

TERMS AND NOTICES.

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

WEDNESDAY, MARCH 2, 1904.

Editorial.

—The increased cost of living is said to have embarrassed Indian mission work in the Northwest, especially the industrial schools. The revenue that sufficed a few years ago is quite inadequate now. Mission committees and the government are jointly looking into the matter.

—The *Christian Work* tells of the large sums given to benevolences of one kind and another last year by rich men, the whole aggregating 62,000,000. But great as are the gifts of great wealth, they are really not equal in real benevolence to the gifts of the people of small means, whose giving involves self-denying sacrifice. Their offerings in support of Christian work and to charities of various kinds are little heard of, but to him who noticed and recorded the widow's mite, they are sweet incense, because they are given of love for him.

—Rev. Dr. F. B. Meyer, London, so widely known by his evangelistic work and by his writings, has recently taken a forward stand on the temperance question. Fermented wine will no longer be used at the Lord's Supper in his church. And a rule has been adopted that no person connected with the making or sale of intoxicating liquors can hold office in the church. In this country such rules have been a good while in operation in most evangelical churches. Progress is slower in the old country, but there is progress. The rule referred to above cost Mr. Meyer the loss of the richest member of his congregation. But he did not hesitate to do right.

—Mr. Bryan, twice a candidate for the presidency of the United States, in a recent address, said: "If I were to prepare a prayer for my party, it would be, 'O God, give us faith in the wisdom of doing right!'" Would that all men in public life, and all men, had the spirit of that prayer. Commenting on it, the *Christian Evangelist* says:

If we were to add anything to the form of prayer suggested, it would be the phrase: "And give us a clear vision of what is right, that we may do it in

hope and courage." The party, the church, the religious paper, the man, that allies itself or himself, with God, in doing right and in bringing to pass right measures and policies, has a grip on the future and the promise of ultimate success.

—Nearly everybody has a theory about the work that other people are doing, and many are quite sure they could do the work much better than those who have to do it. Perhaps they would. At any rate, a trial would be likely to make them wiser. A layman, writing in a contemporary of the pastor's work, tells how he would make calls. He makes some good suggestions, to which no true pastor will object, among them these:

I would call on my parishioners because I wanted to. If I couldn't get up an appetite for it, I'd leave the ministry. Not the most accomplished actor could make a perfunctory call seem other than perfunctory. There is only one way to seem interested in people, and that is to be interested in them. If I sighted on leaving the door, *There, that's done!* I should know that it was not done.

When the pastor goes about his work with a desire and purpose to help his people, he will not fail of a good degree of success.

Individual and Church Missionary Support.

A few years ago the support of a missionary by an individual or a single church was a very rare thing. There are now a good many missionaries supported by individuals, while the number of churches supporting one or more missionaries is large. Of nearly one thousand missionaries at work in foreign fields under the care of the Foreign Mission Board of the Presbyterian Church in the United States, more than six hundred are supported by, and are the direct representatives of, individuals, churches, or local societies. The number of missionaries so supported is increasing. The Presbyterians of the United States have an agent in the field, whose special work is to secure individual support of missionaries, and the support either of missionaries or definite branches of mission work, by single churches.

One reason why this is possible in a larger degree than formerly is, doubtless, the larger financial ability of individuals and churches; but the chief reason is the better instruction of the people as to the duty of world evangelization, and the blessing of sharing in such work. It is good that there is so strong a tendency in mission work towards the individualization of responsibility—the laying upon the individual or individual church the support of an individual worker or an individual work. Experience is demonstrating that it is the best means of raising Christian giving to the highest degree of liberality and constancy.

A recent number of the *Christian Standard*, one of the excellent papers published by the Disciples of Christ, printed the portraits of more than twenty missionaries, each supported by a single church. Three of the churches are supporting two missionaries each. Where one church is not able to wholly support a missionary, two or more such churches combine in his support. And as each church grows strong enough,

it becomes independent in its missionary support. Of the plan, the *Standard* says: "It brings the church into vital interest with the missionary. A church naturally feels a special, personal interest in its own representative. It makes the missionary problem seem more capable of solution. To many minds this problem seems so vast, and the number to be reached so immense, that they are overwhelmed. The indifferent are reached by this individual plan, because they become interested in some person, who in a very definite and real sense is their own representative at the front. The interest centres first upon the man, then upon his work. It is the Bible story over again, great changes revolving around a person. By this plan the church becomes intelligent in the work. Lack of knowledge is the cause of much indifference. What many churches need is not more appeals, but more facts; nor more exhortation, but more education."

