

## TERMS AND NOTICES.

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## Religious Intelligencer.

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Rev. Joseph McLeod, D. D. - Editor

WEDNESDAY, JANUARY 11, 1905.

—A church on its knees will not have to wait long for blessing.

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—Large-hearted men don't have large ideas of their own importance.

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—The revived Christian is more concerned about the welfare of those about him who are unappreciative of spiritual blessings. He prays for them. He lives wisely before them. He watches for opportunities to help.

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—Long articles have few readers. These are busy days. Most men of any account, and women too, have their time fully occupied. To make sure of reaching them, writers need to put what they have to say in the most concise form.

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—The reconstruction of society will be brought about by the regeneration of individuals. When a man's relationship to God is fully recognized and adjusted he will not fail to fill his place in society. His influence will be the leaven of righteousness.

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"He possesses the divine faculty of indignation"—is what someone has said of Dr. Parkhurst, the widely known New York preacher. We like the phrase. It would be well if more men had the same "divine faculty."

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—We thank those pastors from whom we have received lists of renewals and new subscribers for 1905. Others are, doubtless, making up their lists. We are hoping to hear from all during this month.

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—Three English monthly religious magazines ceased publication at the end of the year. The competition of the cheap seculars, with a little dash of religion, was too much for them. The people are the principal losers when good publications go out of existence.

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—Over one hundred Free Baptist churches in New Brunswick have report-

ed having voted approval of Baptist union. The Baptist churches are approving union with equal unanimity. Probably some churches have voted that have not reported to the committee. It is desirable that churches that have not taken action do so at the earliest convenient date.

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—There are many places where this suggestion of the *Chicago Standard* is necessary:

If members of churches would give to their pastors the oral, moral and financial support which they frequently lavish upon evangelists, the same results might follow the pastor's labors which the active evangelists often achieve with the cordial co-operation of a united membership. The experiment is worth trying in any event.

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—Christ's Mission, New York, recently celebrated its twenty-fifth anniversary. Founded by Rev. James A. O'Connor, a converted Roman Catholic, its work has been chiefly among Roman Catholics, and many of them have been converted there. More than one hundred priests, desiring to leave the Roman Church, have found instruction and help there. Many of them are ministers and missionaries in different branches of the Protestant Church.

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—One of the things to which the churches must give consideration is the increase of the salaries of their pastors. The cost of living has considerably increased within a few years, and pastors find it impossible to make ends meet on salaries which sufficed a few years ago. We agree with the *Canadian Baptist* that "as much as others, and we are ready to insist that perhaps beyond other men, pastors should be willing to sacrifice for the sake of their Master and their love of men, but at the same time it is possible for the churches to make that sacrifice too great and too galling, and thereby discourage the very men without whom the Master's work cannot be effectually done." The churches are better able to pay than formerly, and they cannot withhold a proper support from the worthy men who minister to them in spiritual things without suffering serious loss.

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### "DOING A GREAT WORK."

The rebuilding of Jerusalem did not seem very important to those who were only onlookers. "If a fox go up he shall break down their stone wall," expressed their estimate of the work. The Jews themselves felt much the same as to the work. They had suffered the wall to be broken down, and had failed to protect the gates. But to Nehemiah, Jerusalem was the centre of the dearest associations and of the fondest hopes. There were the sepulchres of his fathers; there was the Temple of God; there were the people of God, and there was to be fulfilled the glorious promise of God to mankind. His heart glowed with the fire of a divine mission, and when he came, he communicated his own enthusiasm to the distressed and disheartened people. Then, having "a mind to work,"

no toil was too heavy for them, no sacrifice too great, no gift too costly. Many fears beset them, and many inducements tempted them to desist, but they could neither be drawn away nor driven away, for they were "doing a great work."

This is an essential condition in all great undertakings. A man who despises his work will never do much at it. If a doctor is forever depreciating his profession, it is not wise to invite him into your sick room. One must appreciate his work in order to give himself to it with any strength of purpose or zeal.

