

in better work as well as in plainer words. May the day of more earnest work be hastened. While we hesitate the horrible cruelties of the traffic goes on, and the ghastly procession of its victims multiplies.

The church should take the lead in the temperance movement. The church is in the world for righteousness—to stand for it, to promote it. Christ came to establish a kingdom of righteousness. His plan included the destruction of "the works of the devil." Against all the schemes of the devil He set Himself in His words and works. His church, to be true to Him, must do the same. Of all "the works of the devil" which hinder Christ's kingdom, the liquor traffic is the greatest and the most brazenly defiant. There is none more widespread, more deadly to every good in human life, more surely damning. There is none, therefore, upon which the church should more determinedly make war.

The overthrow of the monstrous evil cannot be accomplished by spasmodic efforts. There must be constant, patient teaching to enlarge the assailing forces, and steady, sturdy assaults upon the strongholds of the enemy. Every church should be a centre of temperance interest and activity. Every Christian should be an every-day active opponent of the drink traffic. "There is no discharge in this war." No compromise. No quarter.

In the work of next Sunday we hope superintendents and teachers will be sure to have the members of their schools sign the pledge. Great good results from having the boys and girls committed not only to personal abstinence, but to interest in the cause. Probably pastors very generally will preach temperance sermons. We wish there might be inaugurated a general pledging movement in all the congregations. There is need of a revival of something like the old-time pledging crusade throughout the country. Temperance Sunday would be a good time to begin it.

### THE LORD'S SUPPER.

The irregular and infrequent observance of the Lord's Supper by many churches is very regrettable. The churches do not know how much they lose by their failure to regularly observe this sacred and blessed ordinance. We reproduce from the *Christian Guardian* some observations which may be helpful:

The historic value of this institution is highly important. The rite is with us; it is with all Christians; and it must be accounted for. There is overwhelming evidence of the fact that Christians have clung to it throughout the ages. It is coeval with Christianity itself. No man has ever arisen in the world who proffered any account of its origin different from that with which we are familiar. And there is positively no explanation for its observance apart from that furnished in the writings of the New Testament.

Now seeing that the Christian religion claims to rest upon certain historic facts—that Christ died for our sins according to the Scriptures; and that He was buried, and that He hath been raised on the third day according to the Scriptures—it is surely no trivial thing

to be furnished with unwavering evidence of their actual truth. This is given us in the age-long and unbroken observance of the Supper of the Lord.

It bears witness to His resurrection. Its early and continued observance is inexplicable without that stupendous miracle. At the cross the disciples of Jesus forsook Him and fled. They had "hoped that this was He which should redeem Israel." His death filled them with disappointment and despair. Their subsequent glorying in His cross at the "breaking of bread," admits of no conceivable explanation, unless between the ignominy of Calvary and their first season of eucharistic joy, some event had intervened which was powerful and glorious enough to produce such a wondrous change. That event, according to uniform and universal testimony, was our Lord's resurrection from the dead. Admit that fact, and the perpetuity of the sacred rite is readily accounted for. Without it the Lord's Supper must have been at best but an empty, forlorn, and funereal observance, destined to fall into a speedy and complete desuetude.

The Lord's Supper brings us into palpable relation with our Christian origins. In a sense not merely poetical or rhetorical, but very actual and real, the table spread in our midst is a prolongation of the one at which the Master sat down in the upper room at Jerusalem, "and the apostles with Him." The connection between that day and this has never been broken. But it has been sustained and strengthened throughout the centuries by devout and continued obedience to the familiar words: "This do in remembrance of Me." Moreover, that connection with the historic Christ will never be severed while sun and moon endure. For Christian men and women will continue from generation to generation thus "to show forth His death till He come."

### BAPTIST UNION NOTES.

The following churches have reported voting affirmatively on the question of Union since last week: Hampstead, Upper Hampstead, Hibernia, Geary, Victoria, S. Co., Knowlesville, Mount Pleasant, Dutch Valley, Sussex, Lower Perth, Upper Kent, Beechwood, Bath, Wicklow, Fair Haven, Cumming's Cove, Lambert's Cove, Blissville, Mill Settlement, Patterson, Gaspereau, Tracey Station, Lutz Mountain, Beaver Harbor, Upper Hainesville, Staples' Settlement.

At this writing sixty-six churches have reported voting. Probably some have voted that have not yet reported. We will be glad to hear from them as soon as possible. It is hoped, too, that churches that have not yet taken action will do so as soon as practicable.

### News of the Churches.

ST. JOHN. — The Waterloo Street church held a congregational re-union on the evening of November 17th. An offering of \$100 was received. Rev. A. A. Rideout delivered an address on "The Mission of the Church." A largely attended social was held in the vestry at the conclusion of the programme in the auditorium. A. J. PROSSER.

FROM REV. J. J. BARNES. — Staples' Settlement and Hainesville churches have voted for union. Millville will be asked to vote on Sabbath next. The work among these churches moves along in the usual way.

