of Presbyterianism is that the Scotch and Dutch seem to understand each other better than the English and Dutch do. Representatives of the Presbyterians of Great Britain have been in South Africa lately, looking over the situation. Upon their report it has been decided to raise \$75,000 for this work of the church in South Africa.

—A few days ago a conference was held in Toronto between representatives of the Presbyterian and Methodist denominations. The purpose of the conference was the consideration of more unity of action by the two bodies, particularly in the Northwest, where the work is rapidly increasing. There are of course, difficulties met in all such undertakings, but when the questions are approached in a broad-minded and practical spirit a way of united effort is found. The conference we write of was brotherly and satisfactory. Another is to be held soon. Good to the cause of Christ is sure to come of these attempts a better Christian co-operation.

—Christianity is making encouraging headway in Japan. Among the middle classes the majority of religious people are Christians. The people—"the common people," as they were called in Christ's time, hear the message of salvation gladly. Especially marked is the influence of Christianity in official circles. One cabinet minister, two judges of the high court, several other judges, two or three assistant cabinet ministers, and a number of others prominent in the legislature have been Christians. In the present Parliament the Speaker and thirteen members are Christians. In the navy and army there are Christian officers. Of the principal daily papers, three are under Christian control, and in several others Christians have important editorial positions. The leaven of the Gospel is working steadily.

**LET IT SHINE.**

The Christian character is visible, a light that cannot be hid. All undue parading of it, all over anxiety about its effect are alien to its true spirit. It is seen by its own light. The setting of the Christian's light is of God's choosing. He who lighted the lamp knows best where it should shine. Our duty is to look to the fuel rather than to the shining. The command is not, "Shine ye, be bright, be luminous," but "Let your light shine." The nature of the light is such that it will shine if we only let it. We must be careful to do nothing to hinder it, to put no shade about, or cover over it. To see that it is kept burning, that it is fed, that nothing interferes with the free forth-giving of its radiance, is our part. That it will illumine the world, that men will profit by its illumination, is His care who lighted it. Much desire to shine, much forcible and conscious shining, tends to darkness. Our chief concern is to be

light in the Lord, not to tell people that we are so. If we are careful to have the light shining, the Lord will take care that the light is seen. The life of Christ in our souls is the "light of the world." Our duty is in these two things—  
—to keep it burning, and to let it shine.

M.

**EVANGELISM.**

The Presbyterian Ministers' Association of New York has been having the subject of evangelism discussed in a series of once-a-week meetings, by men of the widest and best experience. Dr. Cuyler talked to the ministers in a recent meeting. Out of his long and rich experience as a most successful evangelistic pastor he said many things which preachers need to know. Speak of the fact that conversions are not so numerous as they should be and might be, he said "the need is not for denunciations from the pulpit, but prayerful, earnest effort. Never obscure Sinai, nor cover over hell. Put the plough in deep and then bear down hard on the beam! There is a current idea that the best way to start a revival is to preach to the Christians in a church. He does not accept that idea. Don't talk too much about "Revival! revival! revival!" Don't predict a revival. In his ministerial experience revivals generally began in a prayer-meeting. He learned more theology in those experiences than he ever could have learned in a theological seminary. A cold prayer-meeting inevitably makes a frigid church. Hang your thermometer up in the prayer-meeting. Watch the first indication of the spirit. The best soul-winner is the pastor. The responsibility for souls, however, rests on every individual in the congregation. Encourage your people to write letters to the unconverted and to call on those out of Christ. From such activity a revival will result that is not a bonfire of fine shavings but a steady glow of anthracite. Get your individual Christians engaged in individual work, and follow it up. There are people who are waiting and wondering why you have not asked them regarding the state of their souls. Prayer is necessary—and prayer must have its background in personal character. He who called Lazarus from the tomb, can, in answer to fervent prayer, call dead souls to life. O the luxury of saving souls! The sweetest experience of life is winning souls to Christ. When "advanced" thought advances beyond God's thought of precious Calvary, it advances over the precipice. Be careful of the man or woman who came here this morning in your shoes. He that is wise winneth souls. Shut yourselves up with Jesus Christ, work for Him, and by and by you will wear the coronal that outflashes the skies!"

PROHIBITION CONVENTION.—A call has been issued for a Prohibition Convention at Halifax on Wednesday, March 11th, at 2 p. m., to hear report from delegates appointed to wait on the government by the previous convention, and to decide upon a future course of action.

Pure self-denial is our good angel's hand barring the gates of sin.—Abbe Mullois.

**"OFF OXEN."**

Others than Methodist pastors know about the things in the following which *Zion's Herald* addresses to pastors of the Methodist Episcopal Church, and may be helped by the advice given:

Thousands of Methodist pastors are anxiously brooding over the important question of how to increase the strength and efficiency of their official boards. They realize keenly the truth of what Bishop Joyce once said, that "nearly every church has one or more 'off oxen' among its standard-bearers who will neither pull nor get out of the way so others can do something." Such people are a sore trial to the pastor who is desirous of advancing the work of the church, and cause him to waste brain power and nervous energy which should be expended more profitably in other directions. The pastor has the power to drop them at the fourth quarterly conference, but in the majority of cases he is restrained by the query oft repeated in his own heart, but seldom expressed in words: "Will it pay?" He knows that the family and friends of the official dropped will take it as an insult and possibly leave the church, and that some people will say that the minister is unfeeling and severe. Perhaps his successor will be able to do something with the man. The outcome of such deliberation is that in a very large number of cases the pastor will allow the "off oxen" to remain in an official position, much to the disgust of the optimistic and loyal officials. Year after year this goes on until perhaps a pastor comes along who promptly disposes of the dead timber with scant ceremony.

Discretion must always be used in adjusting matters of this kind, but pessimistic, growling, hindering trustees, stewards or class-leaders should not be tolerated. If it is not possible to sweeten their spirits by brotherly admonition and counsel, it is far better for the church that they should be required to step aside and give somebody else a chance. Wealth, social prominence, or other pre-eminence should not influence a pastor to retain an official of the disposition indicated. Let the pastor be firm, and above all be gracious and brotherly. Let all be done in the name of the Lord Jesus Christ and for the development of his kingdom. Eliminate all personal feeling and be perfectly frank.

A certain New England pastor whose conference and charge shall be nameless removed a brother of the "off oxen" variety very neatly last spring. The official in question had considerable influence, but his pessimism and autocratic spirit made him a good hindrance rather than a help to the church. His peculiarities were known, but his moral character was good, and there was no way of getting at him. At the fourth quarterly conference the pastor deliberately omitted the brother's name from the list of nominations without a word of comment or explanation. The elder said nothing, and the members were discreet enough to ask no questions. The official who had been dropped reduced his subscription to the church one-half, but continued to attend the services. We earnestly commend the courage and discretion of this pastor to other pastors similarly situated.

JOURNALISTIC.—*The Gospel in All Lands* has been bought by Dr. Hallock, owner of *The Christian Work*, and will be merged in that paper. Dr. E. R. Smith, who has for many years been the editor of *The Gospel in All Lands*, will be the missionary editor of *The Christian Work*.

ACADEMY SEMINARY.—This excellent institution for young women is having a very prosperous year—the most prosperous, we are told, in its history.