There is peculiar danger in underestimating religious work. Spiritual things are not easily grasped. We easily lose our sense of their importance. Spiritual results are slow in coming, and they are not always easy to measure when they do come. It is often only by faith that we can see that God's work is a great work. The difference between spiritual fidelity and neglect does not register itself as quickly and as plainly as coarser things do. If we fail to sow our fields we miss the harvest very soon. But if we are slack in sowing spiritual seed, we cannot so well measure the loss. It is a slower and more delicate process. The Sunday school teacher may not be able to note the results of faithful teaching. They will only appear in the unfolding of years. But if the seed be slow of growth the plant is long of life. A slight upward inclination of a soul, the awakening of a holy desire, the encouragement of the slightest exercise of faith—any of these may involve the righteous inclination of a whole life. How much do we all owe to some inspiring word which gave our souls an upward lift! Who can estimate the fruitage of a single moral impulse given to a young life by a word of Christian counsel? And who can estimate the power of steady faithfulness which every day adds to its mite? Each addition is too small for measurement, but the aggregate is beyond computation.

There is a spirit abroad which counts enthusiasm in bad form. It considers intensity narrowness. Enthusiasm is not narrowness. We are not in danger of too high an estimate of our work. The danger is from the other extreme. A low estimate means poor work.

Ask the men whom the world has honored, and who have brought the world on its way, have been men of conviction; men who believed they had a mission from God which was worthy of their best endeavors. They believed they were doing a great work.

"Faithful continuance in well-doing," is always worth while. The harvests that come slowly are not the less sure to come. Because they do not ripen immediately they are none the less sure to ripen, and will be all the richer when they do ripen. In all the best things in the world we walk by faith and not by sight. We need to have it in our hearts so that no delay and no doubt can efface it, that God's work is a great work, worthy of our best endeavor, our increasing devotion, and our warmest enthusiasm. To every one who would hinder us or divert us, or discourage us, we should have but one reply: "We are doing a great work, so that we cannot come down."

### DOUBTING CHRISTAINS.

To look on the dark side is easy for some people. It is a matter of temperament. The unhopeful view always appears to them, the uncertain feeling dominates them. When men of this disposition are Christians it is not surprising to find them often cherishing gloomy views of things religious, and especially of their own spiritual experiences. They deserve sympathy and all the good cheer more hopeful Christians can give them.

But there is another class—those who have a cheerful hope and courage as to their position in other things, but in religion are persistently and distressingly "dark and gloomy." Doubts, fears, and painful forebodings make up the most of what they call their religious experience. There is reason to believe that some of these have been taught that they will always remain in doubt, and that doubt must be regarded as an evidence that they are really Christians. We have heard professing Christians say that the strongest evidence they had of being Christians was that they doubted whether they were Christians. The Scriptures teach a more excellent way. Such persons are not realizing the truth of "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ," and like teachings of the divine Word.

There is overmuch looking at self and sin, instead of looking to Christ and accepting in its fullness the great salvation. Of course, we need to know our true condition as sinners. We should understand that we are guilty and unworthy, realizing, as did Paul, "In me (that is in my flesh) dwelleth no good thing." But if we do not get beyond this our condition is pitiable.

In some cases, possibly, there is a misapprehension of the nature of Christian joy. Some Christians may have, unintentionally, spoken in extravagant language of the ecstasies they have had; and others having expected similar experiences, and been disappointed, have doubted all their experiences. A high state of excitement is not the best Christian experience, nor the best evidence of Christian character. "The fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

M.

### A SUCCESSFUL MEETING.

The meeting of the Presbyterian, Methodist and Congregational Union committees was more successful than the first reports indicated. Members of the committees, interviewed since the meeting, agree that marked progress was made, and express confidence that the union will be accomplished. It will, of course, take considerable time, perhaps five or six years, to effect a union so large and involving the adjustment of so many interests. It is gratifying that so good a beginning has been made. Following are opinions of the meeting, the progress made and the outlook by representatives of the three bodies concerned:

Rev. Dr. Heustis, of Halifax, a member of the Methodist committee, says the meeting was most successful and had done much to bring union nearer. No insuperable obstacles to union were