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## Religious Intelligencer.

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## Editorial.

—What man needs, said Charles Kingsley, is not to possess a religion, but a religion that possesses him.

—Every member of a church has in his keeping the good name of the church. Would that every member realized the sacredness of the trust, and carefully guarded it.

—Do you pray for your pastor? You ought to. He expects you to do so; he needs you to do so. He will be a better pastor—better able to help you, if you do. And you will be a better helper of your pastor and of the work of the church generally.

—The newly appointed Anglican Bishop of Auckland, New Zealand, has forbidden his clergy to take part in the union services. But, in spite of his prohibition, the spirit of church union is very much to the front in New Zealand, and is sure to increase.

—Every citizen is under obligation to do his part towards promoting the welfare of the country. In proportion as each man has a clear sense of moral obligation, and is true to it, will righteousness more prevail in the conduct of public affairs.

—It is stated that more than eighty per cent. of all who join the churches come from the Sunday schools. What encouragement for the faithful Sunday school teachers. Their faith and patience are often severely tried, but they may be confident that their "labor is not in vain in the Lord."

—Christianity does not ask any man to strip his life of everything, and make it bare and poor and dark. Instead, it urges him to make his life rich in every worthy way possible to him—in strength and health of body and mind, in influence and friendships. Whatever talents he has he is asked to make the most of.

And all he is he is to use unselfishly—for his fellows, and so for God.

—The Baptist and Free Baptist ministers of St. John have a plan of monthly exchanges—a very excellent thing for them and their congregations, and, doubtless, promotive of better acquaintance and, therefore, a better and stronger Christian fellowship. "How good and how pleasant it is for brethren to dwell together in unity"—the unity of the Spirit, and to heartily co-operate for the up-building of the interests entrusted to them, and so extend the Kingdom of Christ.

—The *Methodist Protestant* says what many well-meaning persons need to think about: When a church member introduces into his home a so-called religious paper, of the non-denominational sort, and thereby drives out the authorized publication of his own church, he is doing damage to the pastor, to the local church, and to the denomination that will overbalance all he good he can do in any other line of church work. If you are a loyal member of your denomination, and heartily desire to make it a successful agency to extend the Kingdom of Christ, you will take your own church paper first, and persuade others to do so.

—A Congregational pastor, Dr. Cadman, of Brooklyn, is a great believer in the old-fashioned pastoral visiting, and pleads for a return to it. Speaking of his own experience, he says that five hundred members added to his church in two and a half years are the result chiefly of pastoral visitation from house to house, and of constant preaching on the very essence of the Gospel. The *Brooklyn Eagle* summarizes the answers of a symposium to its question, "How can ministers reach men?" in this condensed form: "By personal contact. By being a living example of their preaching. By being men themselves. By a wise, forceful and attractive presentation of the old Gospel." The Gospel is equal to any modern demands upon it, but it requires free and hearty interpretation in the lives of those professing to believe it.

—"Hell is both sides of the tomb," says Dr. Parkhurst. And he might have added with equal truth, says the *Christian-Evangelist*; that heaven, also, is both sides of the tomb. "Both have their beginnings here on earth, and only their culminations beyond. He must be exceedingly incredulous who can witness the awful ravages which sin is working here in the world, and doubt that its consequences extend to the life beyond. But he is equally incredulous who cannot see in many of the beautiful characters here on earth the fore-gleaming of that heaven of 'the spirits of just men made perfect,' of which the Bible speaks. 'He that hath the Son hath life.' It only remains for such an one to give free course to that life, that it may find development through service and prayer and study, until its possessor is conformed to the image of Christ. This is the end of all our earthly discipline,

## PREACHING CHRIST.

A minister of years and experience, in a charge to a young pastor, urged him to preach Christ and not to parade in the pulpit the scientific and philosophical themes for which too many preachers in these days seem to have a fondness. These things get abundant treatment in the papers and magazines and reviews, and there is no reason why the preacher should serve them up to souls hungering for spiritual food.

The pre-eminent element in preaching should be spiritual. It is not the intellect of a man that needs to be stimulated at the Sunday services, it is his spiritual nature that needs quickening. He will get good out of the service of the sanctuary as that service leads him into the mount of communion with God, and as Jesus is transfigured before him. He is soul hungry and soul thirsty. Scientific discussions are chaff and husks to such hunger and thirst. The hungry man wants bread, and Christ is that bread. Surely he should find it in his Father's house. The thirsty man wants water. Surely in his Father's house he should be directed to the wells of salvation, and get the living water. All his need is summed up in a word, and that word a name, and that name Christ.

