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The Quakers, who have held aloof from other Christian bodies, and have had little or nothing to do with the various forms of organization employed by others in the prosecution of their work, have taken quite kindly to the Christian Endeavor organization. A large number of societies have been established amongst them, the aggregate membership reaching ten thousand.

—This true word about the church deferring to the world to win it is worth keeping in mind: When the church compromises with worldliness it is a compromise in which the church makes all the sacrifices and the world gains all the advantage. There is never any thing fair in such a bargain. The world gains what it asks for, the endorsement of the church. The church makes itself ridiculous, and has surrendered all its influence for good.

—The Nova Scotia Free Baptist Conference, which two years ago became a member of the General Conference of the United States, is not yet satisfied that any advantage will result from such relation to the United States body. The report on the state of the denomination adopted at the recent session says: "Whether the bond of sympathy attaching us to the General Conference of Free Baptists can result in practical advantage to N. S. Free Baptists has not yet been proved."

—Of Christian union—the getting together of denominations of substantial similarity in faith and methods, the *Christian Work* says: "Whoever fails to perceive the movement of getting-togetherness on the part of the religious bodies of the day fails to discern one of the mightiest and most significant movements of the times. The force of this movement is simply tremendous." And the reason for this union of denominations is not, as some may think, to gratify

an ambition for great things, but in order to more efficiency in God's service

—The statement of Rev. J. B. Merrill, the delegate of the Nova Scotia Conference, as to the feeling on Baptist union in that province, was a cheering and helpful contribution to the union question in our Conference. There is now, he said, a contemplated co-operation of the Baptists and Free Baptists there in home missions. They are watching our course as to the larger union, and he believed our action would have great influence with them. It is gratifying to know this of our brethren in the sister province, and we hope they may soon take definite steps towards becoming part of the proposed union of all the branches of the Baptist family which now seem nearing consummation.

—The question of union with other denominations was before the General Conference of Free Baptists in the United States in the session recently held at Hillsdale, Michigan. From the report of a committee on the matter we learn that in different sections of the country, churches and associations of churches are seriously contemplating union with kindred bodies. The committee counselled the reference of "all proposals and plans of union to General Conference, that action, when taken, if at all, may be the action of the whole, and not of a part." A committee was appointed to meet similar committees, which may be appointed by other bodies, and consult respecting the forms of union. It is evident that there is a growing union feeling amongst our brethren.

—From Bombay comes a proposal to get a million people, young and old, to tithe their time for Christian services as some people tithe their money—to set apart, say, one hour a day defnital to some kind of active Christian work. It does not seem an exorbitant demand, and yet it would be equivalent, it is reckoned, to adding a corps of something like one hundred and twenty-five thousand, giving their whole time and energy to the service of the Kingdom of Christ. Perhaps it will be said that all Christians are practically doing this already. But are they? How many give an earnest hour a day to definite Christian work? The matter is worth considering. Most of us are the better for being committed to some clear and definite plan. The proposal is that 'time-tithers' should league themselves together in connection with churches, Sunday schools, missionary organizations, young people's societies, etc., without forming any new organization. The particular form of work to which the time is to be devoted may be left to each individual's aptitudes.

—More than a million sewing machines are made in Germany every year.

## THE DUTY OF VOTERS.

A general election is on. For the next four weeks there will be intense activity all over the country. Both political parties will do their utmost to win. The secular press will be filled with what is called "campaign matter," and speakers, big and little, will swarm over the country proclaiming the merits of their respective parties, and pointing out the failures and general unreliability of "the other side."

The INTELLIGENCER is not a political paper. It has never advocated the claims of any political party. It has, however, a few words of advice to give to voters, strictly in the line of its mission as a teacher of morals and religion. Its advice is this:

Be more concerned for the welfare of the country than for the success of a party.

Demand the nomination of good men—men of unquestioned moral character, who represent moral principles and who can be relied on to do their utmost to give them effect in legislation and administration. Refuse to support nominees who are not sound morally, and who are more anxious for personal and party advantage than for public welfare.

Protest against the use of corrupt methods in the election. Make your protest practical and effective by refusing not only to participate in such corruption, but by refusing to be allied with those who are guilty of it. The only way the country can be delivered from the abominable evil of corruption in elections and in the conduct of public affairs is by good citizens of both political parties standing together against it. So long as they allow themselves to wink at and condone the evil, it will continue to grow, and become entrenched, with most disastrous results to the country. Those who fail to strongly and practically set themselves against corrupt practices, and who share even tacitly in the victories won by such means, must, also, share in the responsibility and guilt of the great evil.

Vote. To vote is a citizenship duty. Good citizenship requires that the voting have conscience in it—that the voter be true to moral principles as well as to ideas of trade policy and the like. If choice has to be made between trade theories or party preference and moral principles, be true to the latter at any cost.

As a man fears God and would honor Him when he prays or praises, so should he fear and honor Him when he discharges the high duty of saying who shall represent him in the direction of the country's life, and how he desires it done. The choice of representatives is as much a religious duty as praying, and should be done with no less sense of obligation to God.

"Righteousness exalteth a nation." Righteousness in the halls of legislation and in the conduct of all national affairs will be according to the expression of the individual sense of righteousness at the ballot box.

## THE CENSUS AT CONFERENCE.

Besides the reference to the census errors in the report of the Corresponding Secretary, which the Conference endorsed, a proposal of the Census Commissioner was considered by the Conference. The proposal was in the following form:

In consideration of the fact that in the census returns, 1901, a number of Free Baptists in New Brunswick have been classified as Baptists, not by mistake, but according to the information given by the people themselves to the enumerators, and being desirous not to misrepresent any denomination, the Census Commissioner agrees to publish in the last volume of the census returns any statement as to the estimated number of Free Baptists made by a committee appointed by the Free Baptist Conference of New Brunswick, the said statement to have the sanction and seal of the said Conference.

In presenting the proposal to the Conference, Dr. McLeod explained how it came to be made, and said he would be glad to have a committee appointed to make a statement of the denomination's numerical strength; that if such committee were appointed it would be better that he be not a member of it, but that he would give the committee all the facts in his possession and assistance in every way desired. He, also, pointed out that if the Conference acted on the proposal it would be well to have eliminated from the proposal the words

"Not by mistake, but according to the information given by the people themselves to the enumerators," unless the Conference wished to certify that nearly one-third of the people of the denomination are such simpletons that they do not know what they are denominationally.

The Conference, after due consideration, voted to have nothing to do with the proposal, which was evidently designed, principally, to secure an official declaration of that body to the correctness of the enumeration. It was held that the colossal blunders of the census had been clearly pointed out and every effort made to have them corrected; that these efforts had been met with persistent and dishonest endeavors by census officials to make it appear that all the mistakes were due to the ignorance and carelessness of our people; that the single small correction which the Census Commissioner promised to make had not been made; and that to accept the proposal, in the terms of it, would be an insult to the intelligence of our people. The Conference, therefore, unanimously decided to have nothing to do with the offer of an official who has shown not only a lack of capacity for the work he undertook but a lack of straightforwardness in his dealings with a much wronged denomination.

—The open air cure for consumption is being strongly advocated by many who have undergone the treatment and are now well. Living continually in the open air night and day, summer and winter, a cheerful spirit, some congenial work, simple diet and a strong will have resulted in many cures.