

TERMS AND NOTICES.

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SUBSCRIPTION, \$1.50 a year, in advance. When not paid within three months the price is \$2.00 a year. Subscriptions may begin at any time.

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Religious Intelligencer.

(ESTABLISHED 1853.)

Manager's and Editor's Office: Fredericton, N. B.

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

WEDNESDAY, DECEMBER 30, 1903.

Editorial.

—To all we wish a Happy New Year. The Lord our God be with us all, and make us good and useful.

—A revival of ideas of righteousness is greatly needed.

—The faithful preacher shuns not to declare the whole counsel of God. He preaches the truth as it is in Jesus. He has sometimes to reprove, to rebuke, to admonish, but he does all in love. He seeks to save.

—Dr. O. B. Cheney, for many years President of Bates College (Free Baptist), Lewiston, Me., celebrated his 87th birthday a few days ago. Dr. Cheney was really the founder of the college, from the control of which he retired a few years ago.

—Signs of a revival of spiritual fervor, zeal and power are said to be manifest in England. One of the indications is a more spiritual form of address by many preachers, and a more interested and eager listening to such by the people.

—In the death of Dr. Henry Clay Trumbull, editor of the *Sunday School Times*, religious journalism has lost one

of its most eminent men. For twenty-eight years he occupied the editorial chair, and exerted a wide and most helpful influence on Christian thought.

—Pastors can help their denominational paper very much just now by speaking to their people of it, commending it to them and soliciting their subscriptions—renewals and new ones. The INTELLIGENCER needs your earnest co-operation, brethren, and will endeavor to be worthy of it. Pastors and editor are "workers together" in one cause. Let us help each other.

—The December number of the *Missionary Helper*, the monthly published by the Free Baptist Women's Mission Society of the United States, contains the yearly reports of the officers of the Society. The Society, which has completed thirty years, expects to enlarge its work in the new year. The *Helper*, which is a well conducted monthly, did not, we regret to notice, pay its way last year.

—Christianity is having effect in many ways in Japan. An illustration of how it is effecting the literature of the country is found in a recent competition. A Tokyo journal offered eight prizes for original poems, making no restrictions as to themes, or as to their treatment. Six hundred manuscripts were received, and they all showed that the writers had come under Christian influence, and many of them expressed Christian thought and feeling. And the winners of the prizes were all Christians.

—To close the year with all bills paid is what many people would like. Many can and will do so. Others would do so if those indebted to them would pay up. No men would more like to do so than pastors. That they do not is often because the churches are not so prompt in paying salaries as they should be, and might be. Churches that are guilty of slowness in this respect would do well to turn over a new leaf. A good time to do it is now. Pay up the old scores now, and then keep everything paid promptly.

—The Presbyterian Church in the Southern States is considering the question of the congregations of colored people organized into separate Presbyteries and Synods. Thus far the rule has been against separate organization. But there is said to be a change in the feeling of both the white and the colored people. The colored ministers and laymen seem to prefer to go by themselves, have their own officers and committees, and manage their business according to their own ideas. The same is true of them in other denominations. Its more than a half century of life the

RESIGNED.—Rev. Dr. Morse, the oldest Baptist clergyman in western Nova Scotia, has resigned the pastorate of the Digby Neck Baptist churches owing to ill health.

Dr. Morse has been fifty years, or more, pastor of the same churches.

FIFTY ONE YEARS.

With this issue the INTELLIGENCER completes its fifty-first volume. During its more than a half-century of life the paper has had the experiences peculiar to religious papers—some of them pleasant and some very perplexing. The work of preparing it week after week for its readers is a pleasure; the business management is not nearly so easy nor so pleasant. But through all, it has kept on its way, has endeavored to be true to the mission upon which it started so long ago, and is glad to have assurances, from time to time, that its life has not been in vain. Looking over the past there is reason to "thank God."

Facing a new year we would remember with gratitude all the blessings received, and the deliverances God has given in dark and trying times, and encouraged thereby, set ourselves to the work which, of His will, lies before us.

We like to think that the INTELLIGENCER readers are interested in its welfare, and we are in theirs. Frequently we ask their co-operation in enlarging its circulation, thereby increasing its usefulness. We are glad always to have them do that, and trust they will be disposed to do it now. But to-day, as we write these last words for the last issue of its fifty-first year, we feel like asking them to sometimes offer a prayer for it; that its management may be always wise and true and brave, and that God may bless it to extend Christ's kingdom in the world.

THE WEEK OF PRAYER.

The week beginning next Sunday is the Week of Prayer. It has come to be an institution of the Christian Church, observed in the first days of each year. There is something impressive in the fact that for one week at least in each year, Christians of almost every denomination with one mind and heart make supplication to God. Though scattered throughout every land, they are, day after day, together in spirit at the mercy-seat, confessing their sins and needs, and making prayer for the divine blessing on themselves and on Christian work and workers everywhere.

The original object of the week of prayer was that Christians everywhere might unite in prayer for the larger success of missionary work. That was at a time when the needs of mission work were less frequently presented to the churches, and were less in the everyday prayers of God's people. A great impetus was given to missionary activities, and larger blessings attended them, in answer to the united prayers of the church in the early years of the week of prayer. Gradually other subjects were added to the list, till now the range of topics includes about everything in which the church is supposed to be interested. This may be wise, though there is sometimes reason to doubt it.

The Week of Prayer has come in many places to be regarded as the time when special meetings should begin, with a view to revival in the local churches. In some years the special work then begun has resulted in large gatherings. But this has not been true

so generally in late years. The failure is, probably, due to the fact that too much that is merely formal has attached itself to the movement.

It is of utmost importance that the week of prayer be saved from being a season of speech making—the cold discussion, by chosen persons, of specified topics, and the utterance of a few prayers by selected ministers or laymen. Too much programme is death to the meetings. Leaders need not be so anxious to go exactly according to the printed order issued; they should be anxious rather to know the mind of the Spirit, and to obey Him implicitly in the subjects presented, and in the prayers offered.

That there is need of revival in all churches must be apparent to all thoughtful Christians. Spiritual quickening in the churches will give new life to every form of Christian activity at home and abroad. Spiritual quickening is, therefore, the thing to be sought. In the observance of the coming week of prayer let there be earnest seeking for renewing by the Holy Spirit and the endowment of power for effective service. Then Christians will be able to teach transgressors the way of salvation, and many will be converted to God.

THE DEATH OF 1903.

It was midnight, and the last week of the year. The house was quiet and so was the street,—as quiet as city streets ever can be. All the lights were going out in all the homes I could see from my window, save the twinkling lights from the hospital doors and windows—"the house of pain"—where the lights shine out through the year until put out by the dawn.

My book, my pencil, my paper, were laid aside, and I sat dreaming of the dying year, when suddenly I instinctively felt, rather than saw, that he was near me. I heard no audible voice, but nevertheless did he speak to me, and he told me that he could only live a few more days. "My life," he said, "has been a sad one; its beginning was better than its ending. The first month every one was kind to me, but after that they began to neglect me. I don't know how many men said that I would never hear them swear, and I heard the most of them swearing before I was a week old.

I don't know how many school boys and girls told me how hard they were going to study "all my life." They did very well during the first month, but after that they began to neglect me and waste my hours, and some of them were "plucked" at their last exam's, and some of them did not grade.

Then so many men said that they would not drink another drop as long as I lived, but as they were drunk when poor old 1902 was dying, I did not put much confidence in their promises to me. If they would treat an old dying man like that, I knew they would not treat a young fellow like me any better.

"As all the world loves a lover," so do all the years. But we sorely try their faithfulness, I must admit.

When I was a little fellow—about so