

Fiftieth Year Celebration.

A fitting celebration of the INTELLIGENCER'S 50th year would be a large increase of circulation.

There is room for it. There are hundreds of homes of Free Baptist people into which the denominational paper does not go.

All these it desires to enter regularly. But it cannot get into them without the assistance of its friends. Those who know it have to be depended on to introduce it to others.

We ask of all pastors and, also, of all others who believe in the INTELLIGENCER, and the cause for which it stands, to make now an earnest and systematic canvass for new subscribers.

Besides new subscribers, there are two other things the INTELLIGENCER needs:

1. Payment of all arrears. A considerable amount is due. All of it is needed and needed now. Those who are in arrears will be doing the paper a kindness by remitting at once.

2. Prompt advance payments for 1902. These two things well attended to will be a most timely and gratifying way of celebrating the INTELLIGENCER'S Jubilee.

TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER is issued on Wednesday, from the office of publication, 107 St. Frederick St., N. B.

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WHEN IT IS DESIRED to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any authorized agents as well as to the proprietor at Fredericton.

ALL COMMUNICATIONS etc., should be addressed RELIGIOUS INTELLIGENCER Box 384 Fredericton, N. B.

Religious Intelligencer.

Rev. Joseph McLeod, D.D., ... EDITOR.

WEDNESDAY, Nov. 27th, 1901.

A pastor of many years writes: "All will come right if only we have patience to wait. It costs to wait. But love can carry." Amen!

Some people measure a sermon as they do a lecture—by its quality of pleasing everybody, offending nobody, and instructing a few.

Somebody has said, and very truly, too, that "one may pass beyond all fear in religion without having attained holiness. He may only have gained the peace of presumption."

The Quakers of the world are to have a Peace Congress in Philadelphia Dec. 12-15. The object of the congress is to try to further the plans for peace throughout the world.

The Roman Catholic priest at Sydney is taking strong ground against the liquor traffic in that town. On a recent Sabbath he severely denounced the deadly business. Priests can do great good when they are pronounced in their opposition to the traffic.

To reach and save the children is a duty of the Church, than which no duty is more important. Evil influences are about them; the devil, in a thousand ways, is after them. The Church cannot be too busy nor too earnest in efforts to get them early to be real Christians.

Dean Farrar, one of the most notable men in the Church of England, has been uttering a word of warning to his Church. He says there must be a radical change in the services, or the church will lose its hold on the masses of the English people. Ceremonials, rituals and theological subtleties must be abandoned, he says, and living spirit infused into the forms of the Established Church.

When a Christian shows that he is more concerned for the success of any political party than he is for the triumph of the moral principles for which the Church of God stands, and to which he as a member of the church is committed, he is not as good a Christian as he might be. He is, also, a less useful member of his political party than he ought to be.

Last Sunday was Temperance Sunday in Sunday Schools everywhere. At least, the schools were asked to observe it as such. Pledge signing by the children was requested to be made a special feature. Pastors were asked to preach temperance sermons, and the hope was that temperance sentiment in young and old might

be stimulated and strengthened. We trust that the day was so observed that the largest and best hopes concerning its good effects may be fully realized. There is, surely, need of a great awakening in the Church of God on this question.

In every Free Baptist home! That is where the INTELLIGENCER is needed. The denomination needs it there to inform Free Baptists of the work of the denomination and thus foster a lively interest among all our people in denominational work. The local church needs it there to stimulate its members. The people need it for their own sake. No Free Baptist home is quite complete without the INTELLIGENCER.

The First Baptist Church Montreal, of which Rev. J. A. Gordon, formerly of this Province, is pastor, celebrated its seventieth anniversary last week by a series of interesting services. In the programme was an offering for church improvements, the amount asked for being \$1350.00. No special appeal was made. The amount received was \$2011.00, exclusive of the regular collection for current expenses. The church does not resort to bazaars or other expedients of that kind for raising money. The people are kept regularly informed of the financial condition and needs of the church and are expected to supply what is required. Paying is part of their worship as well as praying.

