

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, DECEMBER 16, 1903.

Editorial.

—January 3-10 is to be the week of prayer.

—Religious teaching is not lost. It will bear fruit some time.

—Pastors can help their denominational paper much by a judicious word just now.

—Every member of a church should be a regular reader of his denominational paper. This is a good time to introduce this paper to those who ought to have it.

—In our thought of Christmas there should be the purpose to make somebody happy, especially somebody who, but for what we may do, will have little or no joy even at this most joyous season of the year.

—The *Union-Signal*, organ of the W. C. T. U., which has not been issued since July, has made its appearance again and will appear regularly. It is now the property of the National W. C. T. U. Its mission is to give light. Success to it.

—Are there some old people, unable to pay for a religious paper, who would be cheered and comforted by its weekly visits? A year's subscription for some such old people would be a good Christmas present. Perhaps you can make such a present. \$2.50 will pay your own subscription one year, and for a new subscriber.

—Rev. B. Fay Mills, who gave up evangelistic work a few years ago, is now anxious to take it up again. His abandonment of the work was, he announced, due to a change of view on certain doctrines which separated him from the evangelical church. There is no objection to his coming back, if he comes back right. But churches should be careful about accepting him as a teacher until it is clearly shown that he

is not holding any doubtful view. Having once gone astray, extra care should be exercised in his case.

—Many of our young ministers go away. That could be endured if their being away was only for a time; but the majority of them remain away. Some of the people think they are lured away. Lured is, probably, too strong a word; but it does seem that inducements of a somewhat attractive kind are presented to them. The fact that concerns our people is that they are not with us, and our work suffers in consequence. We wish our young brethren might see that Canada offers quite as large opportunities for Christian work as can be found "across the line," and under conditions not less favorable to the best success. It is never to the discredit of young men that they recognize the homeland's claim on their cultivated and consecrated powers.

—The latest report of the negotiations for union of several Methodist bodies in England says encouraging progress is being made. At a recent meeting in London there was a full attendance of representatives of the Methodist New Connexion, the United Methodist Free Churches, the Bible Christian Methodists, the Wesleyan Reform Union and the Independent Methodists. Distinct progress was made in the negotiations. It is generally agreed that the prospects of union were never so bright. There does not appear to be any very serious difficulty to get over, and as far as can be discovered, there is no serious opposition in any of the denominations concerned. When the matter comes before the Methodist New Connexion quarterly meetings in January, if their vote is favorable, as it probably will be, nothing will hinder the desired consummation.

—Among the chief promoters of "The Ottawa Racing Association," recently incorporated, are Hon. Sydney Fisher, Hon. Frederick Borden, Hon. C. Sifton, Hon. C. Fitzpatrick, members of the government. The *Christian Guardian*, organ of the Methodist Conference, condemns this attempt to establish in Canada what is known in England as "the turf," which with its accessories is no small curse.

The *Messenger and Visitor*, organ of the Baptists, condemns it as strongly, and regrets that men prominent in the country's affairs should be connected with such a scheme, saying: "It seems to us that the people of Canada have a right to expect that their rulers and lawgivers shall discourage rather than promote in this country the racing customs which have had so demoralizing an effect in other countries—notably in England."

To all of which the INTELLIGENCER says amen!

FROM THE WEST.—A Manitoba subscriber writes: "Here in our western home the INTELLIGENCER reminds us every week of early home associations, and keeps us in touch with, and informed of, the religious interests which we cherish so much, and of which we stand so much in need in this far-away country where the spiritual life seems low."

INTELLIGENCER FOR 1904**Renewals Now.**

Renewals for next year are now in order.

Many subscriptions expire this month, all of which we hope to have renewed for another year.

A little before, rather than a little after, the expiration of a subscription, is the better time for renewal.

December should bring us a large number of 1904 subscriptions.

New Subscribers.

We will be glad if each friend of the INTELLIGENCER can send a new subscriber with his renewal. \$2.50 WILL PAY ONE YEAR FOR A RENEWAL AND A NEW SUBSCRIBER.

Will pastors kindly speak to their congregations about renewals and new subscribers? This is the time to push the canvass.

THE INCARNATION.

The note of interrogation is here, and the blank wall soon looms up. How a perfected personality should undergo the process of development in a human life, and how the divine became human, we may not hope to understand in this order. Of the fact we have the fullest needful evidence. And we build on facts. While it is true that here "we see through a glass darkly," in more realms of thought than one, yet we see, and can see, and we have more than "probability as the guide of faith," as named in Newman's "Grammar of Assent," we have reasonable certitude. We have sifted, tested revelation; 1900 years of consistent witness-ship; earth's best made great by the truth of the gospel of grace. Gospels that are "stone fruit," and we cannot have the pulp without the other.

The miracle of the virgin birth is made consistent and credible by the Life. The Life is unexplainable in its claims, apart from miracle. Then, age after age, it was "by prophet bards foretold," and the faith of Israel: "For unto us a Child is born, unto us a Son is given: and His name shall be Wonderful, Counsellor, the Mighty God, the everlasting Father, the Prince of Peace."

True, He was "rejected" by "His own," but that does not discredit the fact of anticipation, hope and expectation. At the heart of Israel was the Messianic hope. Generation after generation, hero, priest, king and prophet lived, worked and died in the hope of the coming of Messiah. This age-long witness and testimony can only be accounted for by the fact.

Bishop Gore recently said, speaking of the incarnation: "For my own part I am personally sure that the demand" (for its rejection) "is not justified, neither by sound philosophy nor by sober criticism."

Any theory worthy of credence must, at least, be consistent as a whole. Stum-

ble at the gospel record as to the incarnation, and what becomes of the resurrection? Then, what is left? Further beautiful teaching built upon a colossal falsehood is at once discredited. To cite again Bishop Gore: "The articles of the fundamental creed of Christendom are not in fact dissociable from one another. To impugn one is to disintegrate all." One is inwoven with the other, and sound philosophy demands "to see things as they are;" yes, and to complete Matthew Arnold's statement, "to see them straight." Crooked seeing makes crooked theories; but facts remain, and that unchanged.

The beautiful social influence of the Nativity will be seen this dawning Christmas-tide in the blessing of hearts, the young made happy, and the aged cheered. Cradle and home have been set in the light of God by Bethlehem's joy. The grandest strains in sweetest song will again be heard, as Christendom repeats the glad song of a Saviour's birth. This glorious feast of heart and home, causes a pause and hush as men listen to other voices, and "hear the angels sing:" "Glory to God in the highest, on earth peace, good-will towards men."

For "the tabernacle of God is with men." S.

"THE NEXT MAN."

A man who had just passed over an obstruction in the road stopped his team, got out of the carriage, went back and removed the obstruction. I knew he would not go over that road again, and, curious to know why he did such an unusual thing, I asked him. "I thought it would be easier for the next man," he said, and went on his helpful way to take stones and other obstructions out of the way of the "next man," I suppose.

I don't know how many teams had driven over that little, insignificant log. It was five or six feet long, from five to seven inches through, and had evidently rolled into the road when the spring snows had melted. It was bruised and barked by wheels and iron shod feet, and it had, doubtless, given blow for blow. It had rolled under horses' feet, and lamed some of them perhaps. It had wakened sleeping children, and worried the weary mothers who held them. It had jolted dozing men and had made them scold, and some of them, swear. Many had walked over it. A thoughtful kick would have sent it out of the road, but it waited months before a man came along with thought enough for the "next man."

I have thought about the man and his action and his words many times since, and have said to myself, What a beautiful world this would be to live in if all of us, as we go through it, would think of the "next man."

The thoughtless, selfish man throws the banana skin on the side-walk, and the next man slips on it and breaks a limb.

Thought for the next man plants trees, though the planter never expects to eat of the fruit, nor sit beneath their shade.

Thought for the next man prompts men to advocate reforms and promote