

TERMS AND NOTICES.

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**Religious Intelligencer.**

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WEDNESDAY, NOVEMBER 9, 1904.

—The sermon on page two, by Rev. F. A. Currier, M. A., is timely, and will be read with interest by many.

—Nothing more helps to make religion a reality to the children in the home than daily family worship.

—Two missionaries of the India Free Baptist Mission—Miss Coombs and Miss Barnes, have arrived at home on furlough.

—Simplicity in preaching makes it effective. The form of thought and the language which secure the attention of the children usually command the attention of adults also, and impress them.

—Pastoral visiting is, according to Ian Maclaren, a means of delivering the preacher from "one of the chief futilities of the pulpit, namely, preaching on academic subjects, which interest him very much, but about which the people do not care one brass pin, or wearying himself with vain controversies which he thinks are most exciting, but which bore the people to death." What the preacher needs to do is to address himself to the comfort and help of the people hurt and burdened and harassed in the struggles of life. To do this he must be amongst them and know them.

—A call was recently issued for a convention of Baptists to discuss revival methods. Those promoting the movement think there should be more systematic evangelism, directed by a properly constituted authority. There are, they claim, many ministers in the denomination who have special gifts for such work, and whose usefulness can be greatly increased by an organization having charge of the kind of labor they are best fitted for.

—One of the great hindrances to the growth of Christ's Kingdom is the division of the church, and the consequent waste of Christian forces. There are places where the number of churches is a positive evil. Their whole strength is

taxed in a struggle for mere existence, and the life they manage to maintain is, at most, a poor and unfruitful one. Often the competition of churches is so keen that unpleasant frictions occur, making their influence in their communities everything but Christian. And these unpleasantnesses are more likely to be caused by the competitions of churches that are nearly alike, than of those which differ widely.

—The distinction between an evangelical and an evangelistic church was drawn by Dr. A. C. Dixon in a recent address on "soul-winning." It is not enough, he said, to be evangelical. We must be evangelistic. The evangelical church is a reservoir of pure water without a pipe running anywhere. If you will take the trouble to go to it and climb the embankment, you will get a good drink. The evangelistic church is a reservoir of pure water, with a pipe to every heart in the community and every nation in the world. Evangelical may mean a bombproof for defense; evangelistic means an army on the march with every face toward the foe. Evangelical sings, 'Hold the fort, for I am Coming'; evangelistic sings, 'Storm the fort, for God is leading.' The need of the church is not evangelicalism as a thing to fight for, but evangelism as a force to fight with. The evangelical creed merely held and defended becomes a fossil, only a thing of interest; but the evangelistic life, which feeds upon evangelical truth, is a force against which the gates of hell can not prevail. An evangelical may be a mere formalist, and there is no recognition of him in the New Testament, except as he is rebuked; but a New Testament evangelist is a man full of the life of God, and making alive those to whom he ministers.

—For a time Roman Catholic leaders affected to regard as unimportant the "Away from Rome" movement in the German Provinces of Austria. But they are not now ignoring it, they are opposing it with vigor and characteristic unscrupulousness of statement. The following quotation from one of the most influential Romanist journals shows the style of their opposition to Protestantism:

Was Jesus a Protestant? No! Was Mary a Protestant? No! Were the Apostles Protestants? No! Were the first Christians Protestants? No! Is then the faith of the Protestants the faith of Jesus? No! The original church was accordingly Catholic. And this church can never be overcome, because Christ has promised that he would be with this church always. As long as a father guides his child our church cannot fall. The Protestants have taken as their motto: "Durch Reinheit zur Einheit" ("Through clearness to unity.") But what are the facts? Their Luther sanctioned a thousand adulteries and murderers in one day, as is seen from one of his letters to Melancthon. Many Protestant pastors who are married have been found guilty of adultery and immorality, and have been condemned to prison for terms of years, and many of the German-Austrians who have entered the Protestant camp are guilty of the same sins. Can an honorable man unite himself with these people? Tell me with whom you associate and I will tell you what you are worth.

NON-RESIDENT MEMBERS.

The problem of the non-resident church member is a somewhat perplexing one. All churches have such members. In some churches they number nearly, or quite, as many as the resident members. Just how to deal with them is a question which often puzzles pastors and church officers. They are members, but for all practical purposes they are of no value to the churches which carry their names. And the fear is that many of them are of but little more worth to the churches where they reside.