There is an organization in England known as the "Temperance Ironsides." It has been in existence about five years, and in that time has done much good work. It distributes much literature and holds public meetings in every part of the United Kingdom. Its main object is thus set forth: To arouse the church of Christ, of all denominations, to purify itself from complicity in, and responsibility for, the traffic in intoxicating liquors, and from all its evil influences. To endeavor to secure the adoption by the churches, individually and collectively, of a more actively aggressive attitude towards the drink traffic.

Through its instrumentality advanced action has been taken by many organized Christian bodies. There is need, even in this land which is supposed to be so far ahead of the mother land in temperance work, for just such work. The Church of Christ, as a whole, needs to be awakened to see and feel that it is its duty to make unceasing war against the drink traffic.

THANKSGIVING.

Thursday of this week is Thanksgiving Day by appointment of the Governor General in Council. On that day the people of the country are expected in their homes and in their places of worship to reverently thank God for the abundance of His mercies. It is good to have every year this national acknowledgement of Him who crowns the year with His goodness. And the more general the observance of the day the better.

In the proclamation of Thanksgiving by the President of the United States—the same day being observed there as here—he says, "True homage comes from the heart as well as from the lips, and shows itself in deeds. We can best prove our thankfulness to the Almighty by the way in which on this earth and at this time each of us does his duty to his fellow-men."

This is the truth we all need to keep in mind. It is of little worth that we go through a form of thanksgiving—singing hymns, listening to sermons &c, if we do not give some practical expression to our sense of obligation to God. "Give unto the Lord, O ye kindreds of the people, give unto the Lord glory and strength. Give unto the Lord the glory due unto His name; bring an offering, and come into His courts." There may, very fittingly and profitably, be the counting over the goodness of God; there should, of course, be song of praise; there should also, be the offering, without which our thanksgiving will be little, if anything, more than a form, in which is nothing which really honours God.

There are many ways in which our thanks for God's goodness may be expressed. Here are some of them.— An offering to the mission work that needs to be done among the weak and struggling churches.

An offering to the mission work being done amongst the heathen.

An offering to the fund that is intended to minister help and comfort to aged and disabled ministers.

An offering to help and encourage the young men whom God is moving to enter the ministry, and who are endeavouring to prepare for the work.

An offering to help pay the deficit in the accounts of your church.

An offering towards the Parsonage which is projected, or in course of construction, for your pastorate.

An offering towards the much needed, and perhaps contemplated, improvement of your house of worship.

An offering to your pastor, in addition to what you pay regularly towards the salary.

An offering to the Sunday School treasury, to better equip the school for its great work and so encourage the faithful officers and teachers of the school.

An offering to some established but struggling benevolent institution.

An offering of supplies to the homes of some needy ones.

Sing doxologies. Shout, if you wish. But do not omit the thank-offering. The offering may be money, or goods, or service. What it is, and how much, must be determined by the ability of the giver. To do some good, in the name of the Lord, for love of Him, to further His gracious designs and extend His Kingdom, is the best expression of thankfulness.

A MERRY HEART BOTH MEAT AND MEDICINE.

A TALK FOR THANKSGIVING DAY.

BY REV. THORPHE L. CUTLER, D. D.

"A merry heart doeth good like a medicine." In the Revised Version it reads, "A merry heart is a good medicine." In a previous verse of this Book of divine Proverbs we read that "he that is of a merry heart hath a continual feast." So that the same thing is recommended to us both as meat and as medicine.

A BROAD DIFFERENCE.

The word "merry" here is not the synonym of reckless jollity; it is not the mere effervescence of animal spirits, or the product of sensual stimulants. It is the same word which Paul used when he told his tempest-tossed shipmates in the Adriatic to "be of good cheer." There is a broad difference in the Bible between joy and jollity; the one often comes from above and the other quite often from beneath. The cheerfulness which God's Word commands is not dependent on outward conditions or circumstances; for some of the most miserable people in our land may be eating their sumptuous dinners to-day off of silver and porcelain in splendid mansions. It is not where we are, but what we are, that determines our real happiness. Christian cheerfulness, is that sunshiny, happy frame which comes from health of heart; it is the invariable symptom of heart-health.

