

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, JUNE 22, 1904.

Editorial.

—A revival of old-time family religion is one of the great needs of these days.

—One of the best places to do temperance work is in the Sunday-school. Every Sunday-school ought to be a total abstinence society, every member of it, from the superintendent to the youngest child being enrolled.

—The subject of temperance received considerable attention in the assembly of the Irish Presbyterian church, recently held in Dublin. During the last year there was a marked temperance movement in the churches, and it promises to go with increase of power.

—When our young men preparing for the ministry go to United States Theological schools, we feel that we have to say good-bye to them. They are thereafter, in nearly every instance, lost to us. Our advice to them is to remain in Canada, where they can find quite as good training for their work, and then plenty of work which they should be glad to do.

—Punctuality is a virtue. In business, promptness in keeping engagements is of great value. The careless men suffer for it, and they often cause others no little inconvenience and suffering. In the work and services of the church punctuality is quite as important as in business. The minister should be careful to meet all his appointments promptly. A careless pastor makes a careless people. A few failures on his part to be at his meetings on time will be quickly followed by irregularity on the part of the people.

—Lack of financial system is the weakness of many churches. Some churches are always behind in the pastor's salary, are bothered with lack of money for prompt payment of current expenses, and contribute irregularly and meagerly to the general work of their

denomination, not because they lack the means, but because they have no business system. In every church there are men who are careful and methodical in the management of their own affairs. They should introduce the same carefulness into the management of the business of the churches.

—They are not worthy the name of soldiers who desert in the face of the enemy, and those who, though not actually deserting, shrink from the firing line, are poor stuff. They not only win no battles, but make the winning harder for those who do face the enemy. The *Canadian Baptist* thinks there are many in the churches who do these things. The pastor, it says, has to spend precious time and exhaust his energies and almost break his heart over those who have dropped out of rank in face of the great enemy that is ever ready to take the greatest advantage of any wavering or weakness in the forces of the church. The church has its strength taxed by the dead weight of a large share of the membership that has to be carried, and can do little aggressive work. There is scarcely anything more terrible than for church members to cripple the energies of their more active brethren.

—The bishops of the Methodist Episcopal Church, in their address to the General Conference recently held, made this declaration concerning Roman Catholicism in the United States:

Romanism does not employ in this country the methods which have stamped its history with infamy in Spain, Mexico, the Philippines, and elsewhere. Yet its insidious efforts to control the secular press, its adroit influence in politics, and its tireless assaults on one of the chief bulwarks of the republic, the public school system, demand the sleepless vigilance of all Protestants and patriots. Its malign influence in countries where it has for centuries held unobstructed sway demonstrates its essential character, and furnishes many of the most frightful object lessons which history records. To these lessons we cannot close our eyes because of any mawkish plea for religious toleration. What in Romanism is morally and religiously good we not merely tolerate, but welcome, but what in it is "earthly, sensual, devilish," subversive of individual rights and of national liberty, we must evermore expose and combat, as Luther did.

—Various and strange expedients are employed now-a-days to induce certain classes to become church goers. Many of the plans are of doubtful wisdom, and some of them of questionable character. One of the latest is that tried by an English curate. He was convinced, he says, that he must employ unconventional methods, and he did it with a vengeance. Tobacco and beer were his attractions. He announced a men's meeting for a Sunday night in the schoolroom of his church, and made known what the men would get. About thirty responded. He distributed screws of shag tobacco, and then a gallon and a half of beer. He talked with them, and they sang some sacred songs.

Another curate seeks to win the young men by taking them to play golf after the Sunday afternoon service, and if the weather is not good for golf, he

takes them to the parsonage to play whist.

These men evidently expect tobacco and beer and cards, joined to desecration of the Lord's day, to do for men what the gospel is designed to do.

MISSION SUPERINTENDENCE.

The experience of our Presbyterian brethren in this province has demonstrated the wisdom of superintendence of home mission work. Prior to ten years ago their home mission activities were in charge of a committee of the presbytery. The members of committee always did their best, but it was not possible for men having pastoral charges to give as much attention to the mission work as it required. They could not, even by the most careful correspondence, get accurate knowledge of mission fields and their needs, nor always secure the proper men for the work. Ten years ago a superintendent of home missions was appointed. As is usual when a new departure is made, some doubted the wisdom of it. It was not well, they thought, to take a man out of the regular work; besides, the payment of his salary would take a considerable portion of the money that might better be appropriated to weak interests. But the results have so fully justified the wisdom of the movement that no member of the presbytery would now advocate a return to the old method. There is still a home mission committee, of which the superintendent is the executive officer. He visits every part of the field, gathers information, studies conditions, encourages the weak interests to do their utmost, keeps in touch with available men, advises as to the location of missionaries, and, generally, does all that can be done to enlarge and strengthen the work.

When the superintendency was established the home mission work of the St. John Presbytery employed five ordained ministers and eleven catechists; last year there were fourteen ordained ministers and twenty catechists in the work. And there has been a marked advance in every department. While the increased number of workers has called for an increase in the amount paid by the Home Mission Board, the average paid to each missionary is less than ten years ago. The mission fields, being better cared for and having the constant counsel and stimulus of the superintendent, have increased the support of their own work three-fold, and their contributions for the other schemes of the denomination have more than doubled. It pays, from every point of view, to have the work well looked after. The appointment of a home mission superintendent by our Baptist brethren will, doubtless, produce like good results in their work.

OUR PASTOR DOES NOT CALL.

How often it is said, and in a complaining tone, "Our minister does not call." Sometimes there is real cause for the complaint; quite as often there is less cause for it than the complainers think. We never knew of but one pastor whose calls were frequent enough to wholly silence such complaint, and he caused another complaint—that he called

too often. His calls were not well-ordered as to time and occasion. The following, reproduced from *Zion's Advocate*, contains some things that may help both pastors and people:

It is a fact that the three leading worldly amusements are card-playing, dancing and theatre-going. It is a fact that the Bible demands that Christians shall be separate from the world. It is a fact that not a single evangelical denomination approves of these amusements, and many of them have formally declared against them. It is a fact that unchristian people, when brought under conviction, invariably believe that these amusements should be renounced. I think in meetings that it has been my privilege to conduct I have seen more than one hundred and fifty thousand people converted to God, and I have never met an exception to that statement. It is a fact that persons desiring to become Christians never want a dancing, card-playing, theatre-going professor to assist them in learning how. It is a fact that the worldly-minded members of the church contribute little or nothing to the spiritual forces and work of their church. It is a fact that any church sanctioning these amusements is spiritually inert. It is a fact that unchristian people have little or no respect for religious profession of church members who indulge in these amusements, and it is my conviction that one reason why we have so little influence with the outside crowd to what we ought to have is that we have failed to respect these convictions, by lowering the standard. It is a fact that the persons most difficult to win to Jesus Christ are the children of church members who approve of these pastimes. It is a fact that indulgence in these amusements has led multitudes to disgrace and ruin. It is also a fact that no one in the dying hour wants one who loves these things to pray for them or to speak to them about Christ. And because I believe these things are true, the more you lower the standard the less influence we will have as a church. The young people do not want the standard lowered, no matter who says to the contrary. The testimony of the Epworth League confirms, and my experience with young people proves it, and I believe from these observations and convictions that if you lift the standard still higher and compel every pastor to enforce the rule under penalty of taking his parchments from him, you will see such a revival sweep through Methodism as you never saw.

VOICES AND ECHOES.

Reciprocity with Canada and Newfoundland is imperatively needed by Boston. Boston is the "ice-free" port of a vast region lying to the north and west of us. We have unlimited resources and we can pay for nearly all we have in manufactured articles; New England must have free access to raw material and fuel. The agricultural and fishing interests of New England, and, in fact, of the whole country, would be immensely benefitted if we had reciprocity with our next door neighbor. Canada buys twice as much of us as we buy of her. She would increase her trade with us if we were reciprocally inclined. —*Boston Globe*.

How very anxious, and how very unselfish, too! When they thought they had everything their own way they treated with ill-concealed contempt every suggestion of Canada for reciprocity. They thought this country a place to be used by them. That day is past. They can pray for reciprocity now if they choose, and may keep on praying indefinitely. Canada will buy less of them, instead of more. And what we buy, henceforth, will be on fairer terms than our neighbors were ever willing to agree to.