

TERMS AND NOTICES.

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

WEDNESDAY, SEPTEMBER 16, 1903.

Editorial.

—The first instalment of the report of the Nova Scotia Conference is on the fourth page.

—Prohibition of the liquor traffic is a moral question. It is, also, a political question, and always will be, in the highest sense, and of the gravest importance.

—Rivalry between neighboring congregations sometimes takes on unlovely forms, and defeats the very purpose for which Christian congregations should exist.

—It is told in a little book, recently published, that the native Christians of the Congo mission have from the first had a rule of church membership that every member should personally engage in definite Christian service. Other churches than those composed of converted heathens would do well to observe the same rule. Every Christian is certainly called to personal service.

—Of the ambitious sermon the Presbyterian well says that it is often the least useful sermon. There is in it more of the intellect than of the heart, more of self than of Christ, more to please than to benefit, more to exalt the preacher than to glorify God, more to attract the crowd than to convince the judgment and to sway the life. The true and effective discourse seeks to move and affect the entire nature in the name of Christ and by the power of the spirit. The man hides himself behind the truth and lets God speak through him.

—The United Methodist Church of Canada is now twenty years old, the first General Conference of the uniting bodies having assembled Sept. 5th, 1883. Prior to that time there were several Methodist bodies, competing with each other in many places. It was not easy for them to get together, many difficult questions arising during the negoti-

ations. But in spite of all differences and difficulties the purpose to avoid the waste of Christian forces prevailed, and the union was effected. It was a great event, upon which the seal of the Divine approval has been set in a very marked way. Speaking of it, the *Christian Guardian*, chief organ of the denomination, says:

That was a day long to be remembered, and that is precious yet in the memory of very many. God has been with us ever since, and has helped us as a church to realize a few of the things that were then looked forward to with hopefulness. Let us thank him, celebrate the occasion with gladness, and vow by his grace to make a better history in the twenty years to come. A glorious history as well as a glorious promise calls us to high endeavor for the saving of men and the building up of Christ's kingdom upon the earth.

A secular paper, the *Mail and Empire*, commenting on the event, remarks:

It is probable that many communicants of that great church to-day are unaware that Methodism is made up of a number of bodies which so recently as 1882 held almost irreconcilable views on some points of doctrine. It speaks well for the church that the old dissensions have been forgotten, and that in recent years no memory of former differences has been allowed to interfere with the harmony and enthusiasm which has marked the work of United Methodism. The spirit of the times makes for union. If the churches are to thrive and increase in usefulness, they cannot fail to seize the prevailing idea and turn it to account. In New Zealand plans are under way for a merging of two historic denominations. In other countries the need of union is felt. The blessings which have attended Canadian Methodism and Canadian Presbyterianism, both composed, until late years, of different and, in a sense, hostile camps, are such as should urge others along the same line.

THE CONFERENCE.

In a few days the Free Baptist Conference of New Brunswick will be in session. It will be the seventy-first annual meeting. They were a feeble few who organized the Conference in Oct., 1832. But the organization was not a mistake. The work carried on by the denomination through nearly three-quarters of a century has been blessed in a good degree. Much has been accomplished. The number of churches organized, with their thousands of members, is, alone, a great work. But more than that has resulted. Many more thousands than those now in our churches, and many thousands who were never enrolled as Free Baptists, have been converted through the instrumentality of our ministers and churches. Much good, in many ways and places, that has not been tabulated, nor ever can be—that cannot even be estimated, has resulted from the life and labors of the Free Baptist denomination, and the good abides.

We thank God for all. We deplore the failure to do more. But we are not to live in the memory of the past—either of its successes or its failures. The duties of today demand attention. Let us do them faithfully, and press forward to larger things and better doing.

At the approaching Conference there will be a review of this year's work. What the reports of the several departments will tell of work done in the

year, and of results, cannot be known certainly till they are presented. We are cherishing the hope that they will show that a good degree of success has attended the labors of the ministers and churches, and that the body has gained in those things which make for strength of spiritual life, and for efficiency in service.