Such a temper of mind has a most potent influence upon the bodily health. Many a lean dyspeptic who has no appetite for his food, and no refreshing rest in his sleep, is simply dying of worry and peevishness. The acrid humors of the mind have struck through and diseased the digestive organs. The medicine he needs is not from the physician or the pharmacy. A good dose of divine grace, with a few grains of gratitude for God's mercies, and a frequent bracing walk of benevolence in helping other people, will do more to quicken his appetite and put healthy blood into his weazen frame than all the drugs of the apothecary. Not only is a merry heart a wonderful tonic to the body; it is a clarifier and invigorator of the mind. The mental machinery will work longer and far more smoothly when the oil of cheerfulness lubricates the wheels.

CHEERFULNESS OF GREAT MEN.

It is worthy of note that many of the giants in the Christian Church have been men of exuberant cheerfulness. Stout old Martin Luther had in him a huge capacity for laughter; he came home from his stormy public conflicts to make merry with his household around his Christmas tree, and to enjoy music and song with his wife Katherina. Lyman Beecher was as indigenous an American product as the hickory or the buckeye tree; like Abraham Lincoln, he tasted of the soil. His heart-health was of the most robust character. With work enough for five men on his shoulders, he was ready to go off and spend a whole day with his boys gathering chestnuts—filling the forest with his laughter and glee. At the close of

some of his most powerful revival services, he came home to prepare for a wholesome night's slumber by a romp with his children, or a few lively airs on his violin. This same sunny hearted cheerfulness has been the characteristic of Spurgeon, and Phillips Brooks, and Newman Hall, and Guthrie, and many other masters in Israel—the swing of whose minds, like the swing of a great wave at sea, threw off sparkling jets from its foaming crest.

Let me ask the men of business who read these lines—how many of you manage to lubricate the wearing machinery of life with this oil of a cheerful spirit? How many of you come home from the exacting care and tear of your daily calling to make your fireside bright and your household happy? I fear that we who profess a religion of joy and hope are too often so chafed by the frictions or worried by the cares of life that we bring but little of the "merry heart" into our own homes. I have known some specimens of a piety that shone in the prayer meeting, but smoked sadly at the fireside. If you Christian fathers and mothers do not make your homes attractive and winsome and cheerful, your children will seek other places of attraction that may be by roads to perdition! A lively Thanksgiving dinner once in a twelvemonth is all very well; but far better is the cheerful heart that is a "continual feast" all the year round.

SIMPLE PRESCRIPTIONS.

How shall this temper of mind that is both meat and medicine be secured and maintained? A few simple prescriptions may not be amiss. In the first place, look at your mercies with both eyes, but at your trouble with only one eye. Look at your mercies and your privileges often, and at your troubles when you cannot help it. If adversities press heavily, draw all the honey you can out of the hard rock, and oil out of the flinty rock. Saadi, the Persian poet, tells us that he never complained of poverty but once, and that was when he had no money to buy shoes; but meeting a man who had no feet, he became contented to go barefooted. If a heathen could keep cheerful by his philosophy why should a Christian believer ever complain who is the heir through Christ to a magnificent eternal inheritance?

Strive to reach Paul's secret—"In whatsoever state I am, I will be content." In these days of extravagance, keep down the accursed spirit of grasping. By all means live within your means. You do not need all the coal in Pennsylvania to heat your little oven. Most of my readers may have as large possessions now as they can give good account of at the Day of Judgment. Godliness with contentment is great wealth. A millionaire once said to me, "I never got any real happiness out of my money until I began to do good with it." Be useful if you want to be cheerful. Always belight somebody's torch, and that will shed its brightness on your own pathway too.

THANKSGIVING MOTTOES.

