

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, APRIL 27, 1904.

Editorial.

"It is nearly over, the brethren are beginning to make long prayers." So answered one who was asked about the progress of a revival.

The man who is not just as honest in trading as he is in praying is not a Christian. It is not possible to be a sinner in business and a saint in church.

A church in a western town, by a formal vote, abolished the mid-week prayer-meeting. There are churches nearer home which have as surely abolished the prayer-meeting without the formality of a vote. Such churches are not a strong Christian force.

The founders of the two greatest English religious movements were Baptists—Wm. Carey, the originator of the missionary movement in 1792, and Joseph Hughes, the originator of the Bible Society in 1804. How widespread have been the beneficent effects of these movements! And they continue with ever-increasing power.

"We are not sent to entertain men, but to save them; not to amuse them, but to convict them of sin," were the true, strong words addressed to a Toronto pastor at his installation a few days ago. Ministers who do not recognize this, and act accordingly, would do well to get out of the ministry. Church services that are an entertainment are a delusion and a snare, dishonoring to God.

Dr. Rainsford, a well-known minister of the Protestant Episcopal church in New York, not only believes in licensing the drink traffic, but advocates Sunday grogshops. He, also, advocates a system of regulation of the social evil. He thinks great good can be done by confining the city's scarlet women to a certain district. If the district chosen were in the neighborhood of Dr. Rainsford's church, or close to his own home, would he favor it? If he is willing to

have the evil thing put next door to somebody, he should not object to its being his own near neighbor. All attempts at regulation of vice of any kind fail to regulate; they only endorse and encourage it.

There were many stormy Sundays during the winter just past. Small attendance at church services has been reported as due to this. Doubtless unpleasant weather does prevent some. But are not there many who could and would go out any other day but Sunday, or attend any other meeting but one for worship, in like weather conditions? It is observable that when there is real religious interest, bad weather does not interfere with church attendance more than with attendance at other meetings and at places of business. In the case of the old, and those in poor health, the weather is a reason for absence from the house of the Lord. Others only use it as an excuse.

Romanism seems to be making alarming headway in the Church of England. A recent communication of an official of the Church Association, an organization for resisting the encroachments of ritualism, says that in many churches in England Protestantism has been practically abolished and the mass set up. In many schools under the care of the church, altars and crucifixes are part of the furniture. The pupils are taught to cross themselves, and to bow to images, those refusing being punished. The statement is made by an Anglican clergyman who lately went over to the church of Rome, that he knows of six hundred clergymen whose sympathies and beliefs are Romish, and who are likely to go over sooner or later.

The *Morning Star* and *The Free Baptist* are to be consolidated. The proposal to unite the papers was made by the *Star* directors two or three years ago, but was not then regarded with favor by the managers of the *Free Baptist*. Recently, however, the directors of the latter have decided that consolidation is the wise policy. It is intended that the union will be effected on or before August 1st. The *Star* is the older of the two, having, as we stated two weeks ago, just completed its seventy-eighth year. The *Free Baptist*, which was established to meet the needs of the western churches, is in its twenty-second year. Within a year its size was reduced, and the price, too, in the hope of meeting the demand for a dollar paper. The experiment does not seem to have been successful. Both are good papers, and deserve well of their respective constituencies. By the consolidation it is hoped to make a paper stronger than either is now—stronger, at least, in the support it shall receive.

The movement for union of the Presbyterian, Methodist and Congregational churches in Canada is progressing. The special committee of the three bodies appointed to consider the question of union met in Toronto last Thursday. There were members pre-

sent from all parts of Canada. The meeting continued all day, various phases of the question being considered. The following resolution was adopted:

"While recognizing the limitations of our authority as to any action that would commit our respective churches in regard to a proposal that is yet in the initial stage, we feel free to say that we are of one mind that organic union is both desirable and practicable, and we commend the whole subject to the sympathetic and favorable consideration of our chief assemblies of the churches concerned for such further action as they may deem wise and expedient."

It is noteworthy that in various parts of the country the question has received consideration in representative meetings of the denominations interested, and in every case the movement has received hearty endorsement. The Lord is evidently moving his people towards consolidation.

