

TERMS AND NOTICES.

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Religious Intelligencer.

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WEDNESDAY, SEPTEMBER 7, 1904.

-The prohibition of the drink traffic by local option is making great progress in the Southern States. The licensed grogshop is being voted out at a rapid rate.

-Those purposing to attend Conference should read carefully the notices, travel arrangements and notes by the pastor of Tracey Church. They are all on page thirteen.

-Though comparatively few Japanese have yet openly accepted Christianity, the work of Christian missionaries is very generally approved by the thoughtful classes of the people, as an educative and ameliorative force in the country. Even the Buddhist priests of the more enlightened type are said to study and admire the methods of the missionaries.

-A few days ago seventy-five missionaries sailed from San Francisco for China. The transportation of this company of Christian workers to their chosen field cost about \$10,000. It is a wise expenditure of money, as will be the much larger amount annually required to maintain these missionaries while they proclaim the great salvation to the people to whom they have gone.

-Piety that can endure the strain and stress of open conflict with the opposing and often subtle undermining forces of society, is what men need. In the rough and tumble world of action only the genuine article is robust enough to stand the strain. And the world needs, as a recent writer says, the example of dead-in-earnest Christians, who radiate helpful and uplifting influences in the home, who hold fast their integrity in the keen and not always scrupulous conflicts of business, who stand for unbending righteousness in civil affairs, and who uphold, with unflagging interest and self-denying zeal, the cause of Christ at home and abroad. Silk-clad

and slippered piety—to use old Bunyan's phrase—has no place in the life of today.

-There are churches in every denomination, and perhaps some very near home, which might, perhaps, profit by giving heed to these wise words of a Michigan paper:

There is often a misinterpretation of the need. The church members think they need a new pastor, when the real need is a better moral support of the pastor they have. They think they need a new meeting-house, when they need more devotion in the old one. They think they need an evangelist, when in reality they need more uprightness of life. They think they need a big organ, when the urgent lack is more harmony in the body. They think they need more social prestige, when in fact they need more prayer. In short, there is a disposition to regard the want as external and material, whereas it is internal and spiritual. Misjudging their lack, it is not strange that they should look in wrong directions for what they need.

-The "Away from Rome" movement in Austria continues to make marked progress. A recent report says 22,766 former Romanists have joined the Lutheran Church, 2,276 the Reformed Church, and 9,393 the Old Catholics. Besides these more than 4,000 others who have left the Roman Church have not yet joined any other church, but doubtless will do so in a short time. Protestant services are regularly held in 134 towns and villages. Fifty-eight new Protestant places of worship have been erected. In all Bohemia before this movement began, there were but 18 Protestant congregations. Five new Protestant churches have recently been begun, and at least forty other congregations are considering plans for erection of church buildings. The Protestant preachers engaged in ministering to these evangelical bodies now number ninety.

THE CONFERENCE.

In two weeks the seventy-second annual session of the General Conference of Free Baptists in New Brunswick will convene at Tracey, S. Co. The Ministers' Conference will meet on Thursday, Sept. 15th, continuing two days in session. The General Conference begins Saturday at 2 p. m. At 10 a. m., Saturday, the usual devotional conference meeting will be held.

It is hoped there will be a full attendance of the members of Conference, both ministers and lay delegates; and that all will be prepared to remain till the close of the session. Questions of the greatest moment will be considered, requiring the best thought of those charged with the responsibility of Conference membership. That the brethren will come together praying for light and leading we may be sure. In all the churches, too, and in the homes of the denomination earnest and continuous prayer should be made that the divine presence be in all the meetings of the Conference, and that in their deliberations the brethren may have "the wisdom which is from above," enabling them to reach conclusions that will advance the Kingdom of our Lord Jesus Christ. Amen!

THE AMENDED BASIS.