The acceptable ministry is that which affords an earnest, warm-hearted presentation of the living truths which centre in Christ Jesus, and these include the whole Bible. There is nothing that can take the place of such a ministry. There is no monotony in the Gospel, no staleness about God's Word. The Gospel does not tire. Innumerable are the changes that may be rung upon the Gospel bells. In them is the harmony of heaven. And men's hearts need these harmonies that they may not be overwhelmed with the world's distractions.

In the present time men are not demanding great sermons, deep sermons, extraordinary rhetorical efforts. They are asking for a clear, terse, practical presentation of God's Word as it bears upon everyday life. Only by such preaching can men be blessed and strengthened for the stern and trying duties of the strenuous life they have to live.

Such preaching does not require less careful preparation than that which abounds in scientific speculation. It may mean less ransacking the philosophy of the books, and more deep searching into the philosophy of the Book of Books. Simple preaching is by no means careless preaching. To present the vital truths of the divine Word with fervour, with force, with freshness, is no mean attainment and cannot be done without great labor and much prayer.

—An interesting incident is told in *Zion's Herald* in connection with the establishment of a Chinese Bible Class by Rev. Dr. Bates, of East Boston Bethel. "Two years ago, Dr. Bates, on entering his church one Sunday morning found a Chinaman just outside the door. 'Is this God's house?' the man asked. 'Yes,' replied Dr. Bates. 'Are you God's man?' he further inquired. 'Yes,' answered Dr. Bates. 'May I come?' 'Yes.' 'When?' 'Now,' said the Doctor. He went off and returned with ten others, and the little Chinese Sunday school has been a success since that day."

## "THE NEGLECTED CONTINENT."

A few weeks ago an interesting convention was held in Exeter Hall, London, to consider mission work in South America. It was held under the auspices of the English South American Missionary Society, which has been in existence since 1844. The convention was attended, also, by representatives of several other mission societies. There has of late been a renewed interest amongst British Christians in the religious welfare of South America, and the convention was designed to deepen and broaden the interest. Hitherto the evangelization of the South American continent in a sort of recognition, perhaps, of the so-called Munroe doctrine, has been largely looked upon as the duty of the church in North America. And there has been some acknowledgment of the duty, especially by the Presbyterians of the United States, who have done quite extensive mission work there, particularly in Brazil and Colombia. But the field is wide, and English Christians are now about undertaking to do more for the "neglected continent." We condense from reports in *Christian Work* some facts about the religious condition and needs of these much neglected peoples, which will, we think, be of interest to all who pray "Thy kingdom come."

Brazil is the youngest and the largest of the South American republics. It is three times as large as India, and equal in size to the United States. Its population is nearly 20,000,000, and there are only five to six thousand miles of railway. Besides the missionary operations of the Presbyterians there are some churches founded by an English independent missionary, Methodists, Brethren, the Y. M. C. A. and Y. W. C. A., the Sailors' Mission at Rio, the Bible Societies, but despite the faith and energy manifested, the need for extension is very great. There have been Roman Catholic missions in this country since its discovery, but, as the Church of Rome would be the last to deny, the form of its religion in nearly all South America is peculiarly debased. Moreover, it has reached few except the descendants of Europeans and the inhabitants of large towns. The native tribes are almost wholly pagan. Among the civilized people of Southern Brazil rationalism has made great conquests. In Paraguay the conditions are particularly bad, both among the Indian and the so-called Christian populations. Romanism is seen in the grossest form there; ignorance stands in the way of all progress, intellectual or social, life is held at a low value, and the priesthood is a barrier to all uplifting of the people. Argentina is a far more hopeful field. The only lack is that of Spirit-filled men to bring the Gospel to the people. There are over 4,000,000 inhabitants; the State religion is Roman Catholic, though very many are outside that influence. The spread of education is leading to a decline in the power of Rome, while the governing classes are awakening to the fact that progressive nations are Protestant, the dying ones Roman Catholic. And the preachers of the Gospel find those who are longing for a better state of things.

In Buenos Ayres, where the Regions