

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, JULY 6, 1904.

Editorial.

—The wrongs and abuses in the world are many. The gospel, faithfully preached and applied, is the one correction of them all.

—Teachers in Sunday-schools need to keep in mind that the object of all their teaching is to win those in their classes to the faith of Christ and true Christian living.

—The man who does a base act brings reproach not only upon himself, but upon those who are most nearly related to him. And often they suffer more than he does.

—Every church should be an evangelistic centre. To carry instruction and help to the careless and neglected is its mission. The church thus active will not be without blessing and prosperity.

—Rev. Campbell Morgan, who succeeded Mr. Moody in the Northfield work established by him, is to return to England, having accepted a call to a Congregational church in London. He will be at Northfield during the meetings of this summer, and will go to his new work in the fall.

—A minister who had received calls to several churches, and declined them, said his reason for declining was that in each case the church was "ruled by men whose whole life outside the church on Sunday was anti-Christian—oppressive of their fellow-men as well as defiant of the laws of God." He was not unwilling to preach to such sinners, but he declined to be governed by them. And he was right.

—Answering the question of a Unitarian, "What are the Baptists, anyway?" Dr. H. G. Weston gave this answer:

A Baptist is one who holds that the relation between Christ and every believer is a personal relation, voluntarily entered into between a personal Saviour and a personal sinner; that in

the formation of this relation there is no intermediary agency whether of man or ordinance; that every believer is as closely related to Christ as every other believer, and that this union is so vital and ultimate that every believer can say, "Christ is mine and I am His. I was crucified with Christ and raised with Him."

It is an admirable definition of the belief and experience of a Baptist of any kind.

—Dr. Cuyler is one of the best of men, and a man of good judgment, too. His long and successful ministry give his words great weight. This is what he says about the overlapping of churches:

When a dozen denominations strive to maintain their own feeble churches in a community that requires only three or four churches, then sectarianism becomes an unspeakable nuisance. A distinguished Quaker in California said to me this year: "I have a pew in a Congregationalist church in this town, and am spiritually profited there; and I tell the half dozen Friends that we are not strong enough to organize a meeting of our own." If that wise principle were adopted in many new settlements and sparse communities, there would be fewer starving churches and poverty-stricken ministers.

—When far from danger anyone can be courageous, or seem to be. Soldiers who have talked bravely in camp, and who have made a fine appearance on dress parade, have been known to seek shelter or make for the rear as soon as real fighting began. The really courageous soldier is he who, fully aware of the danger and possible death that await him, goes steadily forward when the fire of the enemy is at its fiercest. So, also, in the moral and religious world, some seem very courageous when everything goes smoothly and prosperity is being enjoyed. But when the interest is low, and there are difficulties and struggles, they are found missing. The true soldier of the Lord stands his ground when dangers thicken and defeat threatens. His loyalty becomes more marked, and his service more energetic in the time of trial.

THE COMMUNION.

Apart from any question of belief or the validity of their ministry, hardly any Protestant bodies use wine for their Communion, and, therefore, their Sacrament is not what our Lord ordained, any more than baptism would be what He instituted if water were not used.

So said Bishop Hall, of the Protestant Episcopal church in Vermont. He had been asked by a layman whether members of the Episcopal church might take the communion in any other Protestant church. The bishop had the stock answer about the sin of schism, and also pointed out the difficulty of drawing a line between mild heretics, with whom it might be possible to join, and extreme heretics, with whom such fraternization was not to be thought of. And then he clinched his answer with the assertion quoted above. If he meant that the most of the Protestant bodies do not use ordinary, intoxicating wine—the wine of commerce, his statement is correct, for they use unfermented wine prepared especially for the Lord's Supper. If he meant that they use something else than "the fruit of the vine,"

his statement is unwarranted. Surely a man who is qualified to be a bishop must know that "the fruit of the vine" is very different from the drunk-making and poisonous stuff which goes by the name of wine, and the use of which in a holy ordinance is dishonoring to the Christ of infinite grace.

POSITIVENESS IN PREACHING.

