

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, JUNE 3rd, 1903.

Editorial.

—Cobb Divinity School had its annual closing exercises on the 20th ult. One student was graduated. The Bible Training School graduated two—one a Free Baptist, and one a Methodist.

—Rev. Mr. Hamlen and wife, of the Free Baptist India Mission, arrived in San Francisco on the 17th ult. They are now in Maine. They will remain at home some time, recruiting.

—Bishop Messmer, one of the Roman Catholic bishops in the United States west, is reported as having recently declared that "the time has come when Protestants and Catholics should stand shoulder to shoulder to solve the great problems of temperance, public morality and every other question that concerns the public good." Amen!

—In England, in all denominations, bazaars have been much resorted to for money raising. It is good to learn, as we do from English religious papers, that they are falling into disuse. It will be a good day for the church of God everywhere when the money for the support of religion and for the extension of the Kingdom of Christ is, in every case, a straight contribution.

—The salary of a Presbyterian minister having been increased, it was noticed by the members of the congregation that he was preaching better than before, and that his sermons were more uniformly good. He was not preaching better as a return for the larger salary, but the increase had relieved him of financial worries that prevented him doing his best work. Mention of the fact may be suggestive to other congregations.

—Dr. Given, treasurer of the United States Free Baptist Foreign Mission Society, appeals through *The*

Star for funds for the work. He says there is most pressing need now of money for the India mission. The receipts have not been equal to the demands, and there is an arrearage of nearly \$4,000. He asks the churches to respond with enough generosity to clear off the debt, and put a balance on the other side by the end of June. Their churches ought to do it. We hope they will.

—The religious situation in France becomes increasingly strained. The separation of church and state is imminent. Some of the circumstances that marked the confirmation of the eleven year old son of President Loubet, a few days ago, are significant of the present tendency. The President did not attend. And the coachman and footman of the carriage that conveyed the President's wife and son to the church did not wear the customary tri-color cockades of the Presidential livery. Apparently it was intended to avoid giving any official character to the ceremony.

—The King of Italy seems to have a warm feeling for Protestant workers in his kingdom. He frequently shows his friendliness towards those whose teachings and labors make for the good of his people. The Methodists have been active in Italy for thirty years, and their work is well established even in Rome. Recently the King decorated with the order of St. Maurice and St. Lazarus Rev. Dr. Burt, who has for many years been in charge of the Methodist work in Italy. While the King shows his appreciation of Protestant work, the Pope is correspondingly uneasy, because under his very eyes the work of the "heretics" is prospering steadily.

—At the Princeton (Presbyterian) commencement exercises, Dr. Buckley (Methodist) was the principal speaker. Addressing the divinity students he spoke of things that make for success in the ministry. Among other good things he said:

The minister who will succeed to-day is a man dignified but not stiff, polite but never fawning, fervent but not obstinate, sympathetic without being effeminate, spiritual without being unsocial. He loves the children but is not called to be a kindergartner. He is studious of books, but rather more of the universe of men and affairs, allied to God by a living faith, and sometimes on that account majestic, but never ostentatious, joined to Christ, and sometimes on that account inexpressibly pathetic. All that is valuable in the past he conserves, but nevertheless he welcomes all that is new if it seems true. He never preaches his doubts or his guesses.

A man of that type may lack scientific learning, but he understands the science of right living. He may not understand the arts, but he will understand the art of influencing men for good. If he is not familiar with philosophy to the last degree, he will make the people feel that he does understand the philosophy of the plan of salvation.

—At the Christian Ministerial Association Conference held in St. John last week, references were made

to closer union of Christian bodies which are nearly alike. Rev. Dr. Gates, who read a paper in the Conference, expressed his pleasure in meeting with the ministers of the Christian body. Their meeting was, he said, an indication of the fellowship that exists between the body he represents and the Disciples of Christ. He regretted deeply that those who had advocated the one believers' baptism should maintain a separate organization. It was true that there was now hope for Christian union, especially of those bodies having generic or intellectual affinities. He thought the Methodists, Presbyterians and Congregationalists should be one, as should also the Baptists, Free Baptists and Disciples of Christ.

