

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.

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

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

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Religious Intelligencer.

(ESTABLISHED 1853.)

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

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

WEDNESDAY, NOVEMBER 23, 1904.

—A man may be a church member who is without enough interest in the Lord's work to contribute to missions, but he is not the best kind of a Christian.

—Under the plan of evangelism adopted by the Congregational Council, recently held at Des Moines, Iowa, Dr. Hillis, of Brooklyn, and Dr. Dawson, of London, will spend several months of next year in evangelistic meetings in leading cities. They will begin soon after new year.

—The Methodist Episcopal church believes every one of the church should be a reader of the church paper. One paragraph in the discipline of the denomination says any officer in a church who is not a subscriber to a denominational paper cannot be elected a member of the Quarterly Conference. And there is nothing wrong about such a rule.

—Denominational work should be faithfully prosecuted. But denominational workers should remember that the best work for their church is that which is freest from selfishness and bigotry. Love and care for one's family do not prevent good-will towards others. Indeed, love for and interest in the home cause love and kindness towards those in other homes, and those who have no home.

—Asked the secret of his business prosperity, a wealthy manufacturer said he attributed it principally to the fact that when he began, empty handed, he resolved never to do anything in his business upon which he could not ask the Lord's blessing. No matter how great the pressure, he never allowed work to be done on Sunday. Every competitor in his line of business when he began thought Sunday work necessary sometimes, and every one of them is out of business. The Lord blesses those who honor him.

—Rev. Dr. John Watson (Ian MacLaren) has announced that he will resign his charge of the Presbyterian church in Liverpool, England, in September next. He will then have completed twenty-five years as minister of the church. Though not yet an old man, he believes that it will be better for the church to have another pastor, and he, while yet in his vigor, will devote himself to more general work in the wide field of Christian activities. His people greatly regret his decision, but he is probably doing the wise thing.

—The Roman Catholic church carries on work among Protestants with much skill and great persistence. It prepares priests and teachers especially for such work. In the United States they are especially active, and with a considerable degree of success. Some Protestants are awakening to the necessity of making special provision to meet and combat the peculiar methods of the Romanist propaganda. The *Christian Advocate* suggests the enlistment of a carefully chosen group of Protestant controversialists who will go from place to place, meeting argument with argument and unmasking the specious fallacies by which some are led astray.

—A missionary, writing from China, says:

Strange things are coming to pass in China these days. All Presbyterian churches are uniting in one church organization. The epithet, "Split Ps" can never be hurled at them again in China. Then followed in Japan a well worked out plan for union of the northern and southern Baptists in a theological school. China Baptists, northern and southern, now declare themselves "one and inseparable." Already they have a joint publication society awake and up-to-date, which is an assured success.

It is announced that a conference of all the Baptists in China has been arranged for in February next, the object of which is to effect complete union. The writer quoted well says:

The forces of heathenism in China are not divided by sects. . . . The demands of awakening China cry to us. Combine and be strong, remain diffuse and be weak, confronts the missionaries.

The like need confronts the churches in Christian lands, and by helping His people to realize it, God is moving them to get together.

—The man who is active and aggressive in moral reform in the expectation that he will have the strong, undivided and unvarying support of all people who are professedly interested in moral movements, is sure to have a rude awakening from a mistaken notion. Only a small percentage—a very small percentage in the most critical and trying times—can be counted on to stand by him. They will cheer him when enthusiasm is high, and success is with that side, but in the periods when the fighting is hard he is very much left alone. He may count himself fortunate if he is not the subject of the criticisms of the very people who ought to be giving him sympathy and practical support. It is easier to join the crowd than to stand with the righteous minority—and they do it; they do

not stop to consider that it is meaner as well as easier.

Not the applauses of the crowd, nor the loyal support of those who have more or less interest in reform, but a deep, strong conviction of duty moves a leader in any reform to take and hold his place in the fight. And as an offset to being left alone a good deal of the time, and being misunderstood and misrepresented, he has only the consciousness of being and doing what he believes is right. It does not entirely relieve him of the pain and heartache of finding so many weak and fickle and trimming people among those who mean fairly well, but it is very comforting, and keeps him, often, from abandoning a good work.