Speaking to the graduating class of Yale Theological Seminary, Professor Walker urged the importance of the positive note in preaching. He said: "Preach what you know of man's needs and God's grace, of brotherhood, of righteousness, of sonship in the kingdom of God, and leave your questions and doubts, your processes and debates, for your hours of study and the companionship of your books. Let your preaching be the strong, affirmative, positive message of your Master, who met the needs of his age, and of all ages; with a declaration of the simple and eternal verities of the life of faith and Sonship. . . . If you carry the processes of your study, however interesting in themselves, into your pulpits, you will fail to reach men. You are not to be Christian essayists; you are to help men and women smitten with very ancient and homely sins, pressed upon by very common temptations, and suffering the sorrows that are as old as humanity, yet as fresh as every new wrench that tears human companionships asunder and wrecks hopes dear to men and women. Do not go before your congregation without some message for those on life's common, dusty road. Have something which may make the man or woman burdened with common toils and humble worries, and the universal griefs, look up and feel that God is over all and in all, and that he has spoken to them through your word."

ECHOES OF THE BIBLE CENTENARY

Only now is it possible to realize how far reaching was the celebration of the centenary of the British and Foreign Bible Society. A bird's eye view of the world gives remarkable evidence of the way in which the Christian nations recognized their debt to the Bible and united to return thanks for this—one of God's greatest gifts to man; while, incidentally, fresh light is thrown on the widespread nature of the society's operations. Not only were congratulatory messages received from the Czar, the German Emperor, the President of the United States, the King of Sweden, and the King of Denmark, but on the day that the Archbishop of Canterbury preached at that memorable service in St. Paul's Cathedral, while the Queen and other members of the royal family joined in the thanksgiving service for the centenary of the Bible Society, Bible Sunday was observed over all the world by peoples of the most diverse race and language.

In Washington, the President of the United States attended a special service in St. John's Protestant Episcopal church. In the Cathedral at Stockholm the Archbishop of Upsala preached and thanked God for the blessed work accomplished by the Bible Society in spreading the gospel, not only in Sweden,

but also in so many other countries. All the members of the royal family then in Sweden were present at this service. In India, March 6th was kept as Bible Sunday in all parts of the great peninsula. The Viceroy attended a special service in the Cathedral at Calcutta, while the chaplain at Simla made a suggestion—which has been partially supported—that his congregation should undertake to defray the cost of the production of a gospel in one of the Indian languages into which as yet no word of the scriptures has been translated. At Melbourne, the Governor-General of Australia attended service on Bible Sunday at St. Paul's Cathedral.

IN ALL TONGUES.

But this festival was not only kept by the English speaking races. The Bible Society is British, and it is also foreign—a fact which was curiously emphasized in its centenary meetings. The swarthy natives of Uganda were as active in organizing thanksgiving services as their white brethren in England. In the Cathedral at Namiremba, the preacher in the morning was Ham Mukusa, who accompanied the Katikiro to England for King Edward's coronation. At Singapore, every church and mission observed Bible Sunday.

From Antigua, Barbados, Trinidad, Ceylon and South Africa, records are now to hand of hearty services in which the native congregations bore a generous part. In Fiji, so short a while ago a reign of terror, Bible Sunday was a great feature of its year. At Axim, on the Gold coast, and at Lagos, native congregations contributed generously to the Centenary Fund. At Fredericton, in this province, there was a mass meeting. In Georgetown, British Guiana, a crowded and enthusiastic centenary meeting was held in the Town Hall, when the governor presided, and gave his recollections of a similar meeting, commemorating the society's Jubilee, which he had attended as a boy in an English country town. Great numbers were unable to gain admission; therefore an overflowing meeting, attended by about 500 people, was conducted outside in the open air. At a large centenary meeting at Kingston, Jamaica, a letter enclosing a donation was read from the Governor, in which His Excellency remarked: "I know what a great and valuable work the British and Foreign Bible Society has done, and are doing, and in other circumstances I should have felt it a privilege and honor to have presided over a meeting to celebrate its centenary." In Johannesburg, Lord Milner addressed a centenary meeting, and most eloquently urged the claims of the society. Even on the high seas the day was not forgotten. Services were held on Bible Sunday on several mail steamers, when collections were taken in aid of the Centenary Fund.

GIFTS TO THE TREASURY.

At a well-known mission near Bombay, the children's offerings alone reached Rs. 419, and some blind girls at the mission went without their food in order that it might be sold and the money given to provide scriptures for the blind. At this same mission, the collections on March 7th contained not only coins, but many offerings in kind,