Finally, make a loving God your trustee, and commit your soul to his keeping. Take short views. If you have enough to meet your legitimate wants, and something over for Christ's treasury, don't torment yourself with the fear that your cruise of oil will give out. If your children cluster around your thanksgiving board to-day, enjoy the music of their voices without racking your hearts with the dread that one may be carried off by the scarlet fever, or another may come to disaster. Faith carries present leads, meets present dangers, feeds on present promises, and commits the future to a loving Heavenly Father. Again I say, take short views. Do not attempt to climb the high wall till you get to it—or fight the battle till it opens—or shed tears over sorrows that may never come. Be careful lest you lose the joys that you have by the sinful fear that God may have trials awaiting you. He promises grace sufficient for to-day—but not one ounce of strength for tomorrow. You cannot create spiritual sunshine any more than you can create the morning star; but you can put your soul where Jesus Christ is shining. Thanksgiving Day is a fitting time to inventory your mercies and blessings. Set all your family to the pitch of the one hundred and third Psalm; and hang on the wall over your Thanksgiving dinner these mottoes—"A merry heart is a good medicine," and "He that is of a cheerful heart hath a continual feast."

Geo. Barbour, I. C. R. brakeman, was cut to pieces by the train near New Glasgow Tuesday. The unfortunate man fell off a car, the train passing over him, and killing him instantly. The accident occurred at Fraser's siding.

NOTES ON CURRENT EVENTS.

STRANGE STATEMENTS.

Dr. Montizambert is the chief quarantine officer of the Dominion. He was in St. John a few days ago. Talking about the small-pox, he is reported as saying that he "would make small-pox a criminal offence send every person having it to jail as a punishment for having it." The report makes him say, also, that, "a person suffering from smallpox is a danger to the community and should be punished the same as a person who has a nuisance upon his premises."

Perhaps he was misreported we hope so. If he was correctly reported the wonder is how he ever came to be chief quarantine officer. The man who can make the statement he is credited with hasn't judgment enough to hold any responsible position.

WANTS A PARDON.

The ex-Mayor of Ottawa is understood to be endeavouring to get a pardon from the Governor of Ontario. He wants the two years disability removed. He probably desires to run for Mayor at the next election. If he should be elected he would regard that as a vindication of his course. In any case he is likely hereafter to be more careful in his observance of the law.

BRITISH RULE.

The following facts give an idea of what British rule in India has done and is doing: When England went to India it was found that in order to repel invasion, the natives had allowed a long belt of country to remain uncultivated until a great jungle had grown up. Out of 60,000 square miles of such waste, 18,000 miles have been reclaimed. Formerly 150,000 persons were annually killed by wild beasts and reptiles. Through great clearance of the land that number has been reduced to less than one-seventh of what it was. Bands of marauders, by the score, that used to plunder caravans in all directions have been suppressed, and oases and tribes that were in perpetual conflict are held in check. Under British rule the individual is sacred, and his rights inviolable. The Brahmin wife no longer dies in the funeral pile of her husband, and unwelcome daughters may no more be thrown into the Ganges. Fanaticism has been checked, and religious liberty secured. The rigors of the caste system have been subdued. Railways and other Government enterprises have helped to unify opposing interests. Education has been taken out of the hands of the priests and an independent standard established. Mythology has been supplanted by real History, and modern text books on Geography, and other subjects, have supplanted their ancient sacred books, and the Hindoos have begun to mistrust the moral and religious, as well as the secular authority of these books.

HOW THEY ARE TREATED.

The London Times publishes a translation of two letters written by a violently anti-British Boer woman to her father and mother from the concentration camp at Pietermaritzburg. The writer says she is comfortably housed, is not compelled to work and is well clothed and fed. Kaffirs do all the work. Boer women can play tennis all day if they like.

The Times vouches for the genuineness of the letters. They do not sound like the stories some of our United States neighbours pretend to believe and like to tell about the inhuman treatment of Boer women of which the British are guilty.

A HAPPY THOUGHT.

