

## TERMS AND NOTICES.

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**Religious Intelligencer.**

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

WEDNESDAY, FEBRUARY 24, 1904.

**Editorial.**

—See Circulation Notes on page thirteen, and give us your co-operation. And kindly do it now.

—The essence of religion is in character and the things which make character. Real Christians are not distinguished so much by their opinions as by their changed character.

—How good if every family were a praying band, supplicating God daily for every member of the household—for their conversion and their keeping. Family petitions should, also, have that larger range which desires the conversion of the community and the whole world.

—The Church of Christ in Japan, was formed a few years ago by the union of the Reformed and Presbyterian missions in that country, is contemplating the erection of a great church building in Tokio, which will be the headquarters of the various agencies by which their work is carried on throughout the country.

—Writing to his denominational paper of a revival in a Maine town, a pastor says: "Some new subscribers may be expected as one result of the revival." When new families are added to the church roll there ought, also, be new subscribers to the denominational paper. It is a good sign of the thoroughness of the work, and will help to make it permanent.

—Of missions, the *Christian Standard* well says they are "the embodied courage of our churches, the touchstone of their faith. Preaching the gospel to the whole wide world of mankind must confirm the promise of Scripture, and so help to confound the attacks made upon the divine Word. Missions will aid in proving unanswerably the superiority of the gospel and true Christian culture over all merely human means of education."

—It is stated that Mr. Rockefeller,

the Standard oil man, is retiring from active business life. Perhaps he begins to think he has a competence. It is a pity he could not retire, also, the business methods for which his name stands—the greed and mercilessness which crushes everybody and every struggling industry which stands in the way of his adding more to his many millions.

—The Anglican Synod of Montreal has resolved that its clergymen should have better salaries. At a meeting last week it was voted that hereafter the salaries should be increased to a minimum of \$600 for deacons, \$700 for priests under ten years standing, and \$800 for those of more than ten years' service. No parish is to be considered self-supporting which does not pay at least \$800 a year. The Synod evidently recognizes the fact that the cost of living is considerably greater than it was a few years ago. All denominations need to recognize this.

—After the South African war the Boers who had surrendered, or who had served Great Britain as "National Scouts," were excommunicated by the Synod of the Dutch Reformed Church. A very bitter feeling has been kept up. The excommunicated have refused to make confession in order to be received back into the church. It has lately been decided to waive a public confession; instead the elders are to visit each man and endeavor to get a private confession of his sin. This, also, will probably fail, for the disciplined members maintain that they had quite as much right to be governed by their consciences and judgment as had those who took the other side in the conflict. If the Synod adheres rigidly to its excommunication, the excommunicated will form a separate church, which will greatly weaken the old church.

—Recently there was held at Kamloops, B. C., a meeting of Presbyterian and Methodist superintendents of missions to consult about their work for the next year, to arrange for a larger measure of co-operation, avoiding overlapping and friction. They were able to agree upon plans which will secure increased efficiency in several districts at lessened cost. Other parts of the mission field are to be considered later, and doubtless it will be found possible to so arrange the work of the missionaries of the two denominations that two men will not be found occupying a place that can be cared for by one. What difference is there between the gospel as preached by a Presbyterian and by a Methodist minister, or the Christian care given by them, which justifies the establishment of two churches where one will suffice? That the representatives of two great religious bodies are seeing the waste and wrong of such things, and planning to avoid them, is one of the most encouraging signs of the times, and is full of promise of the more rapid extension of the Kingdom of Christ. All Christian bodies similarly related should do the same.

The man who votes one way and prays another loses his prayer, the vote counts.—O. W. Stewart.

## A YEAR'S WORK.

Statistics are called "dry reading," and yet are very instructive. Before us are the statistics of the mission societies of the world for 1903, prepared by Dr. Leonard and published in *The Missionary Review of the World*. The figures reveal many facts of a most gratifying nature, and suggest much that should have the most serious consideration of Christians.

The number of ordained missionaries in the field is 5,863. There are also 8,800 laymen missionaries, 4,610 wives of missionaries, and 3,318 unmarried women missionaries, a total of 15,518. Besides these there are 4,283 ordained native preachers, and many thousands of native helpers in various departments of the work—as teachers, colporteurs, Bible women.

The number of mission stations and outstations is 27,800. These are in all parts of the world. The number of schools carried on by the missionary societies is 24,283, having 989,506 pupils.

