

TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER, published in the interests of the Free Baptists of Canada, is issued every Wednesday. SUBSCRIPTION, \$1.50 a year, in advance. When not paid within three months, the price is \$2.00 a year. Subscriptions may begin at any time.

The date on the address label is the time to which the subscription is paid. The date is changed within two weeks after payment is received. If not changed in two weeks, we should be notified.

To discontinue the paper, it is necessary to notify us and pay arrears, if any are due. Papers are continued till such notice is given and payment made.

When asking change of address, be careful to give both the old and the new address. Notify us promptly of any irregularity or other mistakes.

Every Free Baptist minister in New Brunswick and Nova Scotia is an agent for the INTELLIGENCER, and is authorized to receive subscriptions.

ADVERTISING rates on application. ST. JOHN OFFICE: Barnes & Co., 84 Prince William Street.

All letters, whether on business or for publication, should be addressed to THE RELIGIOUS INTELLIGENCER, Box 384, Fredericton, N. B.

THE Religious Intelligencer.

(ESTABLISHED 1853.)
 Manager's and Editor's Office: Fredericton, N. B.
 Rev. Joseph McLeod, D. D., Editor

WEDNESDAY, FEBRUARY 8, 1905.

Editorial.

—Some men deserve to be respected and loved because of the enemies they make. The faithfulness which provokes the bitter antagonism of the vicious should command the confidence and esteem of the good.

—Dr. Dwight Hillis, of Plymouth church, expresses the belief that "one winter of evangelism by pastors would revolutionize the churches—not to mention the ministers. We ought to have another Pentecost—we may have, and we will have it—for God is abroad in the land, moving upon all the people." Amen!

—The Roman Catholic Archbishop of New York has issued an order to all the priests in his archdiocese instructing them to "forbid euchre parties and picnics under church auspices without his permission." It would seem that he intends under some circumstances, and for some consideration, to permit them. Are they wrong when he withholds permission, and right when he grants it?

—One sign of the growth of temperance sentiment in Great Britain is that the Wesleyan Church has decided to send out two evangelists to give special attention to temperance work. And plans are being made for a great temperance mission in London this year. When the churches begin to so realize their responsibility in this matter that they undertake practical work the cause will go forward.

—In another column mention is made of a temperance pledge signing at Sydney Mines, N. S., under the leadership of a Roman Catholic missionary. We wish there might be a pledge-signing crusade all over the country, under the leadership and teaching of the ministers of all denominations. There is need of it, and the churches should undertake

it. Why not every pastor start it in his congregation?

—Rev. John deSoyres, rector of St. John's (Stone) Church, Episcopal, St. John, died Friday night quite suddenly. Mr. deSoyres was born in England, and had been seventeen years in St. John. He was a scholarly man, an eloquent preacher, and of a most catholic spirit, readily co-operating with other churches in Christian work. He was yet in the fulness of his powers, being only 55 years of age, and his death will be widely mourned.

—The overthrow of the Ontario government was due largely to the independent vote in the party which that government represented. It is a hopeful sign when men rebuke wrong done by their own political friends. The increase of the independent vote in the political parties is one of the best things that can be, both for the parties and the country.

—The Free Baptist *Banner* makes a suggestion which pastorless churches may profitably consider. We commend it to them: "In the supply of our pulpits, it is well to remember that talent and popular qualifications do not serve the cause of Christ so well in the long run as character, devotion and industry. Our churches cannot afford to be long without pastoral care, and it means much to have some regular ministrations from a minister in whom the church has confidence, even though he may not draw the 'mixed multitude.' We have ministers whose health and age forbid them taking hard pastoral work, who yet are good, spiritual preachers, and whose past services to the churches call for a tendering of the chances for occasional employment were it only as a means of support. A spirit of Christian sympathy will find much spiritual food in the services of the sanctuary when conducted by any godly minister."

—Referring to large arrears of subscriptions which burden a moral reform paper, which we mentioned last week, *The Standard*, Chicago, says that, doubtless, several religious papers could show an equally unfavorable statement of their subscription lists, and adds: "If a man wants to become a religious pessimist let him examine the subscription list of a religious newspaper. He will be surprised to find that eminent doctors of divinity, church deacons, Sunday school superintendents, presidents of women's missionary societies and ordinary laymen not a few, have not paid the annual subscription price of their religious weekly. Men who would scorn to owe 'the butcher, the baker, or the candlestick maker' are complacently willing to allow religious newspapers to wait sometimes for years for the petty amount of a yearly subscription. The owners of religious papers probably receive a smaller percentage of profit than any other class of newspaper publishers. Sometimes the wonder is that they are able to continue publication when so many people, sweet, nice, good people too, allow their bills to run in arrears even unto the third and fourth generations of duns. We hesitate to declare

that the continuation of the religious press is an instance of the perseverance of the saints, but, at least, we submit the case as above."