That was a happy idea of Queen Alexandra's when she decided that she would wear only British made goods at the coronation ceremonies, and requested other ladies to do the same. There is, in consequence, so great a demand for English silks that the factories are being operated with doubled activity. It is proposed that if the British supply of silk is insufficient the exquisite linens of Ireland should be used instead of importing foreign goods. The idea of making the coronation an occasion for stimulating the industries of Ireland is certainly an admirable one. It would be an excellent answer to the Irish agitators who are at present advocating separation.

U. S. POPULATION.

Of the population of the United States, according to the last census is 76,000,000 over 10,000,000 are foreign born, over 15,000,000 are born of foreign parents, and about 9,000,000 are negroes. The negroes are increasing quite rapidly, and the

proportion of foreign population is not diminishing.

TO SEIZE THE YUKON.

The story of a plot to wrest the Yukon territory from Canadian rule which at first was thought to be purely sensational, turns out to have been true enough. Official reports to the Minister of the Interior tell that the head quarters of the conspiracy were at Skagway and Seattle. United States Fenians were at the bottom of it. The police having some weeks ago got a inkling of it, were able to spoil the plot.

SIX HUNDRED.

The Imperial government is to enlist 600 mounted troops in Canada for South Africa. The Dominion Government has consented to permit this to be done, and the Militia Department will take charge of the recruiting.

RECIPROCITY.

A national reciprocity convention was held in Washington last week. There was much talk, and at the last a series of resolutions embodying the views of the gentlemen present on reciprocity and some other things Congress is recommended to appoint a reciprocity commission. The kind of reciprocity the Convention desires is that which gives the United States a sure advantage at the expense of the other party to the arrangement.

THE CANAL TREATY.

The new treaty between the British and United States governments has been signed. The United States assumes the expense and the defence of the canal, and agrees that the canal shall be open to the shipping of all nations on equal terms. The Clayton-Bulwer Treaty will be abrogated by the new Treaty. It has to be ratified by the United States Senate. Perhaps that body will ratify it, but the body can tell till it is actually done.

TALKING DISLOYALTY.

Redmond, leader of the Irish party in the British Parliament, with Messrs. McHugh and O'Donnell, and of his supporters in Parliament, are visiting Canada to awaken interest in their schemes. Redmond declared his arrival in New York that the purpose of the Irish party is to make an effort by the British "difficult, dangerous, then impossible." He may or may not have used the same words in his Canadian speeches, but he and his companions very plainly declare their disloyalty to Britain, their sympathy with the Boers and all the enemies of the country that she is. In Montreal the audience which was made up of Irish Catholics and French Canadians, warmly applauded their anti-British utterances. In Ottawa, where they were on Thursday, a luncheon was given the day which was attended by Sir Wilfrid Laurier and Hon. R. W. Scott. In evening they addressed a public meeting. Sir Wilfrid Laurier and Hon. Messrs. Scott and Sifton and a number of the Governor-General's staff were present.

MANITOBA'S PROHIBITION.

The Judicial Committee of the Privy Council of the Empire has given judgment in the matter of the Manitoba Prohibitory Law. The judgment declares the rights of the Province Legislature to enact such a law. A Supreme Court of Manitoba has declared the law ultra vires the Legislature of the Province. Prohibitory Law has now been upheld. It is intended to appeal from that judgment to the Privy Council. The Prohibitory Law has now been upheld. The highest court in the Empire. What method of preventing the enactment of the law the rum men will surely be undertaken. That for every gain, let us be prepared to take the grip with their next objection. They will all be overcome in time.

A Paris concern has recently issued a policy for \$250,000 on Leo XII, a Frenchman who has paid an enormous premium for it. The risk is one month only, so that it is situated on the part of the company and client.

Queen Alexandra is having the Queen Koh-i-noor set in the new crown she is to wear at the Coronation. Mr. Charles M. Hays has again become Manager of the Grand Trunk Railway.

In spite of persistent denials of immediate danger, a Rome correspondent says that the general belief is that the Pope's death is not far