

TERMS AND NOTICES.

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**Religious Intelligencer.**

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WEDNESDAY, NOVEMBER 2, 1904.

—Religion is not something to merely profess and to think about on Sundays and special occasions. It is something to have always and everywhere creating motives and giving direction and character to actions.

—The Baptists in the United States, north and south, are seeking some form of union. There is in mind especially a union that will make for more effective evangelization.

—The decline of family worship is one of the most deplorable things of the time. It is fraught with danger. The neglect of family worship by parents who are professing Christians causes their children to doubt the reality of the faith and love they profess.

—A revival that does not result in better support of the church's finances, increased contributions to mission work, Christian education, and more readers of the church's paper lacks some of the essentials of a real work of grace. "By their fruits ye shall know them."

—The Wesleyans in England give special attention to training for the ministry men who have been successful as preachers but are deficient in education and too poor to get it. They are taught a good working knowledge of the Bible and in other respects trained for their work. Cliff College, which makes a specialty of this kind of training, has sixty-one evangelists in its employ—thirty-six of them in Gospel cars, and twenty-five in circuits. Their teaching and work go on at the same time, the work being an important part of the training.

—Men usually find what they are looking for. Mr. Moody used to tell of an English officer who was stationed for some time in India, and who declared that while he had lived there long enough to shoot thirty tigers, he had never seen a heathen convert. A missionary who heard the statement said

that though he had spent a lifetime there, he had never seen a tiger, but had seen many converts. Both were truthful. Each found what he wanted. One thirsted for tiger blood another for souls. One found no converts in the jungles, the other no tigers in meeting-houses.

—It was Spurgeon who said that he had no more right to express his doubts in the pulpit than he had to use profane language. Surely the pulpit is for something else than the airing of one's uncertainties, or for setting forth the questionings and make-beliefs of others. The people who wait on the ministry of the Christian pulpit expect to hear certainties. They get enough of doubts elsewhere. All through the week they find them in books, newspapers, magazines and conversation. When they cross the threshold of the sanctuary, they want something that will confirm faith, inspire hope, give comfort, help in the battle of life, and fit for heaven. A positive, assured faith is one of the great needs of the hour. Preachers should be the known exponents of it in their every-day lives.

—At the triennial National Council of the Disciples of the United States, recently held, Rev. Dr. Ball was present as a fraternal delegate from the Free Baptists in the interests of the union of the two bodies. His address is spoken of as a remarkable one, awakening great enthusiasm. He said the day for speech-making on the subject was past, and that it was now time to get down to the business of uniting. He pointed out the essential agreement in fundamental doctrines of the two bodies, and indicated the benefits that would result from union. At the same meeting, Dr. Bradford, the retiring Moderator, also spoke strongly in favour of union. Among the truest things, he said, as reported in the *Christian-Evangelist*, was that the differences which now separate denominations are in many cases survivals of old controversies which could not arise today. The natural history of schism presents a constant recurrence of this phenomenon: A keen contention will arise over some point of doctrine or polity which seems for the moment to be supremely important. There are wide differences of opinion growing out of different temperaments and types of mind. Parties are formed which solidify into sects, based on the difference of judgment or practice in regard to the mooted point. Then, as time goes on, the point ceases to be mooted. Then the controversy is forgotten and nobody cares much about the issue because it has been found to be inconsequential.

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**REPRESENTATIVE DISCIPLES.**

The disciples, whom our Lord gathered about Him in the days of His earthly ministry, represent His disciples in all ages. There are the same characteristics, the same unfolding and development of character and life, constantly appearing among His disciples of today as were found in those who

first left all that they might follow Him, and be taught by Him, and go forth to herald His message.

Peter, for example, was one who, by his natural blindness and energy of character, was fitted to become a leader in a new enterprise which should subject men to bonds, imprisonment and death. But before he was fully prepared for his work, he needed long and careful training at the hands of his Master, that the evils of his character might be pruned, that his natural energies might be disciplined and brought under control, and that his self-sufficiency might give place to self-distrust and confidence in God. By his stumbling, by his shameful and cowardly denial, he was humbled, chastened, purified—the divine grace working through all his bitter experiences to fit him fully for the great work his Lord meant him to do. Since his day there have been many such characters—well meaning, but impetuous and rash even to recklessness, who, after many a humiliating stumble and fall, after a long and painful process of preparation, have become devoted and useful servants of Christ. And to the end there will be such men, whom God will prepare and use mightily in His work.

