

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, MAY 20, 1903.

Editorial.

—The late Judge Mills, of the Supreme Court of Canada, was a member of the Baptist church.

—When one has been unfair to another, or in any way wronged him, let him, like a man and a Christian, make a confession and restitution.

—The church does not win the world by pandering to it. Instead, it loses the respect with which the world regards consistency.

—The question of the separation of Church and State in France is to the front. Several bills looking in that direction have been introduced into the Chamber of Deputies. The separation will come sooner or later—probably much sooner than any expect.

—The pastor of a Congregational church in Rhode Island has been asked to resign, having been found guilty of plagiarism. Anxious to preach great sermons, and unable to make them, he appropriated other men's. What foolishness, not to say anything of the moral wrong. Let every preacher think his own thoughts, and express them in his own way.

—Among the Catholic religious orders that are leaving France because they are unwilling to comply with the laws of the country are those whose establishments were liquor making concerns. They grew rich out of the debauchery of the people. No wonder France is glad to be rid of them. The places in the United States and Canada which receive them are to be pitied.

—Many denominations, among those which once stood most strongly against such things, are feeling the evil effects of theatre going, dancing,

card-playing, etc., amongst their people. What the *Christian Standard*, the leading paper of the Disciples of Christ, says to the people touching this matter is commended to those whom the INTELLIGENCER addresses:

In this, as in any other forward spiritual movement, we must begin in the pulpit. The preacher, with tactful but increasing emphasis, should teach the people the folly and sinfulness of these popular amusements. The evils of the ballroom and the evil associations of the card-table should be plainly spoken of, and their blighting effects on the character and destiny of church members who engage in such things set forth in no unequivocal terms. In some cases this may mean that the preacher will have to move and be sacrificed for his faithful testimony. In that case the brethren generally should know the facts, and the cowardly and time-serving church should appear before the public in its true light. Sometimes churches, by the considerable gifts of a few rich members to missions, college endowment and benevolences, get a reputation for spiritual power they do not deserve. Godly ministers who have been dismissed for telling the truth and rebuking baptized sinners understand that these much-heralded gifts are simply a cloak to conceal a worldly and unfaithful church. While no one is apt to exceed his ability in Christian giving, it is much more important that a church keep itself unspotted from the world than to reach its missionary apportionment.

—“What is the Baptist form of invitation to the Lord's Supper?” is the question asked of the editor of *The Standard*, a western Baptist paper. The editor's replies thus:

There is none, so far as we know. Phrases that have become familiar through frequent repetition have no claim to be considered the “Baptist form.” In an increasing number of Baptist churches the Baptist form of invitation is coming to be no invitation at all; it is one thing to have clear views upon the subject of the proper qualifications of communicants, and quite another thing to embody those views in an “invitation” for which there is no precedent in the New Testament. The matter may well be left to the judgment of the individual pastors and churches.

CHURCH UNION.

The question of the union of religious bodies which, in faith and polity, have much in common, is receiving a great deal of attention in these days. Some of the denominations are doing more than think and talk about union, they are actually moving to effect union, and are having most gratifying success.

Just a few days ago three denominations—the Congregationalist, the Methodist Protestant and the United Brethren—took a long step towards organic union. Representatives, appointed by the chief courts of these bodies, met in Pittsburg, Penn. Some of the best and strongest men of their respective denominations were there. They had a two days meeting. There was a frank and brotherly interchange of views, with much prayer for divine guidance. The *Religious Telescope*, organ of one of the bodies concerned, the United Brethren, says “it was an inspiring occasion. Such Christian cordiality, such unselfish

regard for the interests and feelings of others, and such a manifestation of devout desire to do something to promote, and nothing that would hinder the glory of God and the salvation of men, was, doubtless, never more universally characteristic of so large an assembly. The actual oneness in spirit of God's people was demonstrated. The power of the Holy Ghost in the hearts of believers was abundantly manifested. The possibility and the actuality of members of different churches being one in devout, unselfish desire to promote the kingdom of righteousness on earth shone forth in the deliberations clear as a sunbeam.”

