

TERMS AND NOTICES.

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THE Religious Intelligencer.

(ESTABLISHED 1853.)
 Manager's and Editor's Office: Fredericton, N. B.
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WEDNESDAY, OCTOBER 19, 1904.

—There has not yet been the response to that "Business Word" of two weeks ago which we had hoped for. Will our friends be so good as to give attention to the matter now. Remittances from all whose subscriptions are due are needed. Do not delay longer, please.

—In all the agencies and activities of the Church of Christ the purpose is to help men to truer views of life and to enable them to be the best possible. There can be no higher aim than the making of honest, true-hearted, Christ-like men and women.

—English Congregationalists are encouraging the employment of lay preachers. By their work they seek to reach the large numbers of people who are outside the churches. Other denominations would increase their efficiency by like means.

—Spain has a new law requiring a better observance of the Sabbath. Bull-fights, which have been the regular Sunday exhibition, are now forbidden except on very extraordinary occasions. Sunday work, also, must be over by eleven o'clock in the morning.

—Of six new students at Cobb Divinity School the present term, four are from this Province. What would the school do without the young men from this side of the line? Perhaps an equally important question is, Why should we lose all our young men?

—The Evangelistic Committee of the Presbyterian General Assembly is carrying on an aggressive religious work in St. Louis during the World's Fair. The work began in July, and from seven to ten meetings have been held daily. Many thousands of people have been reached, and the results have been very gratifying. No other denomination has carried on evangelistic work there during the exhibition.

—A leading Democratic speaker, Bourke Cochran, in a recent address before a Roman Catholic society, predicted that within this century the United States would become converted to Romanism. In its political affairs it is already in no small degree at the beck and nod of Rome.

—The Baptists and Free Baptists of Rhode Island are moving towards organic union. The State Convention of Baptists has appointed a committee to meet a similar committee to be appointed by the Free Baptist Association of the State to confer on the subject. So the good work of unifying Christian forces goes on.

—You have a new pastor. Are you thinking of telling him about the weak people in the church, the inconsistent, the troublesome and the like? You think it would be well for him to know. Don't tell him. He will discover them soon enough. And then, perhaps, there are not so many of them as you think just now. When they and you become more engaged in real Christian work all may be very different from what they now seem.

—The latest church federation movement is announced from the west. It is a proposed "Federation of Churches and Christian Workers" in Kansas, which will be in effect a great religious organization. Some score of prominent clergymen, representing all denominations, have joined in the movement and have declared against the continuance of minute creed differences and in favor of a broad and all embracing Christianity. One of the chief aims of the movement, it is stated, is to so arrange church matters that the villages and small towns will be supplied with ministers.

—"Thy Kingdom Come" is the prayer of the follower of Christ. But how many of those who daily offer the prayer appreciate its full meaning, and realize what obligation it makes for themselves? If they really mean the prayer they must set themselves strongly and continuously against everything that interferes with the answer to the prayer. Duty cannot be satisfied by theorizing about or even praying for the removal of hindrances. Something has to be done. It is well said that "the duty of Christians toward righteousness is to support, protect and defend it. The duty of Christians toward iniquity is to smite it and try to kill it. Unless the Christian Church truly represents Christianity, no amount of sophistry can save it from decadence, it will die unless a new breath of life can be awakened within it."

—Referring to the proposed union of the Methodists, Presbyterians and Congregationalists, and to the agreement of the Baptists and Free Baptists on a basis of union, *The Christian*, organ of the Disciples in the Maritime Provinces, says:

All this is cause for rejoicing; for we can see at least the dawn of the day when the prayer of our Lord that his people should be one, as he and the Father are one, will be realized. It is

certainly wise for those religious bodies that are already close together to effect such a union among themselves; for when they have once tasted the joy of Christian union, they will more readily reach out for the greater union of all God's children. The fact that the spirit of union is in the hearts of so many of the strongest men in those different denominations is encouraging; for we fear the party, or sectarian, spirit is one of the greatest barriers to the union of the professed followers of Christ.