The number of non-resident members in many churches is much larger than it would be if there were more and better teaching about the transfer of membership by those changing their place of residence. Some pastors do not give this matter the attention it deserves. Members of a church do not move out of a community without the pastor being aware of it. They need advice about their church home in the place to which they are going. They should be counselled and urged to join the church in their new place of residence—the church of their own denomination if there is one; if there is none of their own, then the one nearest like their own, in which they may receive the most help in their spiritual life, and have the best opportunities for Christian service. If the pastor of the departing members communicates with the pastor in the place to which they are moving they are more likely to receive the welcome and attention which will assure the prompt transfer of their membership, and the avoidance of much that may have a chilling effect on their religious interest.

But even when all this is done there will still be non-resident members, those who though far away from their old-home church fail to connect themselves with any other. What is to be done about these? Surely they should not be wholly uncared for and forgotten. It is the duty of a church to show interest in and endeavor to extend care to its members, even at the ends of the earth. This may not be very easy to do, but it is possible in a larger degree than may at first thought appear. Some will drift beyond reach, but it is possible for a church to know the whereabouts of the most of its non-resident members. And they should be communicated with. The pastor may not be able to do all such correspondence, but a system of correspondence with absentees, the labor of which could be shared by officers and others, would not be very difficult to arrange. Many an absent member who has fallen, or may be in danger of falling, into carelessness would have awakened within him new desires and purposes by a letter from his old church home. To learn that somebody is thinking of him and concerned for his welfare would be as the voice of God, calling him to faithfulness. Some of the absent members thus communicated with, if for any reason unable or unwilling to unite with churches where they reside, would not be unlikely to respond with reports of how they fare in the Christian life, and possibly with contributions to some branch of the work of the home church.

As to the place of non-residents on the membership roll and in the reports, frequent questions arise. Shall their

names be struck from the roll? That does not seem the right thing to do. It is not well, though, to be reporting members not in the community, and some of them out of the country, without designating them as such. After a proper time, say two years, and when all reasonable effort has been made to get into communication with them, or to get answers from them, without success, it would be well to make a separate list of them in the church book. As any of them are heard from they can be restored to the regular list.

CHRISTIANITY IN INDIA — A RAPID INCREASE.

Lord Radstock, writing to the *Times* from India, where he has been travelling and working, gives a very optimistic account of the results and prospects of mission work there. It is his fifth visit, and he declares himself amazed at the new feeling amongst the Hindus for Christianity. The last census shows a growth in the number of Christians to the extent of 25 to 30 per cent., and in some places 50 per cent. in the decade. Recently a Brahma professor of the Residency College at Calcutta, at a meeting of 150 native gentlemen (not Christians), gave a beautiful tribute to the Bible as a source of peace and comfort, more especially as it revealed the character of Jesus. Mr. K. C. Banerji, a Brahman of high birth, but converted to Christianity, at a presentation on his appointment to the Registrarship of the University, declared that whatever success he had in life he owed to Christianity. One of the new forces in Christian work is the Swami Dharmanandg, one of the most remarkable Hindu Ascetics in Bengal, who numbered disciples from the highest classes, including magistrates, lawyers and judges. He learned Hebrew and Greek in order to read the Bible in the original; he learned Arabic to read the Koran; he has travelled in Europe, spent a long time in Rome, went to Armenia, Constantinople, and thence to Mecca, China and Japan. After seventeen years' study of Buddhism, Mohammedanism and Christianity, he has now avowed his faith in Christ, and has written a book to show that He is the only Redeemer for now and all ages. Such a testimony, says Lord Radstock, from a man of such high birth that Brahmans take a low place before him, cannot fail to awaken a yet deeper inquiry among the 200 million of Hindus in India. During his first fortnight in India Lord Radstock spoke to about 3,000 students, who listened with an interest which would not have been found in an equal number of English graduates. In conclusion, Lord Radstock urges that our power in India depends upon the moral elevation of England's representatives there. Wherever our people fail morally the natives instinctively see the failure as a weakness. He considers the future of England in India is bound up with the success of her Christian teaching and Christian living there.

FIVE MISSIONARIES.—Five lady missionaries are to leave Toronto next week for the China Inland Mission.