

TERMS AND NOTICES.

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Editorial.

—The Anglican Synod, in session in Toronto a few days ago, adopted a strong declaration on the evils of the liquor traffic, and favoring local option.

—To lead the world in all matters of morals is the duty of the church of Christ. The church in each community should be the leader in every protest against, and endeavor to overthrow, evil things.

—Of the members of the Presbyterian General Assembly in the United States, recently in session in Buffalo, N. Y., about one hundred—nearly one-seventh of the whole body—were sons of Canada.

—There is a movement looking towards union of the Baptists and Disciples in New South Wales. Committees have been appointed by the bodies to consider the question and, if possible, outline a plan.

—A great and successful preacher himself, long experience and wide observation give weight to the words of Dr. McLaren, of Manchester, Eng., when he speaks of the Christian ministry and the things that make for success. In a recent address he said:

—The employment of native Christians in missionary work is more and more engaging the attention of missionary boards. The Presbyterians of the United States are laying new stress on the training of such workers, and are planning to hereafter send only picked men and women, able for leadership, putting the actual work of their missions on the Christian natives. The bunding up of native churches, under the pastoral care of men of their own country is proceeding as rapidly as possible.

—Writing of church dissensions the Baptist Standard says, very truly, that it is "the small, inconsequential matters

that do the churches most harm. It may be said, the smaller the divisive question, the greater the trouble it makes. And, be it known to all men, that it requires neither ability nor religion to raise a church trouble."

Experience shows that wherever a church is opened and a live man put in the pulpit—one who will resist the temptations of his generation to sensationalism and to turning churches and chapels into places of entertainment and concert rooms, and who will preach the Gospel of Jesus Christ as he believes it, and thinks it is of some consequence that the people to whom he preaches should believe it, too—that man, with God's help, will gather the people round him.

—A Philadelphia department store proposes to send twenty ministers to the St. Louis Fair. The several denominations are allotted one, two, or three, according to their size. The choice is then to be made by ballot, each purchaser at the store being given the right to vote according to the amount purchased. The store which has adopted this scheme of advertising has lately taken out a license to sell liquor. Besides advertising, the concern is evidently expecting by this sop to get the practical endorsement of some ministers by their acceptance of its excursion tickets to the exhibition. It remains to be seen whether any ministers will allow themselves to be used for such a bad purpose. Let us hope that none will. They ought at once to advise their people to refrain from casting any ballots for them.

—This is the testimony of a bishop of the Protestant Episcopal Church in the United States to the worth, in Christian work, of the people in moderate circumstances. He says: "For three years I was rector of a parish where my right-hand man was a teamster, and where every member of my congregation had to work hard for a living. From there I went to a Fifth Avenue church in New York, where nearly all of the communicants were rich. I found much more genuine happiness among the members of my first charge than with my second. And they were a safer set of people. They had no time to think of evil; they had no time to plan careers, they had to make them; and they were of far more benefit to the community at large than the rich men and women who had all the leisure they wanted and more than enough money to keep them busy spending it."

And he might have added, what nearly every pastor has found true, that the contributions to the support of Christian work of the people of moderate means are much more liberal than those of the rich.

A FITTING TESTIMONIAL. — Fannie Crosby, the author of "Safe in the Arms of Jesus," "Saviour, more than Life to Me," and many other much-loved hymns, copyrighted, and has received literary monetary reward for them, and is now, in her old age, almost in want, a testimonial is being raised for her. Hitherto she had steadfastly refused to receive any such testimonial, but now, in her eighty-fourth year, she is willing to allow it.

SO MANY DO NOTHING.

It has been said that nine-tenths of the Christian work done by the churches is done by one-tenth of their members, and that the same proportions apply to contributions to religious purposes. Any one who closely observes what is going on in the churches, the kind of life the members live, and what they do, will be impressed that the estimate is not far astray. It is lamentable that so many members count for so little in the spiritual life and activities of their churches, that they are never reckoned except in the statistical reports of membership. The churches are badly handicapped by such members. Failing to do their part, they make more difficult the undertakings of the smaller percentage of members, who, realizing that they are "created anew in Christ Jesus for good works," endeavor to faithfully serve their Lord and advance His Kingdom. What prodigious things could be done, and with what bounds the Kingdom of Christ would advance, if the host of inactives in the churches would awake to an appreciation of what is involved in the profession they have made, and set themselves to serve with purpose of heart.