In contrast to Peter there was John, the beloved disciple. He was a man of more reflective nature, with a spirit that seemed to drink in, by communion and sympathy with his Master, more of his Master's spirit, who seemed to apprehend beyond more readily and fully than the others the true character and glory of the Redeemer. And John has had, and has, his successors among the disciples of Christ, in those who already and constantly reveal to the world the love and gentleness of their Lord.

Then, there is Nathaniel, who, waiting for the Kingdom of God, was wont to search diligently the sacred oracles and commune with the God of the patriarchs and prophets. He was not a blindly credulous man, but one who was ready to perceive the signs of the long-promised Son of God as soon as He should appear. And he was quick when he came in contact with the Christ of Nazareth to recognize Him, exclaiming, "Thou art the son of God, thou art the King of Israel." And such as Nathaniel have been in all ages, and are now.

Thomas was affectionately devoted to his Master, but he felt no firm ground to his feet when he left the world of sense and passed beyond the region of sight. Before he could believe that his crucified Lord had risen from the dead he must place his finger into the print of the nails that pierced the blessed hands, and thrust his hands into the wounded side. There have been, and are, many like Thomas. They have faith, but they pass through many conflicts of doubt before they hold with firm grasp the highest revelations of Christ's truth.

One spirit pervades Christ's disciples, they all serve one Lord, but they embrace every variety of character, every type of excellence. Christ, who knows the peculiarities and infirmities of each, adapts His own health for them in his own infinitely wise way, guiding and training them for the service He would have them do.

**BAPTIST UNION NOTES.**

The churches that have voted on union since our last report are Lower Millstream, Moncton, St. John (Waterloo St.), North Head, Castalia, Grand Harbour, Seal Cove, Third Tier, Lower Queensbury, Wilson's Beach, North Road, French Lake, Victoria Corner, St. John, (North).

All these churches have voted approval of union. Other churches are preparing to take action at once.

The number of Baptist churches voting approval is being increased each week.

Union will not in any way interfere with a church's right to conduct its own affairs. Every church will, as now, choose its pastor, order its services, determine its contributions to local and general purposes, have the same relation to other churches and to the general body—in a word, will in everything be as independent as now, and act as freely.

Union will not hurt any church in either denomination, and it will help many churches in both. It will broaden the field for both, and will, also, make possible a much needed concentration of their Christian forces.

In a note of recent date from Rev. Dr. Trotter, President of Acadia University, he says:

Had I not been so overwhelmingly buried in the administrative duties incident to the opening of a new college year, I should have written you earlier, expressing my great satisfaction at the action of your Conference. I trust the actual amalgamation may now proceed just as rapidly as it is found practicable. The Wolfville church unanimously adopted the Basis of Union a few days ago, and declared itself ready to act in all matters in accordance therewith. May the Lord give wisdom and patience in all things, and lead us to his glory. Dr. Trotter intimates, also, that at the next meeting of the Board of Governors of Acadia the question of the readjustment of the Beneficiary Funds for students, etc., etc., in view of the union, will be taken up, and he has no doubt that the matter will be satisfactorily arranged.

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**UNDEVELOPED CHURCHES.**

A writer in the *Christian Baptist* says some sensible things about the non-development of churches, which should be passed around. Many churches have resources of which they are unaware. Their possibilities for the good of the community, and for the extension of Christ's Kingdom are an unknown quantity. "These churches, he says, need to discover themselves. They need to have a revelation of what they really can do for the Lord their God. The tendency of Christians, and of the churches, is to underestimate their own abilities and to deceive themselves into the belief that they cannot do very much. Especially do many professed Christians underestimate their own strength in the light of God's sufficiency, and the supply of power which he is willing to bestow.

Why do churches not know their own powers, why are they not fully developed? Because so many lean on crutches. Their methods for raising money produce and foster weakness instead of strength. The strength of a church either financially or spiritually is never developed by fairs or festivals, and tricks