R. W. Stevenson, speaking for the Disciples, expressed himself as entirely in accord with Dr. Gates' expressions, and he looked for the time to come when representatives of the Baptists, Free Baptists and Christian churches would meet to draw closer the bond of unity.

The INTELLIGENCER rejoices to hear these expressions of opinion from the brethren, and hopes the time may come soon when the bodies mentioned, and others of substantially like faith, may be one. Such a union would make greatly for the extension of Christ's Kingdom.

"A GOOD CONFESSION."

The word confession has, to a considerable extent, lost its original meaning in connection with Christian life. It is now, as a rule, confined to the acknowledgment of sin, or the profession of faith on entering the Christian church. As it was used in the early church it meant the daily acknowledgment of Christ, the constant witness to Him. Its full meaning is brought out in Paul's statement about Christ Himself, who "witnessed a good confession," before Pilate—i.e., bore testimony to the principle that governed His life and action. It was this thought that was uppermost in the minds of Christians in the early centuries. They were not merely witnesses once, or on special occasions, but they realized that they were to show by their every day life their constant acknowledgment (confession) of the position they held as servants of Christ. They did not think it sufficient that they had enrolled themselves, by any public act, as members of the Christian church; they believed that they must so bear themselves as to make it constantly apparent that they belonged to the company of disciples of Christ. With them confession was really the expression of their loyalty to their Lord.

In their own homes and in familiar surroundings few honest Christians fail greatly in confession. There is, ordinarily, very little misconception among their associates as to their standing. When, however, the circumstances change and the restraints of familiarity are removed, there is often danger that the confession be less clear that it should be. People who at home would not fail to attend

the regular services of the church will neglect them when away on vacation or business. Practices that ordinarily are not thought of are allowed by some during holidays, and in general there is a lowering of the standard of Christian living. Were those who do these things told that they are failing in their Christian confession they would, perhaps, resent the charge as unjust. And yet they are doing just what the early Christians did when they dropped a little incense before an idol.

If we look for the reason for the less faithful confession, it is probable we shall find it to be just indolence. They are tired, or think they are, under the strain of Christian work, and imagine that they will find rest by lowering their standard of Christian living. They make a grievous mistake. They injure themselves, for no one can give place to temptation and not suffer from doing so. They injure others, also, not merely by the contagion of their example, but by their failure to give positive help. They grieve their Master, who never failed in His confession, and who is waiting to confess them before the Father, but who cannot do it if they fail in their confession of Him on earth. Everywhere, always "witness a good confession." M.

Should Ministers Learn a Trade.

A Philadelphia minister who has examined the statistics of the various Protestant denominations, and has been disturbed by the number of ministers who are without charges, strongly urges young men who intend to enter the ministry to learn some trade either before or after ordination. He thinks, as things go, a trade would be a good thing to fall back upon. A much better way, the *N. Y. Observer* suggests, is for the churches to support the ministry so loyally and generously that neither an active or retired pastor need ever suffer the pinches of poverty. No minister of right spirit demands that the public shall support him in luxury. Many a pastor located in a small field is willing to live on a scale no higher than or even somewhat below the average plane of living about him, but it is too much to expect of any minister, that, especially if he has a family dependent upon him, he will endure being treated like a beggar, to whom mere pittance are doled out from time to time. Rather than submit to that, if only from a regard for the essential dignity of his calling many a clergyman would prefer to throw off his clerical garb, don the workman's overalls, and earn a decent living in an honest way. Meanwhile he need not cease to be a Christian man or fail to preach the gospel as he enjoys opportunity, though, like Paul, choosing rather to labor with his own hands than to be chargeable to people so mean, that they will not pay annually for the support of religion (which in turn is the support of the civilization, out of which they themselves get their living), more mayhap than the price of a single concert ticket.