

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH McLEOD D. D., EDITOR.

WEDNESDAY, DEC. 20TH, 1899.

The ministers are requested to speak to their people about the INTELLIGENCER—urging payment of arrears, prompt renewals for 1900, and soliciting new subscribers. We hope they may feel disposed to make next Sunday and the Sunday following special INTELLIGENCER days. We need your earnest co-operation, brethren.

In your Christmas givings do not overlook the aged widow, the orphan children, the sick, the alone, the friendless.

Nothing is more discouraging and dispiriting to christian workers than the indifference of many towards the great questions of Christian faith and life.

The Protestant Episcopal Church in Maine has a new bishop in the person of Rev