

TERMS AND NOTICES.

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THE Religious Intelligencer.

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WEDNESDAY, MAY 18, 1904.

Editorial.

—It is stated that the Archbishop of Canterbury will visit Canada in the early autumn, at the same time visiting some principal cities in the United States.

—The questions about a census investigation asked in the House of Commons by Mr. Wilnot have been answered by the Minister of Agriculture. We will have something to say about the matter in a future issue.

—Dr. Cuyler magnifies the preacher's office. In a recent talk, he said: "Bear this in mind, that no presidential chair, no emperor's throne, was ever yet built high enough to be within ten leagues of the pulpit in which the fearless preacher stands winning immortal souls to Jesus Christ."

—This testimony to the power of prayer was given by the late Rev. C. H. Spurgeon, the greatest preacher of his time. Asked the cause of his wonderful success, he pointed to the floor of his tabernacle and said: "In the room beneath, you will find three hundred praying Christians. Every time I preach here, they gather together and uphold my hands by continuous prayer and supplication. There you will find the secret of all the blessings."

—The latest thing in the way of reception to a minister, in this part of the world, was that given last week by the Unitarians of St. John to their new pastor. A social was held for the purpose of introducing the minister to his people, and the chief features of the evening's entertainment were progressive whist and dancing. "Introduced their minister by a nice slow waltz," is the way one of the dailies reported the affair. What next?

The Canadian Baptist has a new editor and a new business manager. Mr. G. R. Roberts, for several years filled both positions, and did excellent

work. The double responsibility of editor and manager was, doubtless, too much for one man, even with a good staff of assistants in office and work-room. Beginning with the first of this month Rev. W. J. McKay, B. D., became editor, and Mr. R. D. Warren business manager. We wish them large success.

—The Protestant Episcopal church in the United States is still agitated by the question of a change of name. At the last general meeting of the body it was referred to a committee, which is likely to report at the approaching meeting against any change. Those who desire a change think Protestant Episcopal is not sufficiently expressive. They would like the name American Catholic Church, or something as broad. It is just possible that the word Protestant is the objectionable part of the name to some of them.

—No matter who the preacher may be, there are always some who see defects in the matter or manner of his preaching. And some never see anything else—they are not looking for anything else. Such may well ponder the saying of an old-time preacher, who, talking to one who always resisted appeals by counting the faults of Christians. Said he, "My friend, if you undertake to live on the faults of Christians, you can get plenty of food; but the more you eat the worse your digestion will be and the more diseased your blood."

—The individual communion cup question is receiving considerable attention just now in German churches. Some congregations seem very much agitated about the evil consequences that may follow the use of a common cup. We do not recall having seen a statement, by any advocate of the individual cup, of any well-established instance of harm to any communicant in the use of the common cup. Nor has it been shown that the latter day fastidiousness which has introduced the individual cup has increased the number of communicants. If the matter were carefully investigated, it would probably be found that fewer devout souls, instead of more, are observing the Lord's command in the supper than before the introduction of the new fashion.

—Writing of the Sunday-school work and the importance of gathering the boys into it, the Canadian Baptist says one great reason why more young men are not in the churches is that the boys are not in the Sunday-schools. "The ideal church member," it adds, "is the one who entered the Sunday-school when a child, accepted Christ in childhood, became a member of the church, and always remained a member of the Sunday-school as well as of the church. The fact is that it is difficult to keep the unconverted fifteen-year-old boy in the Sunday-schools. If the boy is not brought to Christ before he reaches this age, his chances of coming into church fellowship before he reaches manhood are limited. It is a commonplace say-

ing, but is quite true, that boys are the only material God has given us out of which we can make men. And what our church life needs most to-day is men—devout men in the pulpit, consecrated men in the pew. Let us look after the boys.

CHURCH UNION.

No question is receiving so much attention in the church of Christ as large as the question of church union. It is not confined to any part of the world, nor to any branch of the Protestant church. Everywhere in Christendom it is getting consideration. And it is quite remarkable how general is this belief, not only in the desirability of union, but in its feasibility as well.