I have an appointment (Sabbath) at Hawkins' Corner, two miles from Millville, and one at Billings' schoolhouse, about three miles from Hainesville. There are Free Baptists in each of these places who need help and encouragement, which these services give them. I shall do all I can for the INTELLIGENCER in these communities.

J. J. BARNES.

ROCKLAND, C. Co.—We have had some good meetings at Rockland. On Sabbath, the 6th inst., I baptized four converts, who joined the Rockland church. The special meetings have closed.

H. A. BONNELL.

BLISSVILLE PASTORATE.—The churches of the Blissville pastorate, have voted approval of action of the Conference at its last session regarding Baptist Union. In all the churches, namely, Blissville, Mill Settlement, Patterson, and Gaspereau, the vote was unanimous. After the vote was taken yesterday morning at Lepreau we had a very interesting communion service, the largest number remaining to remember their Lord in this ordinance that I have seen at any time on this pastorate. It was a beautiful sight to see members of four different denominations sitting together at the table of their Lord. The presence of the Lord was with us in a marked degree. The Lord's work on the pastorate is going on slowly but surely; while there are discouragements, there are, also, encouraging features. The regular preaching services are well attended, and I believe there is an increasing and deepening interest on the part of the people.

GEO. W. FOSTER.

November 14, 1904.

DEER ISLAND, N. B.—I spent Sunday, the 13th inst., on Deer Island, preaching in each of the three Free Baptist churches there, and holding communion service in one of them. The primary purpose of my visit was to become acquainted with the condition of things in the churches and see if any steps could be taken to secure, either permanently or even temporarily, pastoral help. Their need is now as apparent to them as it is to a looker-on. They all feel that they need an ordained man, who can attend to the full duties of the ministry. Their geographical location makes this almost imperative. The three churches were unanimous in their desire to have Bro. Parker come and labor with them. They would like him to enter into a permanent engagement as their settled pastor, which, of course just now cannot be done. They are on the verge of buying a parsonage, and need the help of a minister very much in attempting and carrying through this very worthy enterprise. I think an acceptable ordained minister could easily get a salary of \$500 and a parsonage, that is after the parsonage is slightly repaired, which is not a difficult task. In view of the situation on the island, I think it quite possible that Bro. Parker will be directed there in the near future by the H. M. Executive to spend two or three months at least.

At the close of each of the services

a resolution in favor of Baptist Union was unanimously carried. While in that vicinity I enjoyed a brief visit on Campobello Island, preaching there Friday night, November 11th.

A. J. PROSSER.

St. John, N. B., Nov. 15, 1904.

ANNIVERSARY.—A social was held in Victoria St. Free Baptist church school room, Thursday evening, to commemorate the twenty-sixth anniversary of the building of the church. More than 300 were present and a considerable sum was realized from the offerings.

Rev. Gideon Swim conducted the religious exercises. These were followed by an instrumental duet, and a brief but interesting history of the church was read. A quartette followed, after which Rev. Dr. Gates made a speech referring to the particular event which was being celebrated. After vocal selections and an address by Rev. Mr. Swim, the evening was spent in pleasant social intercourse, and refreshments were served.

The first steps towards the building of this church were taken November 26, 1878. In August, 1879, the vestry of the church was finished and dedicated. In 1887 the upper portion of the building was finished and the whole was dedicated. The parsonage was built in 1891. At the present time the entire church debt has been wiped out. The latest revision of the church roll gives the number of members as 320, 200 resident and 120 non-resident. The present energetic pastor is Rev. D. Long.—*St. John Telegraph*.

MINISTERS.—Rev. B. H. Nobles reports the work at Sussex "moving along encouragingly, never more so."

Rev. T. O. DeWitt was in Fredericton last week. His health improves very slowly.

### OF OTHER DENOMINATIONS.

—Evangelist McKay, formerly an I. C. R. conductor, is holding a series of meetings in Moncton, under the auspices of the Y. M. C. A. The meetings are largely attended.

—Rev. J. R. D. Cowie, of Gibson, has been called to the Hampton Episcopal church.

—Twelve ministerial students were employed in Baptist home mission work in this province during the summer, and all did good service, strengthening the cause in several districts.

—Dr. Trotter reports that \$50,000 of the one hundred thousand being raised for Acadia has been pledged by less than fifty people. One-third of it has already been paid. He expects another \$10,000 in individual subscriptions, and the churches will raise the other \$40,000. The success thus far has been so great that he feels confident that the whole amount will be raised within the time limit, that is before January 1st, 1908.

Would it not be a shocking thing if a church were to hire an ungodly man, simply because he had the gift of eloquent speech, to lead in its service of prayer. But in what essential respect does this differ from the practice of hiring ungodly men and women to lead in the service of song in the house of God? If the singing has any place in the service of the church it is as an act of worship. To turn it into a performance for the entertainment of the audience is to desecrate the service and the place. Surely such a travesty of worship cannot be acceptable to God.

—*The Examiner*.