IN MAINE.

Zion's Advocate, published in Portland, Me., is the organ of the Baptists of Maine, and a very excellent paper. In a recent article on the union tendencies now so marked in the various branches of the Christian church, it says the union movements are "aided by the fact that in many cases the occasion for separation, which once existed, is no longer discoverable. Changes have taken place, views have been modified, and those who have long stood apart for conscience sake find that they are in agreement, at least to this extent, that separation henceforth is not only undesirable, but must be an offence to him who prayed that they all might be one."

Speaking of the Baptists and Free Baptists of that state, it says:

"Doctrinally there is no reason at the present time why Baptists and Free Baptists should perpetuate the division that occurred in Maine a century and a quarter ago. Both denominations now stand substantially upon the same platform. Ministers, who were ordained as pastors of Free Baptist churches, but are now pastors of Baptist churches, tell us that in changing their denominational relations they have not found it necessary to change their doctrinal views. They find that they can heartily accept the articles of faith held by our churches, and they are preaching the same great truths, and in the same way, which they preached in their former ecclesiastical relations."

We do not pretend to say what our brethren there should do, nor even to express a hope. It is their business, and they are quite competent to determine what will most promote the objects they have in view.

The statement of the *Advocate*, that the two bodies united would make numerically far the strongest Protestant denomination in Maine, suggests to us to say that a union of the Baptists and Free Baptists in New Brunswick would make the largest Protestant denomination numerically in the province—a denomination twice as large as the one next it in size.

AFTER HALF A CENTURY.—A York Co. subscriber writes: "Having been a reader of the INTELLIGENCER for fifty years, I cannot do without it now. I wish it large success."

WHAT HELPED HIM.

Daniel Webster was visited by a fellow Senator where he was spending a vacation in New Hampshire. His friend said to him one day: "Mr. Webster, I am surprised that you go twice a Sunday to hear a plain country preacher, when you pay little attention to far abler sermons in Washington." Mr. Webster replied: "In Washington they preach to Daniel Webster, the statesman, but this man has been telling Daniel Webster, the sinner, of Jesus of Nazareth, and it has been helping him." The heart to heart preaching that the people always need and that they frequently want is indicated by this little story.

FIVE THINGS THAT DO IT.

REV. I. PEART, IN FREE BAPTIST.

An army would soon become extinct were it not for new recruits. Some of the soldiers are dying and some absconding—fleeing from their enlistment. Hence, were it not for new material, there would soon be no regulars to defend the flag. Similarly with the Lord's army, new recruits save it from extinction; for in the rank of God, some are dying and some are absconding—fleeing from their enlistment. It is plainly to be seen, then, that the continuity of the Lord's army depends upon new recruits. How can we secure them? I will endeavor to answer that question.

1. Personal righteousness. A life that cannot be impeached is a life of power everywhere. I do not remember either reading or hearing of any person who has even attempted to impeach the character of one of the apostles. Those men were clothed with the righteousness of God, and that particular garment was seen everywhere; and because of it, and all that it meant, they were admitted into the household of men's hearts. Personal righteousness carries us into the lives of persons and wins them for the Lord. A scholarly young lady stood up in one of my services and said: "I was, as you know, at one time, an unbeliever; but now I am a Christian. You wish, no doubt, to know how this change was brought about. The story is short: While attending the university, I roomed with a young Christian girl. In my judgment she was all that the word 'Christian' meant. Her life crept into mine and prepared the way for him who is the Life, the Truth, and the Way. Her life was the thing that did it."

2. Personal work. This is unquestionably one of the best methods in recruit winning, and if any one wishes, before he proceeds along this line of work, scriptural examples, they are not lacking. Andrew brought his brother Simon; Christ talked alone with Nicodemus and the woman of Samaria; Philip talked alone with the Ethiopian eunuch; and Paul reasoned with Felix of "righteousness, temperance, and judgment," till the great man trembled. The advantage of personal work cannot be better illustrated than in the following way: A hunter complained that his shot scattered too much. One day, while reading a paper, he came across the words, "A recipe to prevent the scattering of shot; price, 50c." He sent for