

TERMS AND NOTICES.

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

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—It is the man who does not read the Bible, Dr. Morgan says, who always insists that it is such a hard book to understand. How does he know?

—Rev. T. Griffin and wife have gone back to India, after having been at home in the United States several years. They will be a valuable addition to the working force of the Free Baptist Mission.

—There is a church of another denomination in your community. Cultivate and maintain true fraternal relations with it. There may be differences, doctrinal and otherwise, which make the separate organizations necessary, but there does not need to be any separation in spirit so long as both are endeavouring to make Christ known and extend His kingdom. Love each other, and work together for the common good and God's glory.

—The Presbyterians, Methodists and Congregationalists in Australia have agreed upon a basis of union. Representatives of the three bodies in recent conference resolved unanimously that their denominations fundamentally agree in doctrine and in the general principles of church polity. They have appointed committees to complete the constructive work of union.

—The good sermon is the one that moves us to better everyday living. It is told of a woman who kept a little shop that, speaking in commendation of a sermon on honesty, she was asked what she remembered of it. She replied that she could remember very little so as to tell it, but she added: "I remembered one thing, I remembered to go home and burn my bushel." And that was enough to remember. The sermon had done good work.

—Divisions are the reproach, as they are the weakness, of the evangelical church. In the movement, now so general, for the removal of unnecessary lives of division the Divine purposes seem to be getting the truer expression

so long desired. Christians are more and more recognizing their common love to Christ, and their common faith in Him. And these are the strong bonds of union, a union which makes differing opinions on unimportant questions things which are matters of judgment rather than of principle—appear the trivial things they really are.

—Bishop Baldwin, of London, Ont., who died last week, was one of the best preachers in Canada. He was a man not only of great ability, but of marked piety. He preached the "old, old story" of the infinite love with great effectiveness. The passing away of such a man is a distinct loss to the whole Church and the country.

—Some years ago a paper called *The Investigator* was started in Boston. Its mission was to make war on the Christian religion. It went about its work vigorously, and sowed the seeds of infidelity as widely as it could. It predicted the speedy overthrow of churches, religious papers, and all other things which stood for the Christian faith. It had the whole field to itself, and if infidelity was spreading, as it always claimed, it should have prospered. It constantly asserted that the religious press was dying. But the religious press has steadily multiplied and has ever-growing influence, and the infidel paper is dead. It would not be inappropriate to read over its grave the "Elegy upon a Mad Dog"—the story of the fright its rage gave the community, ending with the line, "It was the dog that died!"

THE CHRISTIAN IN POLITICS.

Two weeks ago we wrote something from the Christian point of view, of the duty of voters. As emphasizing the views then set forth we quote freely from articles in recent numbers of the *Christian Guardian* and *The Presbyterian*, the chief journalistic representatives of the Methodist and Presbyterian churches in Canada, the largest Protestant denominations in the Dominion.

There are men who refrain from active participation in politics because, as they claim, "it has become a foul and turbid pool which no clean man can touch without getting besmirched." Nobody can deny, however, that there are men of high character and unquestioned integrity in public life, and these are not confined to one party or the other. That the noble science of statesmanship has been tainted and befouled by practices that bring the blush of shame to the cheek of honorable men jealous of the good name of their country and its true prosperity is too true. Nor is either party blameless in this. But why has it been possible for unscrupulous and unprincipled men to attach themselves to any party and to manipulate things for their own base ends? Is it not because Christian men have too much held aloof from public affairs, and so have permitted "the baser sort" to have their own bad way? It is well to deplore political decadence. But that is

not enough. It is every good man's duty to do his utmost to cure the wrong. The *Presbyterian* well says:

This is a Christian country in which Christian sentiment should dominate, and in which Christian men must come to the front and make the rule of the baser element impossible. If the seta of politics is unclean, it will only be cleansed when Christian men of ability and worth are prepared to do their duty and make their presence felt by bringing the same ethical code to bear upon public life as they do in private life. Why should any intelligent man shirk the duties of citizenship and allow men of the baser sort to gain the predominating influence on questions which are of vital importance to the country's welfare? It is a shame that the term "Christian politician" should convey an implied sneer. In an avowedly Christian land every politician should be a Christian, one and every good man should work for the coming of the day when none but men of known ability and worth and character and unspotted reputation shall be able to hold the humblest office in the gift of the people, and when every man whose patriotism is synonymous with self-seeking shall be relegated to the obscurity which he deserves.