To change this deplorable condition of things is of the utmost importance. What will do it? Much might be said of the necessity of teaching—plain, faithful teaching of the duties, as well as the principles, of Christian life. And this teaching is, certainly, much needed. But the present, pressing need is a baptism of the Holy Spirit, a baptism that will be like a flood of love and power.

Standing on the wharves one sees boats and vessels of all sizes lying in the mud. There they lie, dead, as motionless as the mud itself. What can be done with them? No one can devise a scheme for lifting them and bearing them out to sea. There is just one thing can do it—the tide. When that comes in what a change! Each boat and ship walks the water like a thing of life. So a flood of grace, by the Holy Spirit, in all the churches will make alive and useful all the now dormant members. Those who now do nothing—who neither give their presence at prayer meetings, nor their money to support the church, nor do any thing to spread the Gospel abroad in the earth, will have new life and abound in every good word and work. For such a revival let us all pray.
 M.

ROMAN CATHOLICISM IN IRELAND.

The Wesleyan Irish Conference was represented at the Methodist Episcopal Conference held lately in Los Angeles, Cal., by a fraternal delegate, Rev. C. H. Crookshank. In his address to the Conference, a most admirable one in every respect, he spoke of some of the difficulties of his church in Ireland. One of them, he said, and it is evidently a principal one, is "an influential and unscrupulous Roman Catholicism." He said: Of Ireland's population at present one-fourth are Protestants and three-fourths Roman Catholics, and Roman Catholics of the most bigoted and intolerant spirit. In no other part of the world has Popery

such a firm hold of its votaries as in Ireland, and in none is it so arrogant in its pretensions, so grasping in its spirit, and so bitter in its hostility to the truth. No one connected with the Church of Rome dare forsake the church of his fathers, with the knowledge of his coreligionists, without being exposed thereby to persecution sufficient to make life intolerable. This arises in part from our past history, from centuries of misgovernment.

Speaking of the changed and more generous policy adopted by the British government during the last seventy years he said the great mistake is that every concession granted to the country has been made through the Romish hierarchy and in accordance with their wishes, thus confirming and increasing their influence and power. While it is true that there has arisen of late within the Church of Rome a spirit of independence that rejects priestly control in political matters, this affects only a very small minority; the great majority under the guidance of their clergy, as seen in the recently formed Catholic Association, are set on excluding Protestants from every position of honor, influence, and financial profit possible, be it lord chancellor, justice of the peace, mayor, county or urban councillor, railway engineer, medical officer, workhouse official, mercantile clerk, or even domestic servant, and placing a member of their own church in it; the great question with them not being the qualifications but the religion of the candidate and the wishes of the clergy."

In every way there is manifest the spirit of bitter antagonism to Protestantism. But notwithstanding this unceasing hostility "some of the brightest jewels in the diadem of Emmanuel have been won from the Church of Rome in Ireland." The Wesleyan Church there has never been without converts from Romanism in its ministry, and among its leading laymen. There have been many hundreds of such converts, and they continue to be made. The Methodist population of Ireland at the last census numbered 61,250, an increase of 6,250 in ten years.

EVANGELISM.

What do we mean by evangelism? Not chiefly to secure brethren we denominate evangelists and send them forth to hold series of special services among the churches, although this, if properly guarded, is a grand agency. Something broader and more far-reaching than this is intended.

The truth is the unit of evangelism is not an evangelist in the technical sense, it is not a pastor, it is not even a church, it is every single believer on earth. The great evangelizing agency is a church with its pastor at its head, and all the membership intent upon the rescue of lost men from the power and penalty of sin. If churches are led to depend upon imported agencies almost altogether rather than as subordinate aids, the result will be unfortunate.

The signs of the times point to individual work as the great evangelizing means for the great revival which has been long expected but which still tarrys. Account for it as we may, uncon-