

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.

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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.

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Religious Intelligencer.

(ESTABLISHED 1853.)

Manager's and Editor's Office: Fredericton, N. B.

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

WEDNESDAY, MARCH 9, 1904.

Editorial.

—Pulpit nagging is not wise. Nagging anywhere is a mistake and an injury.

—Conversion is God's greatest work. It is God's love and grace working to remake a man's character.

—The coming together of the followers of Christ in fellowship and work is one of the most hopeful signs of the times. The Lord hasten their still closer union.

—The government of Quebec contemplates the establishment of a home for drunkards. How much more sensible and humane it would be to abolish the business of making drunkards.

—The joint committee on union of the Northern and Southern Presbyterians in the United States has agreed upon a basis. It will be submitted to the General Assemblies of the bodies concerned, which meet in May. If the basis is accepted the United Presbyterian church will have a membership of one and a quarter millions.

—A church in Indiana has recently reduced its membership by about one half. Like many other churches its membership roll contained the names of many who not only added no strength to it but were a weakness and reproach because their lives were unchristian. It had the courage to deal with the matter, and is certainly stronger for its faithfulness. Many a church would be stronger, because purer, by applying the cutting-off process in a Christian spirit, according to New Testament rule.

—In 1727, twenty-four men and an equal number of women of the Moravian church covenanted together to observe a continuous circle of prayer throughout the twenty-four hours of every day, each man and woman accepting one hour in which to pray for the prosperity of Christian work. It is

said that that prayer covenant has been maintained faithfully ever since—176 years. It is not surprising that the Moravian brethren are the leaders of the missionary forces of the Christian church.

—St. Luke's Church (Episcopal) St. John, has resolved to have free pews. This is, doubtless, due in large measure to the desire of the rector, Rev. R. P. McKim. He and his church are to be congratulated on their decision in this matter. Above all places, the Lord's house should be free to every one who will enter it, and should be so warm with the spirit of Christian love and brotherhood that the poorest and neediest will feel welcome to all that it has to give.

—The "old-fashioned revival" that so many people talk about, and some long for, will come when there is more old-fashioned preaching and old-fashioned Christian living. Sin is the same deadly thing as of old; conversion is as essential to salvation as ever; repentance and faith are yet divinely appointed conditions of the new life; confession of Christ as Saviour and Master is still required. New methods cannot take the place of the old power—the power of the Holy Spirit. When God and Christ and the Holy Spirit and the Word of Truth are more recognized and honored there will be no lack of display of saving grace.

—More preachers are spoiled by adulation than by opposition—says the *United Presbyterian*. Flattery dulls the edge of endeavor, but honest criticism stimulates a wise man. Many a young man has been told by some gushing friend that his sermon was "just too perfectly lovely for anything," when possibly, it was no more like a sermon than a string of beads. Plain, honest, straightforward criticism will do a good man good and he will improve in proportion to his good sense and piety. Our standards advance as our weaknesses are made manifest and not as they are glossed over or commended as ideals. Vision and power are lost to him who is content with present attainments. We are not only to quit ourselves like men and be strong, but we are to go on from strength to strength unwearily.

—Rev. H. A. Meahan, Roman Catholic priest in Moncton, writes vigorously in the *New Freeman* in condemnation of the publication of liquor sellers advertisements in that paper. He expresses deep regret that

A professedly Catholic paper should be an advertising medium of a traffic which so perniciously militates against the best and most sacred interests of our people. Keenly suffering under the public odium brought upon them by the readiness and lamentable complacency so universally manifested by Catholics in the use and sale of spirits, their indignation become intensified, when they are tempted to suspect a Catholic newspaper of being espoused to the cause of their worst enemy.

His argument throughout, and there are nearly two columns of it, is presented clearly, strongly, and in excellent spirit. The editor's reply is that

the paper is owned by a "number of persons who while a unit with respect to Catholic doctrine," have different views on this question; that the church has "never declared the liquor selling conducted on proper lines, is sinful;" and that "Catholic interests can be best served by a policy not calculated to make it appear that the paper deserves to be more advanced than the church itself." We would like to read Rev. Mr. Meahan's opinion of the *Freeman's* statement of the church's attitude on the temperance question. The *Freeman* could do great good by removing liquor advertisements from its columns, and letting it be known that it will have no share in the bad business. Let us hope it will do that some day soon.

