

## TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER, published in the interest 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 until 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's, 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, NOVEMBER 25, 1903.

### Editorial.

—Success does not mean the accumulation of wealth. If it does, then the ideal man made a great mistake in not getting rich.

—Dr. Henson, who has just accepted a call to be pastor of Tremont Temple, Boston, is nearly 72 years old. The "dead-line" is not determined by age in his case. Nor should it be in any case.

—"Treachery" is what the people of Colombia charge against the United States in its action in the Panama matter. And decent public opinion is very generally in sympathy with the Colombian view.

—"If the church were united, do you think," asks Rev. G. Campbell Morgan, "would we have our nations blighted as they are today by the drink traffic? What is the church doing? She is guiltily silent and guiltily inactive. Individuals are at work, but the church has never yet risen in the majesty of her possibilities and gripped the question. It is her duty to do it."

—A recent Methodist Conference, held in Ohio, instructed the committee whose duty it is to examine candidates for admission to the ministry that they must drill all such candidates in the work of filling up statistical blanks and other parts of reports of churches. Every one who has to do with the reports of church work in any denomination would be glad if all ministers and church clerks might have such instruction.

—Rumor has it that an effort is to be made to induce the Legislature of Nova Scotia, at its next session, to enact temperance legislation similar to the much talked of Gothenburg system. It is remarkable the effort which liquor men and those who are associated with them work to lend respectability to the traffic. Better outlaw the serpent than to gild it with Scandinavian paint and decorate it with fancy ribbon. No system of

liquor traffic authorization is so deceitful and dangerous as the Gothenburg system.

—Heaven is often spoken of as the "unseen world." It is, indeed, an invisible country to those who look for it with cold deliberation as the astronomer looks for some new stars; but glimpses of heaven are granted to all those who in the ministry of love and service are lifted above themselves. It is only as we stand upon the vantage ground of self that we come to that clear atmosphere through which the better land is visible.

—The press despatches have it that the new incumbent of papal see has pronounced views upon the higher criticism and is soon to hurl his anathemas against the scholars of his flock who with their pen-knives are carving the sacred words. What a blessing it would be if the present head of the Roman Catholic Church would take a mediating view between the higher critics who practise undue familiarity with the Scriptures and the vast number of people, with whom his word is law, who have been so long kept in ignorance of the teachings of the word.

—Nearly all the clerks of the census staff were discharged a few days ago. This means, perhaps, that the work is nearly completed. The promised corrections of the outrageous blunders in the enumeration of the Free Baptists have not been made. This is not because the blunders have not been shown to exist, but because the men in charge of the census bureau are not honest enough to do justice to a wronged people. If the head of the bureau had been discharged about the time he was appointed, the census might have been of some value—instead of the costly fraud it is.

—And now some archeologists claim to have discovered many hitherto unknown sayings of Jesus Christ. The alleged papyri is said to have been dug up in Egypt, where its finders say it has been buried since the second century. Straightway this latest "find" is heralded abroad as "rare Biblical lore," throwing much "new light on the Gospels," etc. Like previous "discoveries," making like claims, this will be found to be, if anything at all, a poor imitation of the Gospel. Neither the thing dug up in Egypt nor the discoveries of modern "higher criticism," so called, are required to illumine the Gospel. It is its own best illumination. "If any man will do His will, he will know of the doctrine whether it be of God."

—There always was and always will be a demand for skilled labor; while in most cases the unskilled laborer is a drug in the market. If a man is found out of employment because of his lack of skill it may be his fault or his misfortune, but in these days of Christian culture for any young man or woman to be unfit for service in the kingdom of God, unless rendered so by physical or mental infirmity, cannot be other than sinful. Spiritual development is not the birthright of a few choice spirits. It comes to those who seek it, to those

who by persistent effort stir up the gifts that are within them. There is probably not a church in our favored land today that is not in need, in one or other of its departments, of skilled workmen and workwomen. Many of the problems of the kingdom would soon find a solution if the host of our young Christian people would study to show themselves workmen that need not be ashamed. "Not failure but low aim is sin."

—"Who gives himself gives best," is an old saying that needs to be revived in this age of great material benefactions. It is a great thing to give money if love and life accompany it; but greater is it to give one's self. When Peter and John met the lame man at the gate Beautiful they were on the verge of bankruptcy, yet what they gave him was more than money could buy. They gave personal help and God did the rest. The world's greatest benefactors were not rich in silver and gold, but in service. The Son of Man gave not gold; he gave himself. We must not forget that God calls for gifts of a material nature, but that must never be made an excuse for not giving of one's self. "The only conclusive evidence of a man's sincerity is that he gives himself for a principle. Words, money, all things else are comparatively easy to give away, but when a man makes a gift of his daily life and practice, it is plain that the truth whatever it may be has taken possession of him."

—A full-blooded Indian, a graduate of one of the schools for red men, was found leading the lazy, unproductive life of his own tribe. Questioned as to the educational advantages he had enjoyed and the use he was making of them, he safely replied, "It is a heap easier to make an Indian out of a white man than a white man out of an Indian." Whether this bit of philosophy was learned in the college lecture-hall or in the wigwam, his life and words are striking commentary on the theory which so largely obtains among educated men that education and environment make the man. You cannot put an Indian into a college hopper and grind out a white man. While the schools can do much for the making of the white man whiter, and for the uplifting of the dusky savage, yet unless there is a constant warfare waged against the lower nature and a continual cultivation of the higher and nobler instincts on the part of the man himself, the Indian's words are bound to prove all too true. That was the experience of one sad father, who, when he had spent much on the education of an aimless and indifferent son, said, "Like Aaron, I put in my gold, and, lo, there came out a calf."

#### DOING GOOD TO BAD MEN.

It is unmistakably the duty of a Christian to "do good unto all men." Man, more than any other created being, has within himself the power to make himself what he willeth to be. By his own choice he can descend to the plain that the beast moves upon, or ascend almost to the place that angels occupy. Hence the contrast between men is more marked than between

beasts, or angels, for the latter are not privileged to make their own destiny. Just what the Scripture means when it says "let us do good unto all men," is not always easy to determine. In view of the diversity of characters the Master knew the disciples would meet when sending them forth, He said, "be ye therefore wise as serpents and harmless as doves." And this serpent-like craftiness, dove-like gentleness, should be a part of every Christian's make-up to-day.

It never has been difficult for God or man to decide how good men should be dealt with, but, on the other hand, bad men have always been a problem. God solved the problem in the days of Noah by destroying them from off the face of the earth, yet promised never to do so again. What to do with evil men is the world's greatest problem to-day. How should those who are anxious to follow their Master in every detail of life treat the doers of crime and vice? There is but one answer. Do good unto them. All thoughtful Christians agree with this, but, oh, how they differ as to the methods of doing good, or helping the offenders. It has too often been concluded that doing good unto a wicked and selfish man is to either let him alone, or, perhaps, pray for him, or at the most advise him to do differently. If the heart of the man seeking only his own good, regardless of the claims of all others upon him, were susceptible to such influences, such an attitude might always be the right one. Observation teaches, however, almost the opposite to be the facts.

We get a suggestion from the great "Lawgiver of the ages," which teaches that God warns the erring, and by His good spirit pleads with the wicked, but His dealings does not end there. He punishes the wicked for their sins by banishing them from His presence through eternity. In this act His mercy is seemingly apparent. To allow a soul with all its sins unforgiven to enter into companionship with the white-robed throng would seem like greater punishment than banishment to a world of darkness, where the surroundings were in keeping with the character of the individual. So civil offenders, inasmuch as they are amenable to the civil law should be punished for its violation, as the violation of civil law almost always involves the violation of moral law. For example, Christian workers who forward the temperance cause by punishing and prosecuting the man engaged in the illegal sale of strong drink are not only helping their cause, but are also helping the man who is in the wrong. To allow him to continue in the doing of a thing that is unquestionably wrong, both morally and civilly, is doing him a great injustice. To prevent him from doing it is certainly benefitting him. The first step toward reform is to stop doing wrong. If men have not the courage to stop themselves they are frequently helped by being stopped by others.

It is not an act of virtue to give alms to every one who asks; it may be directly the opposite. To encourage a man in wrong doing is certainly a serious offence. Many beggars have been encouraged in laziness, and all its kindred vices, by the indiscriminate giving of those who think they only help when they give. To do good unto all men is