

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 until 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 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, AUGUST 19, 1903.

Editorial.

—What a man does, rather than what he says, tells what he is.

—The Pope is evidently feeling the wear and tear of his new position and responsibilities. He had a fainting spell the other day. His physicians are watching him carefully.

—Dr. Clifford, the great Baptist leader, and the late Mr. Spurgeon, were warm friends. This pleasant story is told of them. In one of their conversations Spurgeon said: "I cannot think how it is, Clifford, that you do not become more of a Calvinist, seeing you meet Calvinists so frequently" (meaning himself more particularly). "Well, you know, Mr. Spurgeon," the doctor replied, "I see you only once a month, but I read my Bible every day, and that keeps me straight." Mr. Spurgeon thoroughly enjoyed the ready retort.

—Bishop Potter, of New York, making a speech in a meeting of protest against the cruel treatment of the Jews in Russia, declared "that the maintenance of law and the rights of the weakest are the concern of all men." He is right. But it is a pity he could not have the same thought and feeling when dealing with the drink traffic. To protect the weak and the unwary from the cruelties of the drink traffic is the basic principle of prohibition. But the bishop has nothing but denunciations for prohibition and those who favour it. His sympathy is not so much for the hurt and the destroyed at his door as for those far away. It is easier, perhaps, to say severe things about a distant government than it is to utter plain truth about the evil doers at home.

—Discussing the falling off in the number of candidates for the ministry, the *United Presbyterian* thinks the church is largely to blame, saying: "There has been a tendency in recent years to place a premium on youth and

to discount gray hairs. Every unemployed minister over 45 years of age knows how hard it is to get a settlement, or even a hearing, in vacant congregations. Every superintendent of missions is familiar with the inquiry: 'How old is he?' or that other equally familiar request: 'Send us a young man.' Merit has lost its merit if experience and service have no market value. Few ambitious young men care to enter a profession when there is a possibility that they will be laid aside in mid life and at a time when their families are growing up around them, and the children are asking for an education.

—A layman writes to the editor of *Zion's Herald* asking him to suggest to ministers "to get a new and shorter prayer for the public services on Sunday." He wonders "Whether the preachers fully realize how much this part of the service should mean to their wearied business and home-vexed and spiritually hungry people. Our minister, good as he is, prays the same prayer every Sunday, even to the phraseology, and prays much too long. Cannot you help us who are in the pews in this all important matter?"

The *Herald* editor remarks on the delicacy of the question, and suggests that "more thought, meditation and preparation should be given to this subject. One improvement, at least, can be made by many—the ordinary public prayer can be shortened at least a third. Let the minister time himself—or, better, have his faithful wife do it."

NOVA SCOTIA CONFERENCE.

Next week the Nova Scotia Conference of Free Baptists will be in session at Pubnico, Yarmouth Co. The ministers meet Wednesday, 26th inst., and the General Conference begins the following day. The attendance will, probably, be as full as, or fuller than usual, for the place of meeting is convenient for a large number of the churches—those in Yarmouth and Shelburne Counties.

There will probably be present a representative of the United States Free Baptist Conference, of which body the yearly meeting of Nova Scotia is a member, and also representatives of the Maine and Massachusetts Associations, with which our Nova Scotia brethren have for several years maintained correspondence by delegations. The New Brunswick Conference will, as usual, be represented by a fraternal delegate. We wish for our brethren a good Conference—the cheer of reports of distinct gains made, the purpose of broader and stronger work, and the manifest presence of the Holy Spirit, giving not only comforting personal experiences, but making clear the way of the larger service to which God calls His people. For all this let us all pray.

ACKNOWLEDGMENT.—The ladies of the Douglas congregation made Mrs. Bonnell, wife of the pastor, a present of \$21.00, on the 31st ult., for which she expresses her heartfelt thanks.

BAPTIST UNION.

A BRIEF HISTORY.

Just now, when the feeling favorable to the organic union of nearly-related denominations is more general and stronger than ever before, a little history of the union movement in which our own denomination was concerned will, we think, be of interest and may be helpful.

It is nearly twenty years since Baptists and Free Baptists began to talk union. Longer ago than twenty years there was an occasional fraternal visit, and now and then a suggestion about co-operation in education or in some other branch of work. But the first real step, of which there is official record, looking towards the union of the denominations was taken in 1884. In that year the Free Baptist Conference was held in Fredericton. A delegation composed of Revs. Dr. Hopper, S. B. Kempton, J. F. Bartlett and D. G. McDonald, and Messrs. John March and C. P. Baker representing the Baptist Convention of the Maritime Provinces, was present at the Conference, instructed to see if a plan could be arranged by which the two denominations could co-operate in Foreign Mission work. The Conference did not regard with favor the proposal to co-operate in mission work alone, but did show a willingness "to consider the broader question of the organic union of the denominations."

