

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.

To discontinue the paper, it is necessary to notify us and pay arrears. If any are due. Papers are continued till such notice is given and payment made.

When asking change of address, be careful to give both the old and the new address. Notify us promptly of any irregularity or other mistakes.

Every Free Baptist minister in New Brunswick and Nova Scotia is an agent for the INTELLIGENCER, and is authorized to receive subscriptions.

ADVERTISING rates on application.

ST. JOHN'S 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.

... THE ...

Religious Intelligencer.

(ESTABLISHED 1853.)

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

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

WEDNESDAY, SEPTEMBER 2, 1903.

Editorial.

—Better give spasmodically in support of a good cause than not at all. But intelligent and systematic giving is what is required of Christian people.

—A large part of the drill of life consists in overcoming hostile dispositions. Each time we have conquered some resentment or prejudice we have made a distinct gain in the way to a well-regulated behavior.

—The keeper of a lighthouse would be held responsible for wrecks caused by his neglect to keep his light shining clearly. What of the professed Christian who does not "let his light shine?"

—While it is certain that not all who leave the church of Rome do not do so from religious motives, it is encouraging to learn that more than sixty former priests are now in the service of the Protestant churches of France as pastors or evangelists.

—Spurgeon said he would not give much for the religion that cannot be seen. Lamps do not talk, but they do shine. A lighthouse sounds no drum, it beats no gong; and yet far over the water its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct and it shall not fail to be illustrious.

—An Atlanta, Georgia, paper says there are in that city "nine hundred saloons, houses of prostitution, and assignation, and over seventy-five per cent of the buildings are owned by church members." What a disgrace to Christianity! There is reason to fear that a like lamentable condition of things exists in many other cities. No wonder the kingdom of Christ taries when members of his church are doing the devil's work.

—In an article on what a church should be, the *Examiner* well says that "a church that lives to itself alone, that puts forth no hand of sympathy and helpfulness to the poor, the needy, and the down-trodden, whose highest aspiration is to

"be carried to the skies
On flowery beds of ease,"—

is that a church on which the approving smile of the Saviour rests? There are such churches.

A true church, imbued with the spirit of the Master, will not coldly sit at ease, enjoying its own comfort, and heedless of the suffering around it. It will, like Christ, heal the sick, comfort the afflicted, relieve the distress of the poverty-stricken, clothe the naked, feed the hungry, visit the prisoner in his cell, as well as proclaim the good news of salvation from sin. Jesus did not prescribe any particular way in which these things were to be done. He left all that to the sanctified common sense of his followers. But that he expected them to "follow in his steps" is as plainly taught as his example is plainly recorded.

THE MORAL REFORM DEPARTMENT.

The Methodist General Conference of Canada did a wise thing when, at its last session, it appointed a secretary of the department of temperance and moral reform. And Rev. Dr. Chown is, evidently, the right man for the office. He has made a good beginning in his most important work, and will, we believe, move and marshal his denomination for aggressive moral reform work as never before. He will, also, touch other branches of the church, and move them to greater activity in the crusade against the organized evils that menace our national life. Dr. Chown is now in the Maritime Provinces, and has already visited several places, preaching and lecturing. Besides the liquor traffic, he deals with such questions as gambling and political corruption. And he is preaching such plain truth as the people need to have pressed upon them, and which must provoke thought in many minds — thought which, let us hope, will take form in earnest action for the correction of the evils.

The Methodist Conference is to be warmly commended for having recognized the need of such a work, and for having raised it to the dignity of a department side by side with the church's missionary and educational departments. Other denominations will, sooner or later, follow the good example of our Methodist brethren in this matter.

—The American Bible Society issued 1,193,558 Bibles during the year just closed. Only 734,649 of these were distributed in the United States, counting Porto Rico and Hawaii, but omitting the Philippine Islands. The issues in foreign lands amount to 1,258,909, or 221,873 increase over the previous year. Of these issues 1,00,104 from the society's agencies abroad, being printed on mission presses in China, Japan, Siam, Syria and Turkey.

CHRISTIAN UNION—THE POINT OF VIEW.

BY C. T. PHILLIPS.