On page twelve of this paper will be found the Basis of Union, with the amendments made by the Free Baptist Conference and the Baptist Convention. The Basis in its original form was framed by a sub-committee of the joint committee of Baptists and Free Baptists. That sub-committee consisted of Revs. C. Goodspeed, J. E. Hopper, and J. A. Gordon (Baptists), and Revs. A. Taylor, G. A. Hartley and Jos. McLeod (Free Baptists). The sub-committee's work was accepted and approved by the large joint committee, and also by a general meeting of Baptists and Free Baptists, there being but two dissenting voices in the general meeting—one of each denomination, and both objecting to the same section, but for opposite reasons. It was believed that a fair arrangement had been made, and the Baptist Convention of that year (1887) adopted it as it came from the hands of the committee.

Since then the Basis has been twice amended—first by the Free Baptist Conference in 1903; and then by the Baptist Convention in August of this year. The amendments affect two sections only. The changes, whether by the first amendment or the second, are not very marked. They are an improvement in that they leave smaller chance for misunderstanding. We cannot see how it is possible for a misunderstanding to arise out of the last amendment.

As to the amendment by the Baptist Convention these things need to be kept in mind: The Convention had adopted the Basis as originally offered by a committee of Baptists and Free Baptists.

The same Basis being presented to the Free Baptist Conference, the Conference had amended it.

When the Basis as amended by the Free Baptist Conference came before the Baptist Convention, the Convention did not contend to have the sections restored to their original form. Nor was special objection made to the amendments. But, after some discussion, the brethren felt that something simpler than either the original or the amended form of the sections in question would be better for both bodies. And so they propose, as a substitute, the omission of section eleven, and for section sixteen a simple declaration of the character of the Lord's Supper and our Lord's directions about the manner of its observance.

The question for the Conference to decide is whether it will approve of the omission of section eleven of both the original and the amended Basis, and adopt the new section sixteen.

The Conference should not, we think, have any hesitation about adopting the latest amendment of the Basis. We repeat what we said last week—that we believe the amended Basis offers an opportunity for a union perfectly fair and honorable to both bodies. This, we think, will be clear to our brethren as they think of it.

"Are you a Christian Scientist?"
"I was until I got a pair of tight shoes."—Puck.

UNION CONSIDERATIONS.

Baptist union is the most important question that will engage the attention of Conference at the approaching session. We are at the place where decisive action must be taken. If the vote of Conference is against union, the denomination will, necessarily, go on in its present form and occupying its present field for an indefinite time. If, on the other hand, Conference approves of the amended Basis—which we hope it will do—the other steps necessary to the consummation of the union will follow, and within a reasonable time will come the organization of the United Baptist churches into one body. And under this new organization there will be an increase of the work now done by both bodies, with better facilities and in a wider field. The plan of organization agreed upon by the joint committee, if approved by Conference, as it has been by the Convention, fairly determines the main features of the form of organization of the proposed new body.

It cannot be said that union is sought to be hastily effected. The present situation has been reached through many years of earnest thought and careful agitation, and every movement has been with much deliberation. A steadily growing conviction that Christ's cause can be better advanced by uniting the Christian forces represented by the two denominations has its expression in the present near approach to organic union.

There are always difficulties in such movements, and they invariably appear greater as the final stages are approached. But there are no difficulties which may not be grappled with and adjusted. If a great work is not undertaken until there are no difficulties in the way, then no great work will ever be undertaken.

Great difficulties confronted the several Presbyterian bodies when their union was proposed. And equally great difficulties seemed to stand in the way of the several Methodist bodies when, later, their union was proposed. In both cases many objected, fearing disaster. But union having been effected there is only one testimony about the result—that it has been a great blessing in every respect. Those who feared most, and most strongly opposed union, most heartily endorse it now. There are no obstacles in the way of the proposed union of the Baptist bodies so great as those which were overcome in Presbyterian union and Methodist union. Convinced of the rightness of Baptist union—and that is very rarely questioned—there need be no doubt about its feasibility.

The question of union should be considered in the light of its effect on the cause of Christ at large—not in the light of personal preferences, local frictions, or traditional prejudices. Not the past—its differences, its sharp controversies, its misunderstandings and perhaps misrepresentations, its sometimes keen competitions and unfraternal feelings should be allowed to determine any one's attitude towards the proposed union. The present and the future—the pressing needs of the present, and the larger