

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, APRIL 6, 1904.

Editorial.

—No church can neglect to do its share in the work of sending the good news of salvation to those in darkness and the shadow of death without suffering spiritual loss. "Disciple all nations" is our Lord's command to all his disciples, individual and organized.

—Has there been revival in your church? Then report it, that other Christians may rejoice with you in the good done, and that the world may know of God's gracious work. The news of revival in one church often stimulates faith and activity in other churches. Tell the good news.

—The success which has attended the negotiations for the union of the Presbyterian Church, North, and the Cumberland Presbyterians, has had a good effect on the Presbyterian Church, South, which has for many years been separated from its sister church in the north. Some of the Presbyteries are intending to memorialize the General Assembly to take steps towards union. So the good work goes on.

—The Moderator of the General Assembly of the Presbyterian Church in the United States (North) is quoted as saying that the Christian Endeavor Society has almost outlived its usefulness. "It ran," he says, "to badges, banners, conventions until it spent itself." This is, we think, a too strong statement. There is, however, reason to fear that the tendency mentioned has a good deal weakened the organization as a Christian force.

—If each Christian would each year win one other to Christ, how quickly the Kingdom of Christ would extend. Dr. Torrey says: "If there were but one Christian in the world, and he, by twelve months of earnest work, could win another to Christ, and each of those would win another during the next year, and so on, it would require but thirty-

two years, or less than a single generation, to win all the earth's billion and a half of population to the Lord."

—At a recent evening service, an English rector, noticing the coughing and other signs of colds in the congregation, told his people that he sympathized with them, for he was troubled in the same way himself. He thought the best place for them all was at home by the fire, and so he announced that he would omit the sermon and shorten the service and send them home early. Generally, those who go to church are quite well enough to remain. More people remain at home for less reason than would keep them from anything else, than go to church when they are not able.

—The Presbyterians of the United States are a wide-awake, aggressive Christian body. In late years they have carried on systematically very extensive evangelistic work, and with blessed results. They are planning for vigorous work this year throughout the country. They are giving attention especially to the large cities. A series of meetings has just begun in Chicago, which will be continued through April. All the Presbyterian churches in the city are united in the work, the pastors having the assistance of several evangelists. Recently a work of this kind in Pittsburgh resulted in the conversion of several thousands, and as blessed results are being prayed for and expected in Chicago. The Lord greatly prosper all such work.

—As to the observance of the Lord's day the *Christian Standard* states a fact of much impressiveness:

There are now some four hundred millions of people in the world who profess faith in Christ. They are divided into hundreds of differing sects, and are dispersed among all nations and tongues. Several of these older sects have been in existence from soon after the days of the apostles to the present time. It is a remarkable fact that all these churches agree in one thing, viz.: they all regard Sunday as the Lord's day, in honor of the resurrection. While they differ on almost everything else, they all agree in this. A couple of small sects in recent days, so small as to be hardly noticeable, are the only exceptions to the rule. This great fact can be explained only in one way, viz.: the keeping of the day must have begun with the very beginning of the church, before any divisions of the believers occurred.

A RUSSIAN BOAST.—The *Moscow Gazette* has told the world what the end of the present struggle in the East will be. Korea is to be annexed to Russia, the island of Tsushima is to be seized and strongly fortified, the rest of Japan is to be left alone, except Formosa, which is to be set free under Russian protection. If Britain offers any interference, armies are to be sent into India by way of Herat and Tibet; and if the United States should say anything a force is to cross the ice-bridge at Behring Straits and attack Alaska. In this connection it is well to bear in mind that a boastful and a brave man seldom walks under the same hat.

REV. J. T. PARSONS.