The Baptist Convention at its next session (1885), adopted a resolution warmly endorsing the union feeling, and recommending their "ministers, churches, quarterly meetings and associations to pursue such a line of thought, feeling and action towards Free Baptist brethren as may tend, with the Divine blessing, to secure the general union of the two bodies." The Convention also appointed a delegation to attend the next Conference.

At the Free Baptist Conference held at Sussex, in Oct., 1885, a delegation of the Baptist Convention, headed by Rev. Dr. Goodspeed, presented the greetings of the Baptists and their desire for union. The Conference reciprocated the sentiments of the Baptist brethren, and voted:

"That the delegation be instructed to say to our Baptist brethren that if they think it desirable, this Conference is prepared to appoint its part of a joint committee to canvass the whole question, and, if possible, suggest a general basis of union of the respective bodies."

The following brethren were appointed a delegation to represent the Conference at the next session of the Baptist Convention: Revs. J. W. Clarke, J. Noble, A. Taylor, J. Perry, F. Babcock, G. A. Hartley, J. E. Reud, W. Halse, J. T. Parsons, and J. McLeod, and Messrs. W. G. Gaunce, G. E. Foster and D. McLeod Vince.

In 1886 the Conference received a communication from the Baptist Convention, saying that the Convention had appointed a committee to consider with a committee of the Conference the question of union, and to endeavor to frame a basis of union. The committee appointed by the Convention consisted of Revs. Dr. Bill, Dr. Hopper, Dr. Higgins,

Dr. Sawyer, A. Cohoon, C. Goodspeed, W. H. Richan, W. J. Stewart and S. B. Kempton, and Messrs. John March and J. H. Harding; and alternates, Revs. D. A. Steele, F. D. Crawley and J. A. Gordon.

In response to this action of the Convention, the Conference adopted the following:

"That we have heard with pleasure the desire of the Convention for union of the Baptists and Free Baptists of the Maritime Provinces, and heartily reciprocate the desire for union, and we shall rejoice, if it be the will of God, if such union be consummated.

"And that as an earnest of our desire, we comply with the request of our brethren for a conference on the subject by appointing the following brethren a committee to meet the delegation from the Baptist Convention, who are requested to form a joint committee, and, if possible, draft a basis of union that shall satisfy the respective bodies."

The brethren appointed on the Conference committee were: Revs. A. Taylor, G. A. Hartley, Jos. McLeod, W. Downey, G. W. McDonald, John Perry, F. Babcock and Jos. Noble, and Messrs. J. A. Vanwart, W. Peters, T. W. Musgrove and D. McLeod Vince.

The vote also "recommended that Revs. E. Crowell and S. N. Royal, members of the Nova Scotia Conference, (who were present), be requested to meet with the joint committee and aid in the work, in expectation that if the union should be effected the Free Baptists of Nova Scotia may also be united with us."

Immediately after the close of the 1886 session of Conference, the joint committee met in St. John. The whole question of union was fully discussed, and then a sub-committee of three members of each body was appointed to examine the articles of faith and the polity of the two denominations and arrange an agreement. The members of the sub-committee were Revs. Dr. Hopper, C. Goodspeed and J. A. Gordon (Baptists), and Revs. A. Taylor, G. A. Hartley, and Jos. McLeod (Free Baptists). These brethren formulated what is known as the Basis of Union, which was approved and adopted by the whole joint committee.

Later, on the suggestion of the committee, a general meeting of representatives of both denominations was held, to which the Basis was submitted. The meeting approved the Basis and voted that it be published in the denominational papers. And it was published.

At the Baptist Convention, held in Charlottetown, P.E.I., in August, 1887, the Basis of Union was presented by the committee. It was carefully considered by the Convention, clause by clause, and was adopted. There were, of course, differences of opinion on some sections, but it was adopted without change, and with quite remarkable unanimity. It was evident that the heart of the Convention desired the union of the Baptist family.

At the Free Baptist Conference, held at Midland, K. Co., in October, 1887, the Basis of Union was presented by the committee. It was considered at some length by the Conference, and the discussion was in excellent spirit.