Of the questions that Conference will deal with some are always known—missions, ministerial education, Sunday-schools, temperance, the condition of the churches, etc. Other questions are likely to arise at any time. Among the subjects that may well have special attention this year are these: How to enlarge our mission work, in both the home and the foreign branches; the augmentation scheme, by which adequate support may be provided for our hard working pastors; better provision for aged ministers who have been worn out in the service; and for the widows of deceased ministers; a proper system of aiding students for the ministry; an endeavor to have more of the young ministers to work in this province; a plan to provide for the uncared for churches, and for such communities as rightly look to us for religious teaching and care. That these and kindred subjects require attention is clear to all who thoughtfully scan the denominational situation. Much prayer should be offered that God will direct the Conference in all things.

BAPTIST UNION.

The question of the union of the Baptist bodies in these provinces has had more or less consideration in the last fifteen years. At one time it seemed that the union was very near consummation. But circumstances arose which caused action to be deferred. Within the last two or three years there has been a revival of interest in the question, and in the judgment of some close observers the feeling favorable to such union is not only more manifest than for some years, but has grown considerably. The INTELLIGENCER shares that view, and, also, cherishes the hope that the time is not far away when union negotiations may be resumed, and the consolidation of the Baptist bodies be completed.

A few weeks ago we gave a brief history of the union negotiations which resulted in the drafting of the Basis. The Basis, also, was published in the INTELLIGENCER of Aug. 19th. The historical sketch and the Basis were printed, mainly, for the information of younger members of the churches, including the younger ministers, whose knowledge of what had been done was a hearsay knowledge, and very imperfect. Two weeks ago an article from the pen of Rev. C. T. Phillips set forth, with characteristic clearness and tenderness, his feelings and views on the subject. It was such an article as must have touched the hearts of many who pray the prayer of our Lord,—“That they all may be one.”

The INTELLIGENCER's position on the question is well known, for we have many times expressed our views. Because the subject is in many minds—and we are glad it is—we suggest two or

three things it is well to have in mind in all our thinking about it:

The union proposed is not an absorption of our body by the other. We would vigorously oppose any plan which meant absorption of Free Baptists by Baptists. And the Baptists would as strenuously object to being absorbed by Free Baptists. The one is no more likely to occur than the other. Mutual absorption is not objectionable; and it is the only kind possible.

Union does not necessitate the abandonment of any belief, nor the change of any forms of worship or methods of Christian work.

Union is the enlargement of the field of both denominations. And if we say it would particularly enlarge the field of the Free Baptists, neither our Baptist brethren nor our own brethren will misunderstand us.

If the two bodies were one body, are there such differences as would justify separation and the organization of two denominations, occupying the same field and competing with each other?

This is a subject about which we should all pray.

IRRELIGION RUN MAD.

Says the *Zion's Herald*: The Co-operative Society of Plumstead, Eng., is just founding a new town on 150 acres of land divided into 3,500 house lots. The Society has resolved not to grant sites for any kind of church building within the bounds of new settlement. The town over which the church bell does not ring ought to have its insurance rates put up. No amount of “co-operation” among men will make up for a failure to take Almighty God into partnership in business undertakings. No town founded on atheistic principles ever yet flourished, from the days of Sodom on. When the church does not stand near the school, public morals decay, and even ordinary business faculties deteriorate. If the lightning stroke of Divine judgment does not at once fall on such a Bibleless settlement, the community will inevitably suffer from the slow blight of an interior corruption.

THE ROYAL COLLECTION.—A unique and interesting feature of the Exhibition, now in progress in Toronto, the *Christian Guardian* says, is the collection of priceless relics, most of them being gifts received by the late Queen Victoria at the time of her Jubilee in 1887, and of the Diamond Jubilee in 1897, which His Majesty, King Edward, has graciously allowed to be forwarded. These gifts are from all parts of the world, and are valued at several million pounds. In addition, His Majesty is sending some treasures presented to him during his tour in India in 1875 and '76. These comprise saddlery and many trophies of the chase. The King has further sent a number of pictures from his palaces in Sandringham, London and Edinburgh. H. R. H. the Duchess of Argyll (Princess Louise) is sending some of her paintings, and the Dowager Marchioness of Dufferin is forwarding many presents received by herself and her late husband during their residence in India. These comprise some of the most precious gems in the world, and a lot of articles of rare value presented to his late Lordship by King Theebau, of Burmah, when he was yet on the throne. As well as these articles, an exhibit of live stock will include animals bred on the King's estate at Sandringham, Lord Rosebery's place at Mentmore, and Herefords bred by the late Queen Victoria.