CHRISTIANITY'S PROGRESS.

There always have been, and there always will be, those who prophesy dire things concerning Christianity. Their croakings are heard in these days. The authority and inspiration of the Bible are no longer recognized, preaching has lost its attraction, that insincere and wicked men are in the churches, religion is fast losing its hold of the people—these are the things they say.

There are facts, however, which they do not recognize, or, knowing, endeavor to conceal. The Bible was never so widely distributed, nor so carefully studied, as now, nor were there ever so many books published and largely sold devoted to its elucidation. Volumes of sermons find readier sale than ever before, and the secular press recognizes the demand for the teachers of all the Christian pulpits by making the sermon a leading feature of their weekly editions. That occasionally a man who is a member of a church is shown to be bad, instead of revealing the badness of the church, is proof that one belonging to the church is awarded a reputation and can gain a confidence which connection with no other society in the world would give him.

Protestant Christianity was never more aggressive in its aims, nor more energetic in its operations, nor more successful than in our day. In Christian lands the membership of the church of Christ is a steadily increasing force, the rate of increase more than keeping pace with the increase of population. In India, as shown by the latest official statistics, Christians are increasing at a more rapid rate than the population. In other lands where the church is proclaiming the gospel, the gains in the number of disciples of Christ are most gratifying. There are no signs of decay. The signs of progress are numerous and unmistakable. Christ marches on, "conquering and to conquer."

In every church there are members, and ordinarily not a few of them, who (under present circumstances) are passive. They come to church and listen; they are profited; they go home and live good, pious lives and honor Christ. And yet they contribute only by their presence and their money to the prosperity and the welfare of the church. They do not materially help in pushing or forwarding the work of gathering others into the church. What can be done to arouse their activity and make them a working force?—*Chris. Observer.*

TEMPERANCE SUNDAY.

Next Sunday is Temperance Sunday in the Sunday-schools. Wherever the International lessons are used throughout the world a temperance lesson will be taught, and all the exercises of the schools—the singing, the praying, the addresses, will be directed to the same end. The Young People's Societies, too, have temperance as the topic for their meetings in the week beginning next Sunday.

There is something very impressive in this world-wide simultaneous consideration of a simple subject. It is a recognition of the great importance of the subject, and an expression of deep interest in it. It is not a mistake to give the subject of temperance such prominence in Sunday-school teaching. No danger threatening the young people of the country is so great as the drink habit. No evil thing in the life of the country is so firmly entrenched, so well organized and so fiendishly persistent in prosecuting its destructive work as the drink traffic. Against nothing is it more imperative that the Christian forces of the country should be solidly and courageously arrayed.

No field is so inviting and important for temperance teaching as that presented by the young people and children of the country. The ultimate success of the movement for the overthrow of the liquor traffic depends on right teaching of the youth in our homes and public schools, in Sunday-schools and churches. If they are rightly instructed as to the physical and moral effects of the drink habit, and as to the character of the drink traffic, the triumph of righteousness over the great abomination will surely be hastened. Let us hope—indeed, it may be confidently expected, that the temperance lesson of next week will be clearly and faithfully presented in many thousands of schools and societies. The seed-sowing of truth will not be in vain. There will be fruit in young people fortified against the destroyer, in newly created and strengthened convictions, and in increase of purpose and courage to grapple with the great iniquity when the youth of to-day come into their inheritance of full citizenship.

Is the church of Christ doing all it can in the cause of temperance? It is not well to fail to recognize what the church has done and is doing. It cannot be denied that its attitude towards both the liquor habit and traffic is different from what it was in earlier days, and worthier. There is not a branch of the church that does not teach abstinence. And all of them express in some form condemnation of the liquor traffic. Some of them approach the consideration of the traffic timidly, and express themselves concerning it in carefully qualified terms, evidently fearing to be committed to really aggressive opposition to it. But the tendency in even the most conservative denominations is to be more pronounced in condemnation of the monster evil. This, however, is mainly in reports and resolutions. Of course such reports and resolutions must be understood as expressing a deepening feeling against the traffic, and some time that feeling will take form