

TERMS AND NOTICES.

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

WEDNESDAY, JULY 29, 1903.

Editorial.

—Rev. M. Colden and wife, of the India Free Baptist Mission, who have been home on furlough for some time, are to return to India in the Fall.

—The churches that have real and enduring prosperity are those which recognize that they are saved to serve—"created anew in Christ Jesus for good works."

—That will be a good time when all Christians pay for the support of the Lord's work as He hath prospered them, and because they are moved by His love and desire to promote His gracious designs.

—The truest and best man never goes about with an air that says, "I am a saint." He who comes nearest to the saintly character is nearly always one who says the least about it. He carries himself amongst his fellows with a modesty that betokens his knowledge of his imperfections and short-comings.

—The death is announced of Rev. Alexander McLeod Staveley, for thirty-eight years the minister of the Reformed Presbyterian church in St. John. About twenty years ago he went back to Ireland, where for twelve or fifteen years he continued in pastoral work, till advancing years compelled his retirement. He was 87 at the time of his death. Mr. Staveley was an excellent man, a faithful Christian minister, held in esteem by all who knew him.

—In Roman Catholic churches everywhere special services are being held for "the repose of the soul" of the deceased Pope. Why should one who, doubtless, led a pious life, and who claimed, and was believed by his people to be infallible, be in such a condition after death that the prayers of the poor fallible people to whom his word was law be required to deliver his soul from

distress? The doctrine of purgatory, a strange doctrine in any case, is especially so when applied to one for whom infallibility has been claimed. Dying on a cross, making his first and only piteous appeal to our Lord, a thief received the assurance of being that day in Paradise with his Saviour. Surely our Lord is not less gracious to those whose lives have been devoted to him.

—What is known as the General Conference Board of the Free Baptist denomination in the United States, met in Hillsdale, Mich., the first of the month. The board holds somewhat the same relation to the Conference that the Executive does to the New Brunswick Conference. It has the management of Conference matters between sessions, which are triennial. Dr. Mosher, editor of the *Morning Star*, is chairman of the Board. Dr. Mosher reported his visit to the New Brunswick Conference last fall, saying the brethren this way were cordial, but that there is small prospect of organic union with the United States section of the denomination. Rev. H. M. Ford was appointed delegate to the Nova Scotia Conference. The General Conference of the United States is to meet at Hillsdale, Mich., between Sept. 1st and 12th.

—The report of the Corresponding Secretary of the Foreign Missionary Board of the Free Baptist denomination in the United States says of the work in India:

There has been a good degree of prosperity in the field. Our work is enlarging, more native workers are employed and there is every reason to thank God and take courage. The workers who have left the field will be greatly missed, but from the fact that we have so many trusty native helpers, the work does not stop as formerly when missionaries left their stations. More and more our missionaries become superintendents over aggressive work carried on by the natives. We may look forward to the time when one missionary will be the general superintendent over a considerable number of smaller stations with all, the lines of work in the hands of the natives.

He has to deplore, however, that the missionary interest and zeal at home do not seem to keep pace with the success and growth in India. We have yet to learn the power of consecrated money. We have many very generous givers. It would give new courage to all our workers and new impetus to the work if the same spirit of beneficence could pervade all our churches. When will Christians learn that obedience to God is the first essential to their own spiritual life and to success in any and all work? We may not expect success at home while refusing to witness for Jesus Christ to the uttermost parts of the earth.

THE SEVENTH DISTRICT.—INTELLIGENCER subscribers in the churches of the Seventh District may find it convenient to send subscriptions by their pastors or others attending the District Meeting at Lambert's Cove, Deer Island, which the editor intends (D. V.) to attend. The meeting convenes on Friday, August 14th.

PASSIVE RESISTANCE.

The resistance which the Non-conformists in England and Wales are giving to the operations of the new education law is called Passive Resistance. They made a vigorous campaign against the Bill when it was before Parliament. Now that it is law and is being put in operation, they resist it by refusing to pay the school rate. They will allow their property to be sold to pay the tax, or will be imprisoned if necessary. They do not resist the law, they simply refuse to obey it, and suffer the penalty of refusal.

The objection of the Non-conformists to the law is that by it the educational system is practically put under the Church of England, while the people of all denominations are taxed to support it. It therefore violates what Englishmen believe to be a constitutional principle—that men shall not be taxed to support a religious system which violates their own religious convictions.

