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## Religious Intelligencer.

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## Editorial.

—It will be greatly appreciated if this last week of January is made "a rush week" in renewal subscriptions. Many hundreds remain to be heard from. Our friends can aid us very much by giving the matter their attention.

—Keep the INTELLIGENCER supplied with news of the churches, brethren. The people want to know how the work prospers.

—The "revival" which does increase the measure of a church's gifts to God is not very real. "By their fruits ye shall know them."

—How did he die? is often asked. A more important question is, How did he live? If men live right there need be no uneasiness about their dying.

—It is a sure sign of Christ's indwelling when a converted soul is seeking ways of using his money for the furtherance of Christ's Kingdom.

—Neither churches nor denominations gain anything, in importance or otherwise, by making exaggerated statements of their numerical strength. Just state the truth.

—Unrest and discontent in congregations are, generally, caused by tongues that talk without the guidance of good judgment and good heart. To criticize is about the only work some people do in the church. They do it, probably, because it is so easy to do. But it is often wicked. Do something good.

—The experience of nineteen centuries of the Christian religion has taught us that the Christian life may be lived by persons who differ very much in their speculative apprehension of the Gospel. No pos-

sible estimate we may form of the importance of particular doctrines can justify us in setting aside our Lord's standard of testing. "By their fruits ye shall know them."

—A Conference for the spiritual quickening of the churches is being held in Montreal. It was promoted by the Methodist ministers of the city, but others are participating. Rev. Dr. Elliott, of Detroit, who has been much blessed in such work at home, is conducting the services. It is hoped that great good will result. Nothing is more needed by the churches today than a renewal and deepening of spiritual experience.

—One of the best preachers in New Brunswick, renewing his subscription to this paper, writes:

No other publication which I receive supplies me with so much *seed thought* for sermons as the RELIGIOUS INTELLIGENCER.

The INTELLIGENCER aims not only to be a help directly to all who read it, but to help pastors and Sunday school teachers to be more helpful in their work. It is encouraging to be assured that its efforts are not in vain, and are appreciated.

—The Japanese are doing themselves infinite credit in their treatment of the Russians who fall into their hands as prisoners. This feeling and purpose are well expressed in the oldest newspaper in Japan, which, exhorting the people to regard Russian captives kindly, and not to harbor grievous feelings toward their foes, says: "Revenge is a sin; it is a barbarous act! An eye for an eye, and a tooth for a tooth belongs to an old law which is obsolete. We are living under a new law of universal brotherhood and love." We may call Japan a heathen and Russia a Christian nation, but we cannot deny that these sentiments represent the spirit of Christ. And Christians may feel safe in wishing victory to any people with whom these sentiments are supreme.

—A writer in *The Presbyterian* relates an incident which is very suggestive. Its lessons may well be pondered by both ministers and churches. A minister who preached in a church which was seeking a pastor made so favorable an impression on the congregation that they thought to give him a call. But before proceeding with the call it was thought well to inquire regarding his record, and especially regarding his success in the charge he then occupied. In the course of their inquiries they received a printed copy of the annual report of the congregation he was then serving. The names of the donors for church schemes were given. They were somewhat surprised that the minister's name did not appear among these. Thinking there might be some satisfactory explanation of this in regard to that particular year, they got the report for each of the preceding years. His name did not appear in either of these as a contributor to the schemes, and the office-bearers of the congregation decided to proceed no further in the direction of a call. They concluded and rightly so, that no matter how elo-

quent and powerful the minister's sermons might be, he was not likely to exercise the kind of influence they wished their pastor to exercise if he took so little interest in the schemes of the church as to give nothing towards their support. These office-bearers doubtless accept the statement regarding contributions for church work, that "all depends upon the minister."