To the question whether Christians should be politicians, a writer in the *British Weekly* answers by asking another question: Should politicians be Christians? It is a terse and proper putting of the case—Christian men ought to be politicians, because politicians ought to be Christian men. Many complain of the low moral standards which obtain in public life. But what are we doing to remedy the evil—to raise the standard? It can only be done when every good man takes his full share of practical interest in public affairs. Of individual responsibility the *Guardian* says:

In this free country every man counts one. He has a share in the responsibility—he cannot shirk that, though he may shirk the consequent duty—of carrying on the business of the country. A vote is the net result of a man's conscientious convictions and highest judgment and best information, embodying his will as to how the country should be governed, and cast for the measures and the men most approving themselves to him. A vote, therefore, represents a man's manhood, it represents him and the best there is in him, an active effort for his country's weal. The more thoughtful and observant and conscientious a man is, the more valuable his vote is to his country, and the more imperative it is that he should use it. In war it is the man behind the gun that does the work; in politics, it is the man behind the vote.

These are rays to arouse Christian men to make their influence felt. There is sore need of a revolution, a revolution in which the best elements of our communities, rather than those not the best, should be most active in our political meetings, and most potential in all the movements which control our public life. And the only possible way to bring this about is for the best people, the men from Christian churches and Christian homes, to make the place which is theirs by every right, and assume the responsibility they have in too many cases sought to evade, and do their duty as citizens and as men. The need of the country is that clean, strong men, men of conscience, character and courage, should throw themselves more and more into the very vortex of politics. We have such men. We have many such men. We have more of such men, thank God, than of any other. But their weight is not what it ought to be in our public life, because they have not been aroused and impassioned to throw that weight into the scale, as it might and ought to be thrown.

BAPTIST UNION NOTES.

The number of Baptist churches recording their approval of the union is being added to each week. Writing in the *Messenger and Visitor*, Dr. Gates says: "We are hoping the next few weeks will bring scores of new votes." The committee, of which he is chairman, have sent a letter to their churches. Referring to the beginning of the union agitation, he says:

The years since then have convinced many of us even more than then that union is what ought to be, both for the glory of God and the best interests of the churches of the two denominations, let us not linger longer on the border land. Life is too short and time too precious to pause and debate a matter, the benefits of which we are all convinced.

The number of the Free Baptist churches endorsing the union is also increasing. Each church will choose the time for action which best suits itself. We are hoping that within a short time all will have expressed approval of the movement.

No more important question has come before the churches for many years, if ever. More far-reaching effects than any of us fully know depend upon the action now taken. An affirmation vote by the churches will open up to the two Christian bodies concerned such opportunities as they have never had, and will make possible an organization and equipment for service that will enable them to be a mighty force for the extension of Christ's Kingdom. The sum of what they are now doing separately is small compared with what they can do by a union of their interests and activities.

Answering some questions that have been asked us, the following statements are made:

At the present stage of the union movement the churches are asked to do just one thing—simply to say whether they approve the Conference's adoption of the Basis of Union, and desire the consummation of the union.

The vote of a church may be taken at any conference, or at any regular or special meeting of the church, notice having been given that the question will be considered at such meeting.

Voting approval of the Conference action does not unite any two local churches, nor change in any respect their position, their services, their pastoral relations, nor their relation to denominational activities.

No union of local churches can be effected except by their own action.

An affirmative vote by the churches clears the way for organization of the two denominations into one. The union committees of the two bodies will then have authority to take such steps as are necessary to effect the organization of the United Baptists on the lines of the plan which has received the approval of both Convention and Conference. Just how the committees will proceed has not been determined upon. They await approval of the churches before taking even the preliminary steps. This much would seem to be certain, however: They will first enlarge the committees, as authorized by the bodies appointing them representative of all interests.