An organization known as the Passive Resistance League has come into existence. Its executive is composed of well-known leaders of the English Free Churches. Local branches of the League are being established in every part of the country. It is said that eminent counsel have given it as their opinion that this organized resistance of the Education Act brings the members of the League within the law relating to conspiracy, and exposes them to criminal prosecution. But this does not appear to make any difference. The organization is steadily extending, and there is an evident determination to resist to the bitter end.

PLANTING NEW CHURCHES.

In the *Free Baptist*, Rev. E. G. W. Wesley, writing about planting new churches, says some things worth thinking of. We reproduce portions of the article.

Where there is no church it is probable one is needed. Where there is a church already the probability of the need of another grows less. It is a mistake when any denomination or denominational leader considers this or that town or village cannot be brought to Christ without a church of a certain name. Such conditions may be occasionally found. We speak only in general.

There have been, and it is possible there may be again, cases where a Free Baptist church is just the exact thing a certain village, town or city needs, even when other churches are enough in number to supply the seeming demand for religious instruction. It is, however, very unusual that a community already possessing one evangelical church to about every four hundred of the inhabitants really needs any more. To build either a Free Baptist or any other church in such a community is neither common sense nor is it Christian courtesy. Before any decision is reached by the few "denominationally faithful ones" who seem to think a church of their own order is needed, there should be much laying under foot of self and much exaltation of Christ.

If those in favor of a new enterprise determine that the need exists (perhaps it would be the best to take this step before any decision is reached), the Home Mission Board of the denomination, or the Quarterly Meeting, or the Yearly Meeting, should be consulted.

The first is more likely not to be influenced by purely personal considerations. To build a church in a village, on a spot which it not favored by impartial and experienced men, is a mistake. Scores of churches have been doomed to failure from their very start because the building was not put where it should have been. It is usually a mistake to put a church between two growing villages. If one grows to a town, that church will be sure to lose half its support. If both grow, that church is likely to stand alone.

Location should not be decided upon because this or that (not wholly unselfish) person wishes to have it here or there, nor even because, if built "here," someone will give a lot of money. The writer could name some churches thus located, the result is to-day, slowly but surely, a drawn-out failure.

If a church has not enough faith in God to resolve to succeed without resort to second-rate entertainments (many of which are questionable), oyster suppers, fairs, sales, etc., at least let all such unscriptural, little-faith expedients be kept out of the Lord's temple. . . . It is a mistake to be extravagant. It is no less a mistake to be penurious. The house dedicated to God ought not to be inferior to our own, neither ought it to place unnecessary burden upon the congregation. It is very seldom that any Free Baptist community is able to build a church costing over \$20,000. It is much more frequent that \$10,000 or \$5,000 will amply suffice. Our average is under \$4,000. To persuade a people to assume financial responsibilities far beyond their means is not difficult; it is never right.

MINISTERS' SALARIES.

Editors without parishes can do for settled pastors what a feeling of delicacy prevents them from doing for themselves; that is, express their views plainly on the question of inadequate salaries. The saying is trite that no class of people are poorer paid. And considering their value to the moral and spiritual welfare of the community, no class of people deserve more to be sufficiently paid. The regulation call stipulates—"to free you from worldly cares and avocations, while you are dispensing spiritual blessings to us, we do promise and oblige ourselves to pay to you the sum of—," which sum is very often just enough to immediately increase his "worldly cares" and sometimes forces him into "worldly avocations."

The Watchman, an influential organ of the Baptist Church, has lately furnished a symposium in which a number of Baptist pastors gave reasons why they desired to change their pastorates. In one particular they all agreed, namely, that it is very difficult to feed and clothe and properly educate a family on existing salaries—the average salary of three-fourths of the Baptist pastors in three New England States is reported to be only \$500. Perhaps the showing would be quite similar in other denominations. In our own church the average is only slightly more.

If the truth were known, it would probably be found that meager, insufficient salaries are among the chief causes of the prevailing unrest among pastors. Small salaries unsettle more ministers than any other one thing. Expenses increase with the increase of the families and the growth of their children, and it is but natural that they should desire a change of pastorates for the improvement of their finances. Ministers are human, like other men, and it is perfectly proper that the question of salary should be one of the important considerations with them, as with men in other callings, who have