

TERMS AND NOTICES.

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Editorial.

—Many a coffin is covered with flowers by hands that never gave its occupant anything but thorns.

—It is well to remember that news—even church news—needs to be fresh. A report of an event a month old is not so interesting as the promptly sent report.

—Of all the errors that have done injury to the Church, Dr. Dawson thinks "none has been more hurtful than the tacit admission that the work of the minister is a thing separate from the work of the evangelist."

—All the Presbyterian missions in India have been united in one General Assembly. Negotiations have been going on for several years, the first result of which was an alliance, and out of that has grown the union in one body. The outlook is said to be very promising, and the missionaries are taking up their work with grateful hearts and renewed courage again.

—The committee on temperance of the Northern Presbyterian General Assembly of the United States appointed a field secretary for temperance work. This is a decided step in advance, and indicates the Assembly's recognition of the importance of organized temperance work by the Church. It is placing the temperance cause on the same basis as the missionary enterprises of the Church. The Methodist Church is the only denomination in Canada which has moved in this direction. The others must follow sooner or later.

—Our Baptist brethren in Ontario, Quebec and the West are intending to be well represented at the World's Baptist Congress which is to assemble in London in July next. Whether the Maritime Provinces will be represented is not yet known. It is expected that there will be about three thousand delegates at the Congress, representing

various branches of the Baptist family in all parts of the world. It will, doubtless, be a meeting of great interest, and one that will give a new impetus to the work carried on by the churches represented.

—In last week's paper we made a suggestion about pledge-signing. We have since learned that the venerated Dr. Cuyler has lately issued a circular letter to the Presbyterian churches in the same line, urging them to give more attention to temperance work. He proposes that they adopt, in substance, a plan he followed for years when a pastor—a monthly temperance prayer meeting, addressed by the best speakers obtainable and enlivened by literary and musical features, and the formation of a Temperance League in each congregation with a pledge against drink and kindred evils. He says that he always found such methods popular and powerful in strengthening temperance work.

—At a conference held in New York the last week in January an important step was taken towards bringing the Baptists of the United States into closer relations. Representatives of various sections and interests were present, and all the proposals and discussions were in a spirit of Christian fraternity, and revealed a desire to unite the scattered forces. A General Convention of the Baptists of North America is to be organized, to promote closer fellowship and increased denominational efficiency, and to develop spirituality and the evangelistic spirit in the churches, and the general moral and spiritual welfare of the body.

—Perhaps nothing is more a test of the realness of the interest one has in the Church of God and its work than his contribution to the offering in the regular service. Nobody but himself need know what any individual contributes, and the conscience which regulates giving under such circumstances is often curious indeed. The large proportion of cents in the average church collection, contributed principally by people who spend dollars without hesitation for personal gratification, is not pleasant to contemplate. The poorer people are, according to their means, much more liberal. It is well said that religion which costs people nothing, either in profession or pocket, will be found in the end to be not worth having.

—Accompanying the article "Would you be a Christian?" which appears on page four of this issue, Dr. Cuyler writes: "At this season of revival meetings ought not our religious papers to contain more appeals to the unconverted? I send this article, my last written, with the hope that it may guide some soul to Jesus. Try to use it at once, and may God bless it."

So let us all pray, "God bless it," as He has blessed so much that has come from the heart of this grand old preacher of the pure gospel of Christ.

This quotation from a writer in the *New York Advocate* has some bearing on the matter of church membership

transfers of which we wrote last week:

People have sometimes wondered why men keep their membership in one church while attending another. But, after all, the reason is simple, for between two church treasurers the thrifty brother falls—on his feet. Each treasurer thinks each other the favored one, hence he waives his claim; so the brother who is supposed to be carrying two churches on his generous heart is supporting neither. As a shrewd business proposition this is worthy of a Baxter Street "old clo' man," but as a Christian act it savors, in some way of Ananias. Strange, very strange, indeed, are the devices of so-called Christians to escape their share of church obligations.

We wonder if such a reason really actuates any church member. It is not easy to think it. And yet the writer of the paragraph quoted is a man of wide experience and close observation.

THE LORD'S WORK.