THE BLESSING IN WORK.

It is good to work—to have to work. Many who are constantly complaining of their lot need more than anything else the loss of self that comes of hard work. The most unhappy are those who have nothing to do, next to them in unhappiness are those who have little to do. Nothing to do means nothing to enjoy. God means that we shall find joy in work—hard work, the kind which seizes and possesses us. The dissatisfied man who thinks he can find nothing fit for him to do, and, therefore, does nothing, is the author of his own unhappiness. If he had done what he found to do in the first place, better work would have made demands on him soon. Many a man kills his opportunity because it is not, in his judgment, a large opportunity. It is so hard for us to learn that we have to learn how to do things, and to find things to do, by doing what comes first to hand.

To work is our blessing of blessings, and we cannot expect to find anything to take its place. While we work we can forget. As soon as the task is dropped, trouble comes in. "What would you do if you were rich?" was asked one day of two workmen. One said, "I would never lift a hammer again;" the other said, "I would build myself a comfortable shop and work every day at my trade." The latter, certainly, had the more sensible view, and was nearer an honest man's ideal of happiness.

Instead of desiring release from work we need to be increasingly in love with it, that we may find in it the joy of it, and in it forget all the hardship of it, and all the other hardships of life. Among the benefits of work is its repression of vain and foolish thoughts and desires—the vanities and egotisms of idle souls. To find a better and happier self, most men need to be carried away from their old selves; and no vehicle will carry them so far and so safely as hard work and plenty of it. Blessed be work. M.

TOBACCO.—The United States consumes 7,000,000,000 cigars annually, and the yearly increase in the consumption is nearly 600,000,000. Smokers use 3,000,000,000 cigars annually, and consume in other forms, as in snuff, plug and smoking tobacco, 315,000,000 pounds—exclusive of the tobacco exported and that used in the manufacture of cigars and cigarettes. The annual value of the manufactured product is upward of \$200,000,000.

CONCERNING THE MINISTER.

The *Morning Star* makes some timely and practical observations about the ministry which we pass on to our readers.

Many of the young men whom God calls to the ministry and who obey that call have to depend upon their own resources for their equipment. We would not have them wholly relieved from the necessity of practising a careful and even rigid economy. By no means would we have them supported in luxury with all their needs supplied; that would seriously unfit them for the work of the ministry, but we would have a provision made for them that would relieve them from the necessity of neglecting their preparatory work and depriving themselves of the comforts of life, as some have done in order that they may get into the work to which they have felt themselves divinely called with a fairly suitable preparation.

If there is need of more ministers, those who need them must see to it and make it plainly evident that a God-called and properly-trained man can go into the work without being hindered and harassed by a continual struggle for daily bread and for the conditions of effective work. A sufficient salary must be provided for, and it must be paid as regularly and promptly as the wages of the workmen in our mills and shops. It ought to be large enough to enable the minister to live as well as the average of his people. His home and its equipment ought to compare favorably with those of other ministers in the place where he lives. He ought to be able, by prudent management, to lay aside something for "the time of need," the time when he will have outlived the demand for his services in the pastorate. That time will surely come if he lives to the average age of men. With him the time of productive labor will come to an end at an age when men in other occupations are in the most remunerative portion of their life's work, and, unless provision for this time has been made, he will then be obliged to turn to some other form of productive industry to get a living, or to depend on charity for his daily bread.

Usually he is too old and too unfamiliar with the ways of modern life to undertake a new business with any reasonable hope of success, and if he had learned a trade, or acquired skill in any handicraft or profession before entering the ministry, the condition of successful effort in that vocation, whatever it may have been, have so changed that it would be difficult for him to support himself by taking it up again.

So it ought to be clearly possible for any right-minded young man to enter the ministry with a reasonable expectation, not only of being able to live in a fairly comfortable way while in the service of Christ and the church, but also of being able to make some provision for his support when that term of service has come to an end. Young men could then feel that the work of the ministry is not unappreciated, and would be less reluctant than they sometimes are to face the unwelcome possibilities staring the minister in the face, for such possibilities would no longer exist.