

TERMS AND NOTICES.

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

WEDNESDAY, APRIL 20, 1904.

Editorial.

—Archbishop Bond, of Montreal, is now the head of the Church of England in Canada, having succeeded the late Archbishop Macray in the primacy.

—The Baptists are the largest Protestant denomination in Boston. The Congregationalists follow closely, and then come the Episcopalians, followed by the Methodists.

—The cost of living has increased considerably during the last five years. How many salaries of pastors have been increased? This is something churches need to think about.

—Cobb Divinity School Bulletin, 1903-4, has been received. We notice that one-third of the students are from New Brunswick. We hope some of them will come home when they have completed the school course.

—Churches need to be careful about the sources from which they get their funds. If the source is known to be tainted the money should be refused. A church cannot afford to be under obligation to those whose gains are the fruit of corruption.

—The denunciation of caste by the natives, which is coming to be quite general, is one of the notable features of the present day state of mind in India. The non-Christian papers of the country do not hesitate to speak plainly and strongly on the subject, and to urge the abolition of caste as a social institution.

—Bishop Fowler, of the Methodist Episcopal Church, presiding at the New Hampshire Conference a few days ago, refused to administer the Lord's Supper. Individual cups had been furnished for the occasion, to the use of which the bishop is strongly opposed, and he would not go on with the service. The bishop did well to so pointedly rebuke this fad of un-Christian fastidiousness.

—There is in some quarters a disposition to believe that the day of special meetings is past. Everything that should be done by the church can be done in the regular services, we are told. It is, doubtless, true that much is done without resort to special work. But the time is not yet, and probably never will be, when there will not be need of extraordinary effort and opportunity. Those extra meetings are best which furnish opportunity for the overflow of Christian love and zeal which cannot find sufficient expression in the ordinary services. But whether held for that reason, or because there is need of quickened faith and zeal, special meetings are needed and productive of good. The work may be hard for the pastor, but it is profitable—both for himself and those to whom he ministers. Do not neglect the special meetings.

—Who has not had heart-ache because of "delayed answers" to prayers. And yet delays are not denials, as we are tempted to think. They are, as has been well said, only a waiting for the best time, for the fruits to ripen, for the soil to be prepared. Thus printing could not prevail till good, cheap paper was discovered, and each invention, as steam, telephone, telegraph, depends on our having other things to make them useful. The battle must be fought before the victory can come, and the victory would be of small value without the battle. We pray for victory over corruption, over intemperance, over oppression; but it is impossible that such victories should be sent complete from heaven, but the prayer is being answered all the time, the forces are at work which will destroy the evil, the worm is gnawing at the root of the tree. The answer will come.

—A Congregational church in Brooklyn, N. Y., recently received a liquor seller into membership. The pastor and a majority of the board of deacons were in favor of receiving him. The majority of the church members, led by the assistant pastor, are dissatisfied. The assistant pastor has resigned, and it is possible a considerable number of members will follow him. The new rum-selling member is, of course, a man of money, else his application for membership would not have been favorably considered. He claims that he does not see anything in his business inconsistent with church membership, and pleads in justification of his trade that "some of the most eminent bishops and ministers in the city buy his wines regularly for their tables." Surely they are "blind leaders of the blind," whose business and other relations with a rum-seller are such that he is persuaded that rum-selling is quite consistent with membership in a Christian church. In the church he has joined, and which he has been attending for several years, he must have heard strange teaching, or no teaching, about Christian character and what is involved in Christian discipleship, else it would never have occurred to him that he could be a member of Christ's body and yet be a rum-seller. One of the first things that church needs is a new pastor and a new board of officers.

INDIFFERENTISM.

Indifferentism is one of the great enemies the church of Christ has to grapple with. Stagnation is worse than retrogression. The former breeds putrefaction, while the latter may provoke a healthy re-action. For the church to be indifferent to the great evils that afflict and drag down society, is the greatest of evils. The mission of the church is to regenerate society by regenerating the individuals who compose society. This it cannot do while indifferent to the condition of society, or to the systems of evil that corrupt it. To accomplish its mission and restore the world to Christ, the church must reach out into the homes, the social organizations and the civil mechanism of communities and the nation, and make its influence felt in them all. This it can do only when every minister and every member realizes that he is divinely called, by his relationship to God and to his fellows, to do his utmost to rescue men from sin and to deliver society from the power of evil customs, and to extend and establish righteousness in the nation. M.