—The spirit of evangelism is moving in all the great Christian bodies in the United States more powerfully than for many years. The Disciples of Christ are just now carrying on special work in all their churches in Cleveland and Chicago. They have fifteen churches in Cleveland and twenty-five in Chicago. The pastors are being assisted by evangelists appointed by the church's evangelism committee. The Presbyterians are giving attention to this feature of their work under the leadership of Dr. Willbur Chapman. The Baptists, Congregationalists and Methodists are engaged in a similar work. If all the forces these bodies have engaged are quickened and controlled by the divine Spirit great and blessed results may be expected. Some suggestions made by the Superintendent of Evangelism of the Disciples of Christ are good advice to all ministers and churches: "Let every church plan for a revival meeting this winter. Let every preacher hold, at least, one series of evangelistic meetings this season, and see that the weak churches and scattered disciples are not overlooked in this blessed ministry. Let all the officers in the churches study how to bring men to God, and begin at once to seek the lost. Let every Sunday school superintendent make it plain to the school that to win the young to Christ is the chief work of the school. Let every Sunday school teacher see to it that no Christ-like thing be left undone or unsaid to bring the pupils to an immediate decision for Christ. Let this be the motto: 'Every Christian an evangelist, a bearer of the good news of God's grace as manifest in Jesus Christ.'"

CHURCH FIGURES.

The real strength of a church, or of a denomination, is not told by the number of its members. Some churches of one hundred members have more of real strength than churches that have an enrollment of several hundreds. There is an ambition of numbers that is as wrong as it is foolish. There is, perhaps, no church which does not have some members who are quite useless. A church may have such members and not be blameworthy. But there is reason to fear that sometimes a church takes into its membership persons known to be useless, not so much with the purpose of endeavoring to make them useful as of the desire to enlarge its roll. Oftener churches hold on to members after they are known to be unchristian, not to reform them, but to avoid lessening the membership list. This blunder is due, in the majority of cases, to an unwillingness, perhaps a fear, to apply the rules of New Testament discipline. The fears is not worthy of the truest Christian leadership. Nothing but weakness results from it—weakness to the church guilty of it, and to the cause of Christ at large. Men of the world are sharply observant of the failures of churches in this respect, and are not strongly impressed Christ-ward by churches that do not maintain moral standards, however orthodox theoretical-

ly they may be. Many a church would be stronger by a judicious Christian pruning of its membership roll.

The failure of those who are changing their places of residence to transfer their membership to the churches in their new homes is a wrong which reaches large proportions. Pastors and church officers are not always blameless in this matter. They dislike to have their reports show diminution of members. They seem to think it reflects on their efficiency. They do not advise the removing members to take letters; some have even been known to advise them to permit their names to remain on the church book, though they rarely, if ever, again are able to attend the church. Injury is thus done the members, and no possible good is gained by the church retaining their names. The church has nothing but their names—a useless and misleading lumbering of the list, another church is deprived of the benefit it might receive from their active participation in its fellowship and activities, and the members themselves are practically without a church home and suffer the serious loss of spiritual stimulus and growth which is inevitable where there is lack of the responsibility which attaches to active church membership.

When members of churches move to other places they should sunder their relationship with the churches in the places they are leaving, and become members of churches in their new homes. This they should do for their own sake, for the sake of the denomination to which they belong, and for the sake of the cause of Christ at large. Christians should be superior to the sentimentalism which prompts them to wish to live and die in the church where their fathers and mothers lived and died, though they dwell so far away from it that they will never worship in it again. When a man joins a church he is supposed to be governed by high Christian motives, and he should regard his membership as a means of grace to himself and as affording an opportunity of usefulness in Christ's Kingdom. Living in one place and holding his membership in another cannot make one's church relations a means of grace or usefulness in anything like the degree that such relationship is designed to be.

These things about uncertain and unprofitable church membership are true of all denominations, and should have the careful attention of church officials, for their correction.

Though figures do not tell fully the strength of the Church of Christ, we must not overlook the fact after all the discount is made, the logic of the figures is quite instructive and encouraging. The Christian churches of the country are growing. The church statistics of the United States, recently published, show that the ratio of the growth of the churches is greater than the growth of the population. The same is true in this country. There are more Christians now in proportion to the whole population than ever before. Slowly but surely everywhere the Kingdom of Christ moves on. The empire of Satan is being undermined and honeycombed