The revival fire is burning as strongly as ever in Wales. The great awakening of hitherto cold and formal church members is quite as striking as the transformation of so many hitherto flagrantly wicked people.

Of course, as always, the enemies of the Lord's work are busy. Amongst the stories circulated by them was one to the effect that many persons were suffering from "religious mania," and that the admissions to the lunatic asylums were increasing in consequence. The story having been brought to the attention of the medical superintendent of the North Wales Asylum, who is the highest expert authority in Wales, he has furnished an official report giving a categorical denial to the report. He said he could not give a single instance of what could properly be described as religious mania caused by the revival.

One of the features of the revival which is full of encouragement is the marked development of the missionary spirit among the young people. Bands of young men and young women of good social position, who three months ago would have laughed such an idea to scorn, now go unostentatiously and systematically to the slum areas of the towns and cities daily. They hold their little services in the open air or some convenient roof, and then inquire into the conditions of the poor. In cases of sickness they hold private prayer meetings in the sick room, in cases of great poverty they organize relief. They form an unrecognized brotherhood and sisterhood, devoting their energies to practical Christianity.

A remarkable outbreak of the revival spirit occurred in the smoke-room of the Bangor University College. Conversation turned on the revival. A student started a hymn, another prayed, and soon there was an unbroken succession of hymns, prayers and testimonies. Soon the smoke-room was overcrowded. Lectures were 'cut.' The meeting lasted till lunch time, and in the afternoon 300 to 400 met for prayer in one of the chapel schoolrooms. In the evening the students marched in procession to the Tabernacle, the largest chapel in the town, which was soon crowded out by a congregation engaged in fervent devotion.

The collier student preacher, Evan Roberts, goes from place to place, the burden of his addresses being in these four points:

1. "Is there any sin in your past that you have not confessed to God? On your knees at once? Your past must be at peace."

2. "Is there anything in your life that is doubtful—anything you cannot decide whether it is good or evil? Away with it. There must not be a trace of a cloud between you and God. Have you forgiven everybody—everybody? If not, don't expect forgiveness for your own sins. You won't get it."

3. "Do what the Spirit prompts you, obedience—prompt, implicit, unquestionable obedience—to the Spirit."

4. "A public confession of Christ as your Saviour. There is a vast difference between profession and confession."

The work in Liverpool, under the leadership of Dr. Torry and Mr. Alexander, has gone on most encouragingly. There have been many converts. Praying bands hold small meetings in every part of the city, personal work is being done everywhere, and revival hymns are being sung in the homes and shops and factories and in the streets. One report says:

Policemen bring people to the meetings and rejoice in their salvation; a band of 150 street-car conductors are praying and working for the salvation of their comrades; telegraph messenger boys are working daily winning their companions to their Master; one of the most earnest workers by day and by night is a prominent member of the Liverpool Corn Exchange. The Spirit of God is evidently working mightily to the salvation of thousands of men, women and children, and the expectation is that yet greater things will be witnessed.

Revival meetings are being held in many of the great towns in England. Dr. Torry has just begun work in London, and there are signs of promise of a blessed work.

In Schenectady, N. Y., a great revival is in progress. Churches of nineteen different denominations are participating in the work. Only the Unitarians, Episcopalians and Roman Catholic churches hold aloof. Meetings are held in the churches and in public halls. Saloons are being invaded by bands of earnest men and women, who march from place to place, singing hymns and offering prayers. Great crowds are flocking to the meetings and hundreds of people, old and young, rich and poor, have announced their conversion, and publicly testified to their new-found faith. There was no special planning for this work. The Ministerial Association, feeling the need of an awakening in the churches, and moved by the fact of the great revival in Wales—a revival of singing and testimony, decided to unite the evangelical denominations and hold union services.

The *Christian Advocate* well says:

The people who have been saying that the church has outgrown "revivals" understand neither the Scriptures nor human nature. Such arousals of conscience, sympathy, aspiration for communion with God, and longing for the salvation of others are possible anywhere.

Should all the churches in the land become dead or lukewarm, an outbreak might occur at any time which would sweep through the land like a hurricane. But the danger would be that it might fall into the hands of fanatics, whose false doctrines and dangerous spirit might be followed by other reaction. The only safeguard is in churches constantly growing in grace,