Another of God's servants has entered into rest. As briefly announced last week, Rev. Joseph T. Parsons died on the 27th ult. For two or three years he had been steadily failing in health, though only for a comparatively short time had he been confined to his room. For two days before his death he was unconscious. He was seventy-five years old, but until he was past seventy he seemed a man still in the youth of old age. Woodstock was the home of his boyhood, there he was converted, and from the Woodstock District he received his first license to preach, in 1860. He was successful as a preacher from the very first. The first series of meetings held by him was on the Nashwaak. An extensive revival resulted, and the number of conversions was large. Among the older members of the Marysville church are several who were converted in that revival. He was ordained in July 1861. The Nashwaak churches were his first pastorate, and he always cherished a very warm feeling for the people of that community, and they heartily reciprocated it. He was pastor of the church in Woodstock for a few years, and was at Grand Manan a year. In 1869 he became pastor of the Waterloo street church, St. John, remaining there till 1891. His last pastorate was at Marysville, 1891-1900. He enjoyed it much—in part, perhaps, because Marysville is part of the field which was his first pastorate. On his retirement from pastoral work, he and Mrs. Parsons had their home with their daughter in Carleton county, where they were as happy as could be. During the first year after his relinquishment of pastoral care he preached occasionally as he had opportunity, but he soon had to give up even occasional preaching. He attended the Conference at Waterville, C. Co., in 1902, at which session he asked to be relieved of the secretaryship of the Ministers' Conference, which office he had held for a good many years. He did not feel able to discharge its duties longer. His brethren, in accepting his resignation, put on record their appreciation of his many years' service. It was apparent to those who met him then—and it was the last time the majority of his brethren saw him—that his work was ended. To the writer he spoke at that time of his condition, recognizing that his days of active service were over. He talked of it smilingly, making no complaint, expressing no regret. On a later occasion, in September of last year, we made a short visit at his home. We found him much weakened, both in body and mind, but, as always, cheerful and happy. Speaking of the then approaching session of Conference, he said he would like very much to be there, and to see the brethren whom he had been meeting annually for so many years. "Tell them," he said, "that I will be thinking of them; tell them, too, that I am happy, that I have no pain or distress, and I have peace all the time."

At various times Mr. Parsons held important offices in Conference. He was for a time Corresponding Secretary of Conference, Secretary of the Home Mission Board, Secretary of the Ministers' Conference, and Moderator—serving his brethren and the cause faithfully in each. He delighted in preaching. He

was fluent in speech and fervent in manner. He had the evangelistic gift. As the home missionary of Conference one year he had good success in revivals. And in his pastorates he every year conducted revival meetings, in which many professed faith in Christ. His singing was a great help in evangelistic meetings, as in the regular prayer meetings of the churches he served. He was a genial man, and appeared happy always. He made many friends, and will be sincerely mourned by them. Among the mourners are many whom he led to Christ. But while they have sorrow that they will see his face no more, nor hear his voice, they will rejoice that he has reached the heavenly home of which he loved to preach and sing. Mrs. Parsons and two daughters—Mrs. Wetmore, of Boston, and Mrs. Raymond, in whose home he spent his closing years—survive him. He was greatly attached to his family, and his home life was a joy to him. Mrs. Parsons and daughters have the sympathy of a wide circle of friends in their bereavement.

One by one the ministers finish their work, and go home. For those who remain the call will soon come. There is much work to do. The time is short. Let us do with our might all that God calls us.

TEMPERANCE LEGISLATION.

A committee of temperance men interviewed the provincial government last week, pressing for advanced temperance legislation. They first made it clear that they desired a provincial prohibition law. But failing to secure such a law, they ask for several amendments of the License Act, which they believe will make the law more effective in restricting the liquor traffic and lessening the evils it produces. Among the amendments they propose are these: To make the License commissioners elective, instead of the appointees of the government as now; that Commissioners shall have power to decline to grant any licenses; that an applicant for license must have a petition signed by a majority of the ratepayers in the ward in which his premises are located; that no license shall be issued to premises within two hundred yards of a church, a public school, or place of public amusement; to lessen the number of licenses permissible in cities and towns, and to abolish them in the small parishes; that no firm or corporation shall hold more than one license; that wholesale liquor dealers cannot sell to any one except the holder of a license; that no liquor seller, whether by wholesale or retail, shall be allowed to hold the office of justice of the peace or school trustee; that License Commissioners shall not grant extensions of licenses, or to issue more than the number specified by the law; that beer-shop licenses be abolished; that the hours of sale by licensees be from 7 a. m. to 7 p. m., with no Sunday sale.

The proposed amendments are designed to more restrict the liquor traffic, and are, therefore, desirable. The changes in the law to which most importance is attached, are the one which proposes to have License Commissioners elected instead of being appointed, and the one requiring applicants for