

TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER, published in the interest of the Free Baptists of Canada, is issued every Wednesday.

SUBSCRIPTION, \$1.50 a year, in advance. When not paid within three months the price is \$2.00 a year. Subscriptions may begin at any time.

The date on the address label is the time to which the subscription is paid. The date is changed within two weeks after payment is received. If not changed in two weeks, we should be notified.

To discontinue the paper, it is necessary to notify us and pay arrears if any are due. Papers are continued till such notice is given and payment made.

When asking change of address, be careful to give both the old and the new address. Notify us promptly of any irregularity or other mistakes.

Every Free Baptist minister in New Brunswick and Nova Scotia is an agent for the INTELLIGENCER, and is authorized to receive subscriptions.

ADVERTISING rates on application. ST. JOHN OFFICE: Barnes & Co's, 84 Prince William Street.

All letters, whether on business or for publication, should be addressed to THE RELIGIOUS INTELLIGENCER, Box 384, Fredericton, N. B.

•• THE ••

Religious Intelligencer.

(ESTABLISHED 1853.)

Manager's and Editor's Office: Fredericton, N. B.

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

WEDNESDAY, MARCH 16, 1904.

Editorial.

—The Chicago Divinity School (Baptist) proposes to erect a new building for its uses to cost a quarter of a million.

—Rev. L. F. Griffin and wife, who have been home for a few years, are (D.V.) to return to the India Free Baptist Mission next fall. Bro. Griffin may, if the way opens, visit some of the New Brunswick churches before going to India, with a view to renewing and strengthening interest in mission work.

—To punish the missionaries in the Congo for their part in making known the cruelties practised under Belgian rule, the government is showing increased hostility to Protestant mission work, refusing them lands, and permission to establish new stations. Catholic missionaries are being encouraged to establish their work.

—It has been the custom of Harvard University to rent pews in the churches of the principal denominations in Cambridge for the use of students. The custom is to be abandoned, on the score of economy it is said. The students will have to look out for themselves as to sittings in the churches. The churches should be glad to provide sittings free, and probably will do so.

—Lay preaching is receiving encouragement from the Congregational Union of England. The churches of the denomination are being appealed to do all they can to increase the number and efficiency of lay preachers. The hope is to better reach the great multitudes of people who are not now reached with the gospel message. All branches of the Christian Church might greatly increase their power for good by encouraging this class of preachers.

—The *Missionary Intelligencer* says the preacher who fails to plead the cause of missions is likely soon to be

pleading for the balance due on his salary. Teach a congregation to put restrictions on its outside benevolence, and soon it will bandage its liberality in local work. Limit the pasture in which you graze your flock, and shortly there will be naught wherewith to give them nourishment. Introduce your members to the world-field; have them tilling abundant soil, and you will have reason to rejoice over a plentiful harvest of good things.

—The Episcopal ministers of a city in Wales have hit upon a new plan for increasing the collections in their churches. It seems that most of the contributions were in three-penny bits, a smaller coin than the ministers thought these people should put into the collections. They, therefore, adopted the plan of exporting from the district all the three-penny pieces received in collections. The nearest town, to which they sent the offensive coins, being twenty miles distant, there was soon a great scarcity of them among their people. And now, it is said, there is a marked increase in the size of the collections, sixpences and not a few larger coins having taken the place of the three-penny bits. In many places in this country the coins that need to be exported are cents, which are so much used for collection purposes. We do not say that it would be well to adopt the plan of the Welsh ministers, but it would be well if the people who are quite able to do better would cure themselves of the bad habit of one cent contributions to the treasury of the Lord's house. When a cent is the measure of one's contributing ability it is an offering acceptable to God; otherwise it is an offense to Him.

CHURCH UNION.

Our Lord's prayer "that they all may be one," is having its answer in a good degree. The fraternal feeling which marks the relations of the different branches of the Christian Church, and their hearty co-operation in work for the extension of the Lord's Kingdom, are signs of the recognition of their essential unity. The increase of fraternity has helped to better acquaintance with each other's beliefs and methods. Better acquaintance has revealed the fact that the differences which have caused separate organizations are now few and of small importance. With broadened knowledge and a more enlightened spirituality, there have come enlarged sympathies, a clearer conception of the great mission of the church, and a deepened sense of responsibility for the wise use of Christian forces. The great demands for evangelism have caused earnest Christian men to question the wisdom and rightness of the expenditure of so much—both in men and money—in the maintenance of so many separate organizations, when by combination the aggressive and conquering power of Christianity could be so greatly increased. A strong conviction has seized upon all branches of the Church of God that there is no justification of the continuance of organizations which consume in poor and often positively hurtful competitions so much of the force that God would have devoted to the spread of the

truth in the neglected parts of our own land and in the heathen world. It is, in part, a question of Christian economics.

