

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, JULY 13, 1904.

Editorial.

—The money that could be saved by Christians cutting off of needless expenditure would, if put into the Lord's treasury, assure abundant support for every branch of Christian work.

—Young People's Societies in the churches never get beyond the need of the counsel and leadership of their pastors. When they think they may act independently of pastors, they have started on the way to weakness and ultimate collapse.

—It is a Roman Catholic theological professor who is credited with this statement: The gospel alone, as preached by a Moody or a Spurgeon—the Word of God unaccompanied by any pyrotechnics—is the highest ideal of any Christian preacher, and is sufficiently attractive for all who are Christians, in fact as well as in name."

—There is no test of love for Christ so searching as interest in mission work. The great scholar and student of religions, Max Muller, well said: "The very soul of our religion is missionary, progressive, world-embracing. It would cease to exist if it ceased to be missionary, and if it disregarded the parting words of our Lord."

—When we read of the immense sums that are expended in some places in the erection of church buildings, we wonder whether much of the money is not unwisely spent. Not that we would have God's house other than good—the best house in the community. It ought to be that. But the amount locked up in a building solely for its own use and comfort is often so out of proportion with the amount contributed by the same church for the extension of Christ's kingdom that the wisdom of the investment may well be questioned. And not infrequently the costly churches have so much debt that the constant struggle to pay current expenses, including interest, leaves them

with neither energy or money for missions and other evangelizing enterprises. Build good churches, but avoid the extravagance which handicaps other Christian work. Keep in mind the needs of the kingdom of Christ and share in the blessed work of extending it.

—We mentioned a couple of weeks ago the blessed results of the systematic evangelistic work of the Presbyterian church in the United States. The Methodist Episcopal church of that country, at the recent quadrennial conference, resolved on a like course of general and aggressive evangelism under direction of a commission of which Bishop Mallabyn is the head. The commission is composed of some of the strongest ministers and laymen in the body, and are men with special qualifications for the work entrusted to them. This movement by two great denominations is a recognition of facts which the church generally must face. Changed conditions demand methods adapted to them. There is the greatest need that the whole church be brought into co-operation for the saving of men. By earnest prayer, the circulation of appropriate literature, the holding of evangelistic conventions, tent meetings, open-air meetings, special services in the churches, and such other methods as may be deemed wise, Christian forces need to be rallied for a general movement forward.

MINISTERS' SALARIES.

One of the matters which Bishop Kingdon brought to the attention of the Synod, in session in Fredericton last week, was the need of a better support of the ministers of the church. He pointed out the considerable increase in the cost of living in recent years. There has been a corresponding increase of salaries and wages in every profession and department of labor. The salaries of ministers alone have remained as they were. And this, notwithstanding the paying power of the people generally, is much greater than a few years ago. Another Bishop of the Anglican church, a few weeks ago, at a Synod meeting in Toronto, found it necessary to address his people on the subject of clerical stipends, pointing out their inadequacy in the changed conditions of to-day, and urge increase. Other branches of the church of God are having to deal with the same question. It is a serious question, affecting the welfare of the church and the success of Christian work, and cannot be put aside without injury to the interests involved. The press of all denominations is directing attention to the need of suitable support of the ministry, and often it has been pointed out that one probable reason for the lessening number of candidates for the ministry is that the churches do not give assurance of support sufficient for the most moderate kind of living for their ministers. The secular press, too, has once and again taken up the matter and shown the need of increased salaries. And the voice of the secular press is worth paying attention to, even in a matter of this kind. The newspaper

men of to-day are keen observers, and in the discussion of such questions as this, in which they cannot even be suspected of having any political or commercial bias, they present facts and arguments which have much weight. In a recent article, the *Mail and Empire* asked: "How can it be expected that he who is in an important degree a leader in the community can preserve the dignity that is looked for from him, can bring up and educate his family in a proper way, can supply himself with the literature which is required by him if he is to keep himself well informed, and is to be useful in the pulpit on a remuneration so absurdly small? How, again, can it be supposed that a profession so exacting will attract to it the best minds if the means of livelihood are so much below the rewards that appertain to other walks of life?"