YOUTH versus AGE.

We were talking, three or four of us, the other day, about the early period of our ministry. We were each of us so far beyond that we could do so with complacency. We were wondering how in the world it was that people put up with us in those immature, undeveloped days. We were sure that there must have been much need of indulgence on the part of those to whom we attempted to minister. We were just as sure, too, that we could do far better now in all forms of public service than we could then. And yet we were quite as sure that while we could and did get places then, were we in the market now, places would be secured with exceeding difficulty, if they could be obtained for some of us at all.

Beginning thus, the *Baptist Commonwealth* goes on to speak plain words about what it characterizes as "a palpable evil" in connection with the ministry in all the denominations to-day. And this is how it deals with the subject:

This evil of preferring youth to age exists to too great a degree, without the slightest doubt. Possibly there is some small reaction, but it is so small as scarcely to merit notice. The fact that recently two most eminent Baptist ministers, both well advanced in years, secured prominent pastorates really proves nothing. The general tendency among the bulk of our churches today is, as for some time it has been, to set aside the tried man in favor of the untried. One of our most prominent ministers, now only in his prime and capable of doing his best work was recommended to one of our foremost churches recently, and the reply was that he was too old. One of our pastors who has not gone beyond the period of middle life, finding himself confronted with the need of changing his field of labor has found himself also met with the objection that he is too far advanced in years. The Methodist Conference recently in session in Philadelphia, has been compelled to face the situation as thus it presents itself. The younger ministers are increasing in number, so it is said. They can be provided for only by setting aside some who are older but by no means superannuated. This situation could easily be met if the churches were not clamoring for the younger men.

But they are so clamoring and attention must be paid to the demand.

In our conception of it and from purely an impersonal view-point this is utterly and most emphatically wrong. Nay, it is most inhuman in its treatment of men who have given the early years of their life to the ministry and are really fitted by these years to do their best work in it. The church is really dishonest when it assumes such an attitude. When a young man enters the ministry, the church to a certain extent makes a contract with him that in case he is found worthy he shall find life-long employment. When it pushes him aside for no other cause than it prefers the younger man it breaks this contract. Under present conditions a man in the ministry has only twenty or twenty-five years during which his services seem to be desired. When his family most needs that which his ministry earn he is oftentimes set aside and finds himself adrift. No matter what plausible excuse may be presented for this, it is wrong and palpably and criminally wrong.

We believe that the church at the present time is suffering because of this. In part, if not in large part the diminution in the number of our best young men who are entering the ministry is due to just this thing. Moreover, the decline of the pulpit power may in no small measure, we believe, be traced to the same source. Maturity is the time in which to secure the thoroughly wrought-out thought. You gather fruit in the autumn and not in the spring. Veal is good for a change, but after all the staple is beef. There is beauty in blossoms but you cannot eat them. There is promise in it all and the fruit will come in due time, but why should fruit-age be set aside when the blossom presents itself? Somehow in this matter the churches should come to themselves. Age should not be a barrier at either extreme. If a man can do the work age should not be counted in as a factor. There needs to be a careful and conscientious and absolutely thorough canvass of this whole matter. For its own sake, for the sake of men who have served her faithfully, and for the sake of the future ministry, in so far as the church has been recreant in this matter she should retrace her steps.

RELIGION IN THE HOME.

Let there be given a new study and a new emphasis to the matter of religion in the home, says the *Baptist Standard*. Let Christian parents face it once earnestly, with the desire to know and to do God's will in the matter, and the decision thus to maintain Joshua's resolution will certainly follow. So manifest is this that this duty is thus agreed to in our church covenants: "We also engage to maintain family and secret devotion; to religiously educate our children." How many Christian parents who read these lines are living up to this covenant? There can be only two excuses, when they are all finally analyzed, for not doing this duty. Those excuses are: "It is inconvenient," and "I am ashamed to do it." Weigh these excuses well, and you will decide that they will not justify you in the sight of God. O Christian parents, have much religion in your home! It is worth your while. Give the matter one hour's sober thought and you will so conclude.

Who? — Occasionally a remittance reaches this office without letter or anything to indicate the name of the sender. Who in St. John sent money and no letter last week?