Last week, in writing my sketch of Rev. E. Weyman, incidentally I referred to his anxiety for union of the two Baptist denominations. He was anxious for the union of all Baptists, but especially was he anxious for the union of the two Baptist churches that were so much alike. He believed that the reasons for their separate existence had passed away. Free Baptist doctrines were preached in Baptist pulpits, and there was no need for two churches practically of the same creed and polity to occupy the same field.

I regarded it then, as now, as very significant that one who had helped to make history for Free Baptists, whose doctrines were a part of himself, and who had not changed one iota in his belief, should be so anxious for union with those whose distinctive doctrines he had opposed with all the strength of his strong nature. What was his point of view? I asked him that question then, and I remember well when I first heard him speak of union that instinctively I resented the thought, and then—for I was only a callow boy—I tried to show him how impossible it was. "It was idealistic, in the 'golden age,' if there should ever be a golden age there might be closer union of all Christians, but organic union was not feasible, never would be feasible, and was scarcely desirable. Christ evidently meant spiritual union when he prayed that "they might all be one." And so the foolish boy thought, and talked, and listened to the old man who was visionary, and a foolish dreamer of impossible dreams!

Father Weyman at that time was mentally and spiritually at his best, his mind was clear, it had not commenced to decay, his spiritual vision was keen. What then was his point of view?

First he saw from where he stood that union of denominations practically preaching the same doctrines was desirable from an economical standpoint. As a practical farmer, he did not put two men in one field when one man could do the work; he sent the extra man to another field; he knew that too many workmen at the same kind of work was not best—they would crowd and jostle each other, and get in each other's way, and prevent efficient work. He had seen—who has not?—a town or village with two, four, or more churches and men, where two, at the most, and sometimes only one ought to be. And he had asked himself, more wisely than the disciples of old did, "Why this waste?" and he had wondered if the Christ were to visit these towns, as he had visited the temple when men were desecrating it, if he would not drive these superfluous men out into neglected fields at home and abroad?

Some one has estimated that "if men and money in Christian lands had been more wisely distributed, the Gospel might by this time have been preached to every creature."

I do not know that it is too extravagant an estimate, but I do know that to build two churches and support them, when one church can efficiently do the work, is to waste God's money, and is not good and faithful stewardship."

"That the world may believe that thou hast sent me." This was Father Weyman's second point of view. God's children "one," that would convince the world that Jesus Christ was the Son of God. That there is union of spirit when there is not, and cannot be organic union, he believed; but if organic union is prevented by prejudice, rivalry and friction, how can there be union of spirit? The fact that there is not organic union between denominations not divided by doctrine proves that there is no spiritual union.

Floating the white flag of truce and suspending hostilities for a week, proves nothing, if fifty-one other weeks are spent in competition and rivalry that savors more of the market place than of the church.

If I underrate and depreciate my neighbor and his church, have I the spirit of union, of love of Christ? and is it not true that the churches that are the nearest alike in doctrine and polity are very often the farthest apart in true Christian charity?

There are few of us who have not been misrepresented and depreciated. Few there are who have not been wounded in the house of their friends. "But is that a matter to make me fret that a calamity hard to be borne?" If I have not borne it with meekness and risen above it, and said to my soul, "none of these things move me," and have made it a stepping-stone to bring me to a clearer vision of God, that failure, not the provocation, is "the matter to make me fret."

I have been chafed and annoyed, and angry,—I would not dare to say I had been "angry and sinned not,"—by men who would "compass sea and land to make one proselyte," and when they have entered my sheep-fold, and stolen my sheep, and innocent lambs, who knew no better than to be stolen, and told them "it made no difference who was their shepherd, the shepherds were all alike."

I have said in my "haste" — and sometimes at my leisure—I want no more to do with men like those, and I want no closer union with them.

Who spoke just then? Who applauded? Who said, "We have won?" I had to look down, not up, to see the speaker; I put my ear to the earth, not to the heavens, to hear.

"The pure in heart shall see God." "Oh, to have a passion for the will of God," says Dr. Pierson. "I have one passion, and it is he," said the sainted Zinzendorf.

I have heard the "quick" and the "dead" tell the same story.

I heard our sainted Father Hartley say many years ago "I have no doubt but what it is the will of God that the disunited Baptists should be united." Father Taylor said the same. "Oh God, bring them together," was his prayer. My farther in the gospel, Father Noble, has frequently said to me, "We ought