The "absurdly small" salary the writer had in mind was \$600. And there are hard-working, faithful pastors who do not get even that much. The writer went on to say: "And yet the difficulty could be overcome at the very slightest expense to the congregation. A moderate, a very moderate, augmentation of the financial strength would do something approaching justice to the clergy. The fact seems to be that the mass of people forget that the cost of living has gone up—except in their own case, and there is no one to remind them. They also overlook the circumstances that their attitude towards the clergy is going to influence the religious situation in years to come. It is not necessary to make the church a source of wealth and luxury to those who enter it, but as an economic principle, and as a religious precaution; it is necessary that it shall draw into it the very best minds, and keep them there. This can only be done by the exercise of a reasonable degree of wisdom—we do not say liberality, for no clergyman is paid on a charitable basis. He does more good than he is rewarded for in this world."

In all the churches this matter should receive careful consideration, and the needs of the time may be very easily met if thoughtful and earnest Christians set about it.

VOICES AND ECHOES.

It is a sad thing for any babe to remain unbaptized, the "original sin" still unwashed away; Christ's loving invitation, "Suffer the little children to come unto Me" disregarded. God-parents can always be provided. The rector will do anything he possibly can, in order that no single child may remain outside Christ's fold.

Such is part of an appeal made by an English rector to the parents of his parish to have their children baptized. We wonder if the rector really believes—he certainly seems to—that Christ will reject the children because a little water has not been sprinkled on their foreheads, with a certain formula of words. The logic of his view would make him at one with those Christians of an early century, who had their children sprinkled immediately after birth, lest they should, by dying a few minutes or hours later without such baptism, be tormented throughout eternity. It is really a repulsive belief, which the good man would probably repudiate, and yet

his appeal teaches it. He also urges the parents to pay the school rate, and not permit the establishment of a board school, which would not be under his practical control. He has, he says, been accustomed to teach in the day school as well as in the Sunday-school. It is not improbable that some of the parents would prefer a school in which he did not teach, for then his peculiar teaching about the baptism of children would be excluded.

It is a time-saving decision which the Canadian, who is really concerned, has taken as a matter of course. Some day, in the not far distant future, he will think it a good enough name to replace his own.

So says the *Christian-Evangelist* concerning the official substitution of the word America for the United States by the diplomatic and consular officers of that country. It is hard for our neighbors to rid themselves of the notion that Canada is pining to become part of the United States. There is not a corporal's guard of people in this country who think of such a thing. The idea is really repugnant to Canadians. If our good contemporary could visit Canada he would quickly discover his mistake. A correspondent of the *Boston Transcript*, who was in St. John during the Champlain tercentenary, evidently learned something. Of a meeting in which addresses were made by visiting gentlemen, she wrote:

As an American I was vitally interested in the representation from the States and the reception they met with. The first American speaker followed hard upon the heels of the French consul general, M. Keeckowski. His brief address in French and English was a miracle of graceful, artful, diplomatic suavity, and called forth overwhelming applause. He sat down and out-stepped the representative of the United States government, Captain Dillingham. It was impossible not to notice the perfunctoriness of the applause which greeted him. Canadians said they liked his brevity.

The keynote of the evening was loyalty to Canada and through Canada to England. Those Americans who fancy annexation to be but deferred should have been in St. John last week. Every reference to England brought storms of applause; every mention of the United States stiffened the audience at once.

FROM REV. DAVID LONG.

The latest word we have received from Rev. D. Long is a letter dated June 27th. He was still in Winnipeg. He says that for a time he feared that all his friends had forgotten him. The only letter he had received up to the 24th June was one re-mailed to him from Vancouver. He began to feel almost desperate, with no word from home. He had left an order at the post office for all his mail to be sent to where he was residing, and twice a week he had called at the P. O. inquiring for letters. When he went on the 24th, and was told there was nothing, he made a vigorous protest, and demanded that search be made, as he knew his friends had written. A search was made and thirteen letters and cards were found. Two days after a city minister, Rev. Mr. McNeill, sent him seven letters and three papers that had got amongst his mail. Another interview with the post-master got the assurance that the blundering and delay