The number of converts during the year was 96,360. The total number of communicants in churches composed of men and women from heathenism is 1,414,176, while the native Christian population (adherents they are called) is 3,824,065.

The Protestant churches in the world contributed last year for foreign missions \$17,114,383, while the converted heathen contributed \$1,955,426.

The increase of missionaries over the number in the field in 1902 was nearly 2,500, including ordained men, laymen, missionaries' wives and unmarried women missionaries. And the mission stations and outstations were increased by 3,730, showing how the work is being steadily and quite rapidly extended.

The average number of converts per ordained missionary was about seventeen. This is decidedly better than in the home work, where the average number of conversions is not more than half as many for each minister.

Comparing the contributions for work made by the converts in Asia, Africa and the islands of the sea, with those made by the Christian people of Britain, Europe, and this continent—the people of the long-time Christian lands, who have always known and benefitted by the blessings of Christianity, have nothing of which to boast.

One of the most gratifying facts is the number of the converts from heathenism who are active and successful missionaries. The hope of the extension of Christ's Kingdom among their fellows is largely in the devotion of these consecrated converts.

## CHRISTIANIZING POLITICS.

"Applied Christianity in Public Life" was the subject of a sermon preached two or three weeks ago by Rev. Dr. Rose in Hamilton, Ont. From the brief report we have seen, we judge that he handled the subject in a very sensible and practical way, pointing out the grave mistake the church of Christ makes when it resigns the conduct of public affairs to men who have no fear of God before them. It is, he declared, the duty of Christian citizens to take an active part in the discussion and direction of all public matters; to refrain from doing so is disobedience of duty to God and our country. Com-

menting on the sermon, the *Christian Guardian* writes wisely and strongly on the need of the Christianization of politics. Dr. Rose did well to smite hard at the devil-begotten fallacy which draws a line between things secular and things sacred. In this human life of ours, which is horizoned, not by the grave, but only by the limitless cycles of eternity, nothing should be reckoned as secular—related only to the present age—but everything as sacred, because eternal in its relations. In this view, as he insisted, the calling of the politician should be as sacred as that of a minister of the gospel. In this high spirit alone can a man in public life either see his duty clearly or discharge it faithfully. Every lower view of its character and functions lays him open to the temptations of selfishness, of time serving, and of mere party spirit, to which alas, so many succumb. It is one of the most disastrous things we have to face that there are two standards of morality, one for private life and another for public life. There are men, there are not a few men, who do and who join others in doing, in political life and for political reasons, what they would not dream of doing in their private life. By some subtle and utterly fallacious process of reasoning they condone in themselves and others what their enlightened and unbiased conscience would condemn and abhor. And yet there is only one moral law, only one code of ethics, and what is morally wrong can never be politically right. No possible circumstance or combination of circumstances can justify methods in politics that would be scouted in business or private life as wrong.

According to the flippant cant of the penny-a-liner, religion is one thing and politics is another—a creed that apparently finds acceptance with some assumedly religious men when they get into politics. But no. A man's religion as applied to public life, and his public life is the outward and visible sign of the inward and spiritual grace—or want of it—that controls him. Leaving out of sight, indeed, that much abused word—religion—and remembering that the purpose of Christianity is neither more nor less than the establishment and development of the kingdom of God in the hearts of men, and consequently in their lives, it is abundantly clear that what we need to-day is that Christian men in public life shall apply to it the Christian ideals, and conduct it according to the Christian standard. Public office has well been said to be a public trust. It is that, and it is something more. It is divine stewardship of the highest and most responsible sort. It is John Morley's noble testimony to Mr. Gladstone, it will be remembered, that "he strove to use all the powers of his own genius and the powers of the State for moral and religious purposes." Public men cannot all be Gladstones, it is true, but they can all be inspired with his life purpose, and according to their abilities and circumstances use their opportunities and prerogatives for the good of men and the glory of God. That idea of government which defines it as a method of securing the greatest good for the greatest number is the only one that will bear analysis. What our country needs is the Christianization of politics, the application of the Christian ideal and the Christian method, always and everywhere, in its public life. We want in politics, federal and provincial, more Christian men and more Christian manhood.

N. B. S. S. ASSOCIATION.—It is announced that the New Brunswick Sunday-school Association has arranged to have a convention in every county of the province in the early summer, each convention to be attended by a party of Sunday-school specialists.