THE CHURCHER ASKED TO VOTE.

The Conference instructed the committee on Baptist union to present the question of the union to the churches. They have, therefore, addressed a letter to all Free Baptist churches in the province, asking consideration of the question. The letter communicates to the churches the resolution adopted by Conference, and asks them to vote whether they approve of that resolution. Some churches have already voted, and have unanimously approved the action of Conference. It is hoped that every church that has not done so will take the requested action as soon as practicable.

Having had two or three requests for copies of the Basis of Union, we print it again. It will be found on page four. It is as adopted unanimously by the Baptist Convention and the Free Baptist Conference. We print also the proposed Plan of Organization, which received the unanimous approval of the Convention and the Conference.

It is assumed by the committee that our people generally are now very well informed about the matter. If, however, any additional information is desired it will be gladly given, and if any pastor or church thinks a visit necessary some member of the committee, or other brother, will be at their service.

Union is not a declaration that the separate organizations should never have been. They were, doubtless, necessary. The conditions and needs of earlier days were such that it seemed that, for a time at least, we could work better in separate organizations. God blessed both bodies in their work. Both have had their share, and no small share, in extending and establishing the Kingdom of Christ.

As time has gone on, better acquaintance with each other, broadened sympathies, a deeper sense of need, clearer realization of the demands on the Church of God, have gradually brought us nearer together. Examination has shown that real differences, whether in doctrines taught or methods employed, do not any longer exist. In all essentials the things which belong to salvation and which make for Christ's rule in the world, we are in entire agreement.

For some years thoughtful and earnest men in both bodies have wondered why the separation should longer exist. Others, alike concerned for the good of the cause, while regarding union desirable, feared. But all the time God has been at work amongst us. Conviction of the need of the unification of Christian forces has been growing in the hearts of the Lord's people. And that conviction has been given ex-

pression in the resolutions of Convention and Conference in favor of organic union. The manifestation of the divine presence and favor when the union vote was taken, both in Convention and Conference, was very marked.

Is God calling us as a people to a larger work? Surely He is. Because the larger work can be better done by a union of Christian forces, the creation of such a new body composed of two or more denominations would certainly seem to be the way of God's will. Reasons in favor of this may be found in a review of denominational history, in an examination of the work now being carried on, in a look at the field occupied, and in a study of the experiences of those denominations which have united.

The union of the denominations is not an admission that the mission of either is ended. It is, rather, a declaration that, because of changed conditions and better mutual understanding, they can as well accomplish their respective missions together as separately, and by the combination of their forces can better prosecute the one great work—the extension of the Kingdom of Christ.

For the little time that is left for some of us, we might, perhaps, prefer that everything remain as at present. Such feeling is natural. But personal preference must not shut out thought of others, our successors—the coming ministers and church members. We have to decide how we may give them the largest and best opportunities for Christian service.

The proposed union is not an absorption of one body by the other. Mutual absorption—fusion—is desirable; and that is the only kind possible. It does not necessitate the abandonment of any belief, nor the change of any forms of worship or methods of Christian work.

Union is the enlargement of the field of both denominations; the widening of the opportunities of the ministers of both denominations. And we need not hesitate to say, and will not be misunderstood when we say, that it will more enlarge the field of the Free Baptists.

CHRISTIAN GIVING.

That the Church generally does more and does it in a better way, for the support of Christian work than formerly, is probably true. But there is room for much improvement, and to this end there is need of much careful teaching. The thought and habit of the people as to Christian giving needs to be transformed. On this subject the *Christian Guardian* says: "The one thing that will bring about the transformation that is needed is a change in the conception of the individual giver. Giving to the Lord's cause is a part—a very real and vital part—of Christian service, and it ought to bear the same relation to conscience and heart and feeling that any other aspect of that service does. We heard a minister at a recent Sunday morning service apologize for introducing the subject of money for a needy cause to his congregation. There was