Union movements in Canada are, of course, of first interest to us. The one which is receiving most attention, because it concerns two of the largest denominations, and another of the principal bodies in the country, is the proposal to consolidate the Presbyterians, Methodists and Congregationalists. Meetings of ministers in every part of Canada, from Sydney to Vancouver, have expressed warm approval of the project. Every week, and in some weeks nearly every day, the papers have reports of resolutions passed by ministers' meetings and other gatherings of the denominations interested endorsing the union movement, expressing the belief that is practicable, and the hope that it may soon be consummated. The laity approves quite as heartily as the ministry, and the press, both religious and secular, hails the movement as promising greater strength for the church, and more efficient service.

The fact that the whole church is so moved on this question is impressive, and cannot but be regarded as an indication of the divine will. God is, evidently, moving the hearts of his people. The character of the men in the Presbyterian, Methodist and Congregational churches who are the leading advocates of union is significant. They are men of years and experience, men of the broadest views and the deepest piety. They are the men who have been most loyal to their own denominations, who have borne denominational burdens and striven most self-sacrificingly and heroically for denominational success. And they are not less loyal now than ever to the things for which they have for long years prayed and labored and suffered, and would not for their lives sacrifice any vital principle. They are not unaware of the difficulties to be faced and adjusted in the accomplishment of union. But they have a vision of the larger things to which their churches are called, and they are "not disobedient to the heavenly vision."

The annual convention of Victoria University, Toronto, a few days ago, was made the occasion of a unique and significant series of addresses by recognized leaders in the Presbyterian, Methodist, Congregationalist and Anglican churches in Canada. Principal Caven, Dr. Burwash and Dr. Hyde, representing, respectively, the three first named denominations, spoke with the greatest confidence of the ultimate realization of the union toward which

they are now working. They agreed that in all fundamental and important conceptions of Christian truth, these three great branches of the Christian church are already at one, and they expressed the belief that the outward and corporate form of this unity would be soon reached on a basis satisfactory to all. Dr. Clark, speaking for the Anglican church, saw in the unity of spirit displayed a prophecy of the success of the movement, and he bespoke a spirit of mutual love and confidence between Anglicans and other Protestant communions who all believe in the same fundamental truths, and are working for a common cause. Later, we have no doubt, there will be still closer union of the Anglican church with the other churches, and some time, probably, their organic union. The Lord hasten it in his own good time.

The movement for the union of the several Baptist bodies is, we are glad to believe, gaining favor. Very few are found who question its desirability. Some do not clearly see its feasibility. The adjustment of differences seems to them difficult. They are not sure it can be done without hurt and loss. Many had like fears when Presbyterian union was proposed; and when Methodist union was proposed. But nobody now questions the wisdom of those unions. A quarter of a century of a united Presbyterianism in Canada has demonstrated its wisdom; and twenty years of Methodist consolidation has proven that it was the right thing to do. Both these bodies have a strength and an influence that would have been quite impossible in their divided condition. And very soon after the union those who had feared most were glad to testify that their fears were not realized. And as the years have gone on, it has become more and more manifest that the consolidation was of God, for the extension of his kingdom and glory.

Following the line of least common resistance, as union movements naturally do, there are no bodies that ought to be able more easily to get together than the Baptists. Their present differences are fewer than were those of the Presbyterians when they became one, or of the Methodists when their union was effected.

We commend the question to the careful thought of all our people, and to their prayers. Let us all seek unto God for his guidance, and be glad to follow where he leads.

ANONYMOUS LETTERS.—A member of the Canadian Parliament, in a speech in the House last week, referring to some anonymous letters which had been read in the debate then on, said "he was brought up on a farm where they often found a little animal which had better not be meddled with, which had a white stripe down the back and a bushy tail. He would rather hunt that animal with all its disagreeableness than hunt a man who read or wrote anonymous letters."

We don't know enough about the matter under discussion to express a judgment upon it, but the member's characterization of a writer of anonymous letters reflecting on anybody is not too strong. The man who attacks another in letters to which he is unwilling to attach his name is a coward—the meanest kind of a coward.