In doctrine there were only slight differences, not difficult of reconciliation. In church polity, however, the differences were very marked. The Congregationalists believe in the independence of the individual church. Their National Council is not a legislative body, and its suggestions may or may not be allowed by the churches. The Methodist Protestants have a General Conference which has supreme legislative powers. The United Brethren have, also, a General Conference with similar powers. The United Brethren have bishops, while the Methodist Protestants have a decided objection to bishops; as, also, have the Congregationalists. With these differences it would seem that it might be difficult to get together. But with their substantial oneness in doctrinal beliefs, and their conviction that the needs of the Kingdom of Christ demand the best co-operation of Christian forces, they were able to draw near to each other. It was unanimously agreed to proceed at once to a tentative union, looking toward ultimate and complete organic union. The following are the lines on which the first steps towards union are taken:

First. The formulated statement of doctrine as held by each of these denominations at present, although phrased differently, yet being essentially the same, are to be affirmed.

Second. The union for the present is to be expressed in the organization of a general council, to be composed of representatives elected from the respective denominations composing the union on some ratio of membership. This council is to have its powers and duties defined, but all legislative and judicial matters shall be referred to the general bodies of the respective denominations. These denominations shall retain their present name, and their autonomy in respect to all local affairs, but they shall add to their official title the following: “In affiliation with the General Council of the United Churches.”

A joint committee has been appointed to arrange the details of the union. The working out of this tentative plan will be watched with interest, and with some anxiety, too. Whatever brings Christian bodies into closer fellowship, greater oneness of spirit and purpose, and thereby increases the effectiveness of organized Christian forces, is surely of God.

—The Salvation Army proposes to erect a People's Palace in Boston.

PROHIBITION AREA.

A while ago *Harper's Weekly* collected the statistics of the growth of local option as applied to the liquor traffic in the United States. The extent of the prohibition of liquor selling by local option laws is much greater than most people know. The facts collected are as follows:

The whole of Georgia is under State prohibition or local option laws, with the exception of four cities; South Dakota with the exception of a few cities and towns; South Carolina, with the exception of ten cities, and Iowa, with the exception of twenty-five cities. In Montana only a few counties have adopted local option or prohibition in any form; but in most of the other States there is a goodly array of towns, counties and cities which have decided to reform themselves concerning strong drink. In New York State there are 700 cities and towns that have thus drawn the strict line of abolishing the sale of spirituous drink, and in Massachusetts, out of 353 towns and cities, 263 have fallen in line. Illinois has to her credit 650 cities and towns enjoying the local option laws; Ohio, 500; Michigan, 400; Wisconsin, 300; Nebraska, 250; Minnesota, 400; New Jersey, 200; California, 175.

In some other States the voting unit is the county instead of the township, and where this obtains the results are equally satisfactory. In Alabama 50 out of 65 counties are reported to be under prohibition laws; in Arkansas, 50 out of 75 counties; in Florida, 30 out of 45 counties; in Kentucky, 90 out of 119; in Louisiana, 20 out of 59 counties; in Maryland, 15 out of 24 counties; in Mississippi, 71 out of 75 counties; in Missouri, 84 out of 115 counties; in North Carolina, 60 out of 90 counties; in Pennsylvania, 60 cities and towns and 20 counties; in Tennessee, 70 out of 96 counties; in Texas, 120 out of 246 counties; in Virginia, 55 out of 100 counties; in West Virginia, 40 out of 54 counties; and in Washington 50 cities and towns. Delaware has half the State under prohibition, and Rhode Island, 20 of its cities and towns. In these numerous cities, towns and counties, it is estimated that there is a total population of about 30,000,000 people.

Besides the foregoing, Maine, Kansas and North Dakota have state prohibition. It is certainly an encouraging showing. It indicates a great growth of prohibitory sentiment, and is the promise of better things to come.

Canada, also, has a large prohibition area, under the operation of the Canada Temperance Act and other local option laws. In New Brunswick nine of the fourteen counties are under the C. T. Act. These counties include the cities except St. John, and nearly all the provincial towns in the Province.

Except in the city and county of Halifax, and one other county, the whole of Nova Scotia is under prohibition by local option.

The whole of Prince Edward Island is under prohibition, part of it by the Canada Temperance Act, and part by the Provincial Prohibitory law. About three-fourths of the Province of Manitoba is under prohibition. In the Province of Quebec more than three hundred parish municipalities are under prohibition by the operation of local laws. The prohibition area in Ontario is large and increasing. In British Colum-