### HIS GROWING RULE.

They who prophecy the diminishing influence of Christianity might speak less confidently if they would remember the signal failures of the predecessors in like predictions. In the latter half of the eighteenth century infidelity was rampant. Hume rejoiced to see what he believed to be the twilight of the Christian religion, which he declared was fast vanishing. Paine boasted that he had cut down the trees in the Christian's Eden, and defied any one to replace them. Voltaire said he was weary of hearing that twelve men had been sufficient to establish Christianity, and hoped and believed that he could show that one man could accomplish its destruction. Yet two of these men had not been long in their graves when the churches they despised and sought to destroy, became more aggressive than ever before and began to spread the Gospel in heathen lands; and before Paine died scores of missionaries had been sent forth into lands hitherto untouched by the Christian faith. The story of the Gospel's triumphs in the last century is familiar to all. "He that runs may read" the record, in the world's current history, of the blessed effects of the divine power of our Lord Jesus Christ, manifested through the activities of His devoted disciples. Christ's name is now known and honoured to the ends of the earth. Instead of the fulfilment of the predictions of Christianity's waning power, the prophecy of Scripture that Christ "shall have dominion from sea to sea, and from the river to the ends of the earth," is daily having added verification. "His Kingdom ruleth over all."

### A NOVA SCOTIA VIEW.

It is gratifying to know that the Free Baptists in Nova Scotia are giving serious thought to the question of Baptist union. At the Conference of that Province, held in August last, the following resolution was adopted:

That this Conference looks with favor and deep interest on the discussion of Baptist union now going on in the sister province, and that we hope and pray that the day may not be far distant when in this rising country of ours the Baptists shall be one from the Atlantic to the Pacific.

Since that resolution was passed the union question has received more or less consideration in many of the churches, and we are glad to have reason to believe that union is being regarded with increasing favour. We are told it finds most favour where most discussed.

In the last number of *The Banner*, Rev. Joseph E. Wilson, Moderator of the Nova Scotia Conference, deals with the question quite fully. He declares himself favourable to the union, and states clearly his reasons for favouring it. Below we quote the larger part of

his article, which will repay perusal. We commend it especially to our Nova Scotia readers. He says "the questions at issue are these—is the proposed union right? and will it hasten the fulfilment of Christ's prayer, 'Thy kingdom come?'" He shows that the denominations are in substantial agreement, and believes that as the principles we uphold are identical, it is right to unite our forces. He then proceeds to discuss the practical side of the question thus:

Now let us consider whether the union will hasten the coming of His kingdom.

By a union of two denominations, weak and struggling churches will be made strong, for many that are now receiving Home Mission aid will then be self-supporting. A larger working-force of Christians in the communities where the churches unite will mean better and more efficient Sunday-schools and prayer-meetings. Money, needlessly expended in keeping two church buildings in repair and heated and lighted, will be contributed to Home and Foreign Missions. Human energy and vitality, which pastors now are obliged to waste by travelling over large circuits, will be saved by the centralization of work, and better expended in study and personal work. More workers, more money, and better equipped pastors will certainly aid the advancement of Christ's kingdom.

Why should there be in the same community two distinct organizations which claim to teach the same truths and to be working toward the same end, weakening and crippling the influence and efficiency of each other? I can see no reason, I can get no answer from my conscience why I should not use my influence to hasten with all speed and by all legitimate means the union of these same yet separate members of Christ's church.

I am repeatedly told that a Baptist and Free Baptist church have as much right to exist in the same community as two bakers or merchants or tailors, for competition is the life of trade. But does the analogy hold true? In trade and in business, self-interest is the basis of competition, but in church-work, love for Christ, which makes all men brethren, and a desire to advance his kingdom, should be the true motives of service; though I regret to say that self-interest and denominational aggrandizement have entered too largely into our history in the past.

If this union is right and for the welfare of Christ's cause, as I believe it is, then, as God's children, we have but one duty, and that is, to seek its realization with all earnestness. If it is right, let us not allow sentiment or personal interest or prejudice to interfere with what we see is for the greatest good.

In a large number of communities where we have churches are also to be found the interests of the Baptists, both conscious that the community could be better served if the churches were organically united. In a number of cases, there is willingness manifested on the part of both to unite in settling a pastor. One church has asked the consent of Conference to enter into organic relations with the Baptists. Another has voted in favor of the Basis of Union prior to the endorsement of it by Conference. One pastorate, on the recommendation of our Home Mission Board, is receiving pastoral care from the Baptist minister. On two pastorates, at least, where our interests overlap, the Baptists have made approaches to our people in view of uniting in the support of the resident Free Baptist pastors. Surely these facts speak for themselves.

The time seems to have come when Conference should consider this question. It is not a matter of our seeking,