In Canada the same kind of work is being done in some of the denominations. Our Presbyterian brethren are ahead in this matter, we think. A recent reference in the *Presbyterian* to Erskine church, Montreal, is interesting. Rev. Dr. Mowatt, formerly of Fredericton, and well and favorably known in the Eastern Provinces for his faithful and successful work, is the pastor. His church is spoken of as the banner Presbyterian church in Canada in contributions for the general work of the church. It supports three missionaries in the foreign field, and five missionaries in the home field. And besides the support of these eight missionaries, the church contributes \$1,500 annually to the foreign mission treasury for general purposes, and \$1,100 a year to the home mission treasury. And its contributions for augmentation, education, etc., amounts to \$2,000 a year. We are glad to see that Mr. Joseph Mowatt, son of Dr. Mowatt, has offered himself as a missionary for China. It is very probable that Erskine church will undertake his support, in addition to those it already supports.

Accounting for the large way in which this church does its work, the *Presbyterian* says: "It is not because the congregation is numerically larger or financially stronger than many other city churches, but because of the large-hearted missionary spirit of its people generally, and because of the systematic steps which are taken to secure contributions from all the members and adherents. Their givings are in strong contrast with those of more than one of our much larger and much wealthier congregations."

Not a little, we are sure, is due to the faithfulness and wisdom of the pastor in keeping the needs of the Lord's work before his people, and the blessedness of being workers together with God.

The importance of system is emphasized, as it needs to be. While lack of interest upon the part of the minister accounts in some cases for small contributions, in many cases lack of system is largely responsible. Collection spurts at the end of the year can never take the place of regular and systematic work for the furtherance of the Lord's work.

ONE HUNDRED YEARS.

Next Sunday, March 6th, is Bible Sunday. Throughout Christendom the centenary of the British and Foreign Bible Society will be joyously celebrated. The story of the origin of the society will be told again from thousands of pulpits and platforms during the next week. A century ago Mary Jones, a Welsh girl, wanted a Bible. Being a humble weaver's daughter, she had to save her farthings and pence for a long time before she was able to buy the desired volume. In those days a book that now sells for fifty cents could not be bought for less than three dollars, and three dollars then meant much more than that sum does now. So Mary had to save many a month until her purse held enough to enable her to make the purchase. Then she walked twenty miles from her home to Bala, where Welsh Bibles were kept for sale. At the end of the journey she learned that all the copies were sold. And Mary wept. Those tears had a remarkable sequel. They were described by the witness, Rev. Thomas Charles, at a meeting of the Religious Tract Society in London on February 1st, 1803. Thereupon a resolution was passed, which resulted in the foundation of the British and Foreign Bible Society, the most gigantic publishing organization the world has ever known, which is now celebrating the completion of one hundred years of existence.

Through its instrumentality the Bible has in whole or in part been translated into 367 different languages; whereas a century ago only one out of every five persons in the world had access to the Bible, it is now open to seven out of every ten. The extent of its operations throughout the world is enormous. It has all told 7,859 auxiliaries or branches scattered throughout the world. These branches have agents or collectors in the field, travelling wherever human beings are found, selling the Bible. No Mary Jones need shed tears now because she is unable to buy a copy of the Scriptures. In every city, in every country where governments permit the Bible travels in the vanguard of civilization and of Christianity.

SYMPATHY OF THE NATIONS.

Some Russian papers have expressed surprise that the sympathies of the nations should be so manifestly with Japan. They seem to think that Russia has some claim on the sympathy of Christian nations, especially as against Japan, which they regarded a heathen nation.

Japan is not a Christian nation, and yet for more than a quarter of a century it has tolerated Christianity, and Christians are not only multiplying rapidly, but are occupying foremost and influential positions in the management of the country's affairs. Russia is scarcely more than nominally a Christian nation. Her treatment of Poland and Finland and the Jews shows how far from being really Christian she is. In Armenia her course has been no better. She has demanded control of the school fund of the Armenian church, and is seizing upon the funds intended for the payment of preachers in that church, so as to cut off support of all who do not follow