One who watches what is going on in the Church everywhere cannot fail to see how strong is the tendency towards organic union. The fact stands out clearly in the current record of Christian movements. Scarcely a week passes but some fact concerning a union movement in some part of Christendom has to be chronicled.

Several unions have already been effected, in every case resulting in great blessing. There is no case in which union has proved a mistake. Even those unions which were most strongly opposed by sections of the uniting bodies have so clearly and quickly demonstrated their wisdom that the opposers have been constrained to acknowledge it.

In Canada the blessings of denominational union have been very marked. The Methodists have become mighty by the union consummated twenty years ago. The quarter of a century since Presbyterian union was effected has been a period of remarkable activity and development in that body. And now another union is contemplated—that of the Methodist, Presbyterian and Congregational bodies in Canada. A few days ago there was held in Toronto a meeting of representatives, both ministers and laymen, of these three denominations. They were men of light and leading—men who stand for the largest and best things in their respective churches, and who take the broadest and truest view of the mission of the Church of God. After careful consideration of the question, giving due weight to all possible differences and difficulties, they unanimously approved of the organic union of the three bodies, and advised the several denominational committees to proceed with negotiations.

Among the things which have moved these bodies to contemplate union is the great and pressing religious needs of the west. The population is increasing rapidly. The forces of the church are taxed to the utmost to provide for the Christian teaching and care of the new population. Not only is it found necessary to avoid denominational overlapping in the mission fields of the west, but there is need, also, of the avoidance of like overlapping in the older east. At least every third minister, present and prospective, could be given to better work than he is now doing. There are communities in the home field uncared for, and others but poorly cared for, just because in so many cases two ministers are employed where one could do the work. Union of denominations does not have the effect of depriving any ministers of charges, even at home; instead, it makes possible a better distribution of the ministry, with better opportunities for good work, and adequate support. And then there is the great west with its rapidly increasing demands for consecrated men, and the loud and ever louder call for help in the foreign field. Besides the wiser employment and the better support of men, a like proportion of the money and other forces of the churches could be devoted to evangelism.

God's blessing on the unions that have taken place, as seen in the great success

which has attended them, would seem to be a divine call to other separated bodies to get together. The several branches of the Baptist family in this country would surely be stronger by being united. The differences which divided them into separate camps, however real and marked they may have been at one time, are no longer sufficient to justify separate organizations, occupying practically the same field. There are in this Province, alone, four Baptist denominations. Without meaning to be so, they are in many places competitors, weakening each other, and expending strength in the struggle for separate existence which might be used to make more efficient the local work and to carry the gospel message into "the regions beyond." Does not the seal of approval which God has put upon the consolidation of other bodies indicate His will for the Baptist denominations? Neither has anything to lose by union, all have something to gain, and, best of all, a united Church will be better able to spread Christ's Kingdom.

"BUILD UP CANADA."

To a representative body of young Canadians, in Toronto, Sir Sanford Fleming made an address recently, the keynote of which was "Build up Canada." Of the address *The Presbyterian* says: It was characterized by a splendid optimism—not the optimism of some juvenile jingoist—but that of a man of affairs who has taken no small part in the development of the country, who knows its varied resources better than most, and who has a well grounded and abiding faith in the place which Canada is to occupy in the sisterhood of nations forming the British Empire. What gave special value to his address was the fact that he clearly indicated the point of weakness in a country stretching from ocean to ocean. To guard against the possibility of cleavage at the centre must be the steady aim of the makers of Canada. . . . Had he been dealing with other aspects of the question, none would have been readier than he to say that the building of railways and material development are not enough, and that in order that the building of Canada may be carried forward on a secure and abiding foundation the material and moral development must go hand in hand. No man would contend more strongly for the position that there can be no abiding material prosperity which is not broad-based upon the righteousness and morality of the people and that in the work of nation building the Christian Church must play a large and important part.

. . . The dullest man cannot fail to see that we are on the threshold of great national expansion. As the nineteenth century was pre-eminently the century of United States development, the twentieth century will be that of Canadian development. The building of railways, the settlement of new areas and the growth of towns and villages, will mean enlarged opportunities and enlarged duties for the church. And it will mean much to the future of the country that in every new settlement that is formed the church and the missionary shall be established, and that in