

TERMS AND NOTICES.

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Religious Intelligencer.

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

WEDNESDAY, NOVEMBER 16, 1904.

—Those subscribers who have delayed their 1904 payments, and those, also, who owe for more than this year, will greatly oblige us by remitting now. They have not intended to keep back their subscriptions so long—they have just forgotten or "put it off." Because there is need of the money this month we are jogging their memory. We hope to hear from every one of them within a few days.

—The Baptists in the United States are making plans for a great evangelistic movement next year. It is to cover the whole country.

—Keep us supplied with news of the churches, brethren. There is surely something doing somewhere every week that should be reported. Send it along for the information and encouragement of the other workers.

—To promote acquaintance, which may result in union, a wealthy member of the Disciples' Church has ordered the *Christian Standard*, a leading Disciples paper, sent to all the Free Baptist ministers in the United States for four months.

—This is the week in which Christians everywhere are asked to make prayer especially for young men—for their steadfastness in Christian life. Christians may well make earnest supplication for the salvation of the men and boys of this day.

—The laborers are few. Churches are without pastors. Districts that should have missionary labor are wholly neglected. Are the Lord's people asking Him for more men devoted to His service? "Pray ye the Lord of the harvest that He will send laborers."

—Referring to the report of Rev. Dr. Ball of his visit to the Disciples' Convention as a representative of the Free Baptists, and to the fact that the con-

vention declared in favor of union, the *Morning Star* says: "With two such attractive suitors for a union as the Baptists and the Disciples, what are Free Baptists going to do? Why not all three denominations unite and be done with it?"

—The *Wine and Spirit Gazette* of New York admits, sorrowfully, that the sale of liquor is more widely prohibited in the United States than ever before. If prohibition did not pinch the traffic the organ of the grog-men would not be so doleful about it. In spite of all the difficulties that are put in the way of the enforcement of a prohibitory law, there is nothing which so much interferes with the traffic of death, and no law which is so cordially hated by the men of the traffic.

—Some aged subscribers have to stop their paper because no longer able to pay the subscription. They express regret at parting with the paper whose visits they have had for many years. We do the best we can to secure the continuance of the paper in such cases, but we cannot provide for all of them. Are not there those amongst us who could contribute to a fund to provide for such cases? At least send the paper a year to one of them. It would, certainly, be a real Christian service.

—Commenting on the earnest canvassing, and the hard work generally, done by many in the election, the *Wesleyan* thinks "the politicians can teach the church folks some lessons on the secret of success, and yet there are members in the churches who would hold up their hands in holy horror were they to be asked to be as energetic in bringing men to Christ as in taking voters to the polls. How many men in our churches would spend several hours each night for two or three weeks running over the names of persons in their district who are unconverted and making plans to bring them to church."

—We are told that the missionary enterprise is hopeless. We are told that the darkness of the earth is increasing in a ratio that is greater than the ratio of increasing light. To these statements Dr. Campbell Morgan answers thus: Remember when you say these things you are not criticising the missionaries or the missionary method; you are criticising the missionary principle, and in criticising the missionary principle you are criticising Christ. Say He is mistaken and have done with it; say He was wrong and say no more, or else in the face of every appearance of defeat, hope right on—and that, my brethren, is what we are bound to do.

—An old painter—so the story goes—after standing for a long time in silent meditation before his canvas, with hands crossed meekly on his breast and head bent reverently low, turned away, murmuring, "May God forgive me that I did not do it better." May people in their thoughtful hours, reviewing their doings, may echo the old painter's confession and prayer. There are many things in any life that might have been better done, and some things, also, that ought never to have been done at all.

For these failures and mistakes and sins forgiveness must be sought. While life lasts there is hope of retrieving some of the blunders of the past. And there is, also, the duty of avoiding a repetition of the things which painful experience has revealed as wrong.

—Rev. A. J. Vining, representing the Northwest Baptist Mission in England, is evidently getting the ear of the English churches and will be likely to reach their hearts and pockets. He made an address at a meeting of the South African and Colonial Missionary Society, and made such an impression that the meeting passed the following resolution:

That this meeting having heard from Rev. A. J. Vining an account of the vast and steady influx of emigrants into the great Canadian North-West, and the efforts made by our fellow Baptists there to supply evangelists and churches as needed, recommends the churches of the denomination to listen to this story of Mr. Vining's, of the deepest interest, and to send, through him, the help that may be in their power to Christianize a population which is soon expected to equal that of England.

English Christians may well be interested in and give practical help to the mission work being done amongst the newcomers to Canada.

THANKSGIVING.

A yearly Thanksgiving Day by proclamation of "the powers that be," is right enough. It is the country's recognition of indebtedness to God as "the Father of mercies," and "the giver of every good." Though not much more than formal, it is better than no recognition of a great fact. It is much to be regretted that the day has come to be more of a holiday than a day of real giving of thanks. Athletic contests and other forms of sport, including some that are of doubtful morality, are very general. It is not easy to discover in even the most innocent of them any kind of acknowledgment of God.

Of those who have little or no thought of God in anything they receive or do, nothing better can be expected than to use thanksgiving as "a day off," which they may devote to feasting and pleasures according to their taste. But Christians should rightly use the day, making grateful and practical acknowledgment of their indebtedness to the bountiful giver of all benefits. There should be the assembling "in the great congregation, in the courts of the Lord's house," to hear recounted the goodness of God, to join in songs of praise, to make thank-offerings. Too much the custom of public worship on Thanksgiving Day has been abandoned, and nothing of like spirit and character has taken its place. Family reunions are good, and other forms of private expression of thankfulness for life spared and benefits received are fitting, but none of these can take the place of the public assembly for praise and prayer which God requires of His people.

Thanksgiving at its best takes a practical form. Doing something for somebody, for some good cause, for Christ's Kingdom, is the true way of expressing thanks to God for His goodness to us. "Make an offering unto the Lord." Pay

something on the church debt. Send a contribution to the mission treasury, or the fund for aged ministers. Help some young man who is manfully struggling to prepare for the ministry. Do something for Christian education. Help a poor neighbor. Minister to the sick. Cheer the old and and alone. Show the far-astay and almost hopeless that you care for them. Help lift a burden from some life or from some good cause. To "bear one another's burdens" is the way to fulfil Christ's law of love, the way to show appreciation of divine blessings received into our own lives.

"It is good to give thanks unto the Lord," and to do it every day and in everything. Thanksgiving should be constant in the Christian's life. It is easy to be thankful "by spells." The real test of our gratitude, and the exact measure of our faith, is the constancy of our thankfulness. There is always something for which to be grateful. Whatever trying experiences may be in our lot, we may be thankful that God reigns, that He keeps covenant with His people and He will deliver them. In everything give thanks. Especially, "thanks be unto God for His unspeakable gift."

"THERE IS THAT GIVETH," etc.

There are ministers—at least, so we have heard stated—who seem to have the idea that contributions to the general work of the Church of Christ, such as missions, education and the like, lessen the support of the local church work, and even tend to keep their own salaries lower than they should be. Doubtless any who entertain this notion do so very honestly. They are, however, grievously mistaken. The church with broad sympathies, concerned for the extension of Christ's Kingdom in every part of the world, is not likely to be neglectful of the interests and needs at its very door, nor to be other than generously careful of its minister. Here is an experience of a pastor and church which may help somebody in this matter:

"A pastor placed the great needs of the world before his people and then asked the church for \$1,000, where before they had given \$100. He was met by the board of trustees and told that he must not press this upon the church, otherwise his own salary would have to be lessened. The pastor said, 'Very well, brethren, if you will not join me in this, then stand by and see the salvation of the Lord; this thing is going to be done at whatever cost to myself, for I am convinced that the cause of Christ and the life of the church demand it.' And it was done. At the end of the year the church had raised almost \$1,000 for foreign missions, paid off its debt, paid the pastor in full, paid all other expenses, had money in the treasury, and had added 100 people, by conversion, to its membership. Besides this, the board of trustees and everybody else in the church was converted to the missionary idea and the church took front rank, not only as an ideal church for foreign missions, but as an ideal church in every other good work for God and man, and has grown from a little church of thirty-five members, a few years ago, to one of the leading churches of the Presbyterian denomination."