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**Religious Intelligencer.**

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Rev. Joseph McLeod, D. D., - - Editor.

WEDNESDAY, JULY 15, 1903.

**Editorial.**

—Selfishness is the enemy of the Holy Spirit, and hinders his working in Christians and by them.

—Hotel chaplains are getting to be recognized as an essential Christian work in the large cities. The hotel chaplain ministers to the sick, attends the dying, officiates at funerals, and weddings, and does whatever service a Christian minister can do for the guests at hotels in need of such service.

—The power of any church is according to life of its members. If they "walk with God," the power of God rests upon and manifests itself through the church. If they are inconsistent in their daily life, the church is not much more than an organization with "a name to live" while it is dead.

—It is gratifying that churches are getting away from the old and questionable methods of raising money for religious purposes. But there is yet need of teaching on the subject—teaching that fairs, bazaars, tea-meetings and the like are poor ways of getting money for Christian work, and that the right way is to pay the money directly into the Lord's treasury.

—Wherever there has been a real revival the interest of the church in the Lord's work is increased and expresses itself in increased activities and more liberal support. "By their fruits ye shall know them"—know how truly and deeply they have been effected by the work of grace they profess to have experienced in their hearts.

—"Yes, I'll give you fifty cents, but it is all for home missions, not a cent for foreign missions." So said a church officer to a collector of mis-

sion funds. The size of the gift had nothing to do with the matter, for it may have been all he was able to pay. But it must be a poorly informed and narrow Christian life which has the feeling expressed in the discrimination against foreign missions. A church made up of such members would cease to be a Christian force even in its own community.

—The statement having been made that \$260,000,000 are spent annually in support of the churches of the United States, some of the newspapers have been expressing great concern that Christian worship and work should cost so much. They have not a word to say about the tobacco expenditure of the country, which is about twice as much; or about the rum bill, which is five or six times as much—or more; to say nothing of other expenditures, more than wasted. There are, perhaps, counting Protestants and Roman Catholics, about fifty millions of church going people in the country. Divided among them their support of religious institutions is only about \$5.00 each per year—ten cents a week—one and a half cent a day. Tremendously extravagant!

**ESTIMATING CHRISTIAN WORK.**

In estimating Christian work mistakes are often made. "One soweth and another reapeth," though, usually, the reaper only is recognized. But God knows. His record is accurate and just. And sometime—perhaps not till they are in His presence, the sower and the reaper shall alike have recognition and shall "rejoice together." Meantime, men—in their superficial way of estimating what is going on, frequently do earnest toilers injustice.

The Sunday school teacher, with patience taxed to the utmost, and sometimes so discouraged as to be almost ready to abandon the work, has, often, an added burden in the criticism of the onlooker who speaks disparagingly of the work because present good results are not apparent. It takes no little courage to go on under such circumstances. But the faithful teacher, in spite of all, perseveres, and with prayers and tears sows the good seed in what seems very unpromising soil, trusting the promise of God that it will bear fruit sometime.

The faithful pastor, rightly dividing the word of truth, encouraging the weak, exhorting with and weeping over the wayward, presenting the truth to and trying to win the unconverted to Christ, dealing with the misunderstandings which arise and reconciling them, bearing the many burdens incident to leadership in church life, toils on year after year. He is glad for any degree of good done. But, always longing for more and greater good, he devotes himself without stint of time or strength to the work. An evangelist makes his appearance in the community. He has a glib tongue and unbounded confi-

dence. He soon gets a following. And then the word goes abroad that a wonderful work has been done, after a long period of spiritual dearth. He and the pastor are compared, always to the disparagement of the latter. The pastor sees and hears it all. He feels the injustice, but is silent because he loves Zion. He bears his hurt, and rejoices if any good is done.

A church goes on for years. Its various services are kept up—the preaching, the prayer meetings, the Sunday school, and faithful Christian work of every kind. It may seem that very little is being accomplished, and those who take only a superficial view are ready to declare it labor in vain. But a comparison of two periods, and a study of the community's life would show that the life and labor of the church have not been in vain. Other organizations spring up. Certain people, enamoured of them, believe and would have others believe that the churches have never done anything. But all the while the churches have been sowing the good seed, have been moulding life, have been elevating the moral tone, have been steadily assailing the strongholds of sin. Without them society would have been in confusion, godless, licentious, unendurable. And when the movements that are so popular have died, the churches will remain still carrying on their work, till God's gracious purposes are fully accomplished.

The extent and power of revivals are, not infrequently, wrongly estimated. One report tells of large attendance at meetings, great enthusiasm, and twenty, thirty, or more, added to the church. Another report is of special meetings held for two or three weeks, and of five or six added to the church. The first is regarded as a great revival; the other as a very small affair, not worth more than a passing mention. If all the facts were known it would be revealed that that which appears the smaller is really the larger and more important, that it required more earnest and self-sacrificing work, and a larger exercise of faith, and was a greater display of divine power than the other. The conditions of a community, its size, the number of the unconverted in it, the circumstances of the people, their religious privileges and history, and many other things have to be considered in arriving at a correct estimate of the value of the work done and the results achieved.

A visitor drops into a prayer meeting. There are few present. He goes away with the impression that the church is low. Perhaps he tells that the church is in a poor state, giving as a reason for his belief the small attendance at the prayer meeting he visited. His impression may be correct, for the prayer meeting, by the number present and the spirit pervading it, indicates very correctly the spiritual condition of a church. But his impression may be incorrect, if he

has not, in judging the attendance, taken into account the church membership. A prayer meeting of which we were told recently was made up of thirteen persons—not a large number. But it was really a largely attended meeting, because the number was a considerable percentage of the resident church membership. Then, it was a good meeting because more than half of those present offered prayer, and every one of the thirteen gave testimony to the blessedness of the Christian life.

In estimating churches, ministers, church services and the various forms of Christian work, we need always to be careful to exercise "righteous judgment." But whether they are judged fairly, or otherwise, there is only one thing for all Christians to do—to keep on steadily in the will of God, hearing His voice, doing the things He has appointed us to do, being patient and cheerful, confident that true Christian living and labor are not in vain. "Be ye, therefore, steadfast, immovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord."

**THE TRUE PATRIOT.**

He loves his country, but he loves still more the kingdom of God.

He cares too much for his country to uphold her in any wrong.

He does not reserve his patriotism until he has a chance to die for his country; he lives for her.

He does not urge the selection of the best men for candidates, and then refuse to serve when called upon, though at the cost of time and money and inclination.

He does not vote for bad men, and then plead that he did not know they were bad. He takes time to investigate the character of candidates.

THE CHOCTAWS.—A writer in the *June Woman's Home Companion* gives some facts about the residents of Indian Territory which are startling. He says: "The Choctaws, by the way, are the wealthiest, and, in most respects, the most progressive tribe of all. Purcell, their chief town, is a thoroughly modern little city, and the visitor who walks its streets for the first time can hardly believe he is in 'the Indian country.' The leading doctors, lawyers, bankers, preachers, and business men are all Choctaws, and all men who would be a credit to any community. While sitting in front of a hotel there, one evening recently, I watched with a great deal of interest the handsome and fashionably-attired couples of young folks who were on their way to some entertainment, and I must confess that I never saw anywhere more prepossessing specimens of high civilization. An extremely pretty and stylish young woman was of the party, and I was assured upon competent authority that she was a typical Choctaw maiden."

"Backbone" is one thing, "pig-headedness" another; but some men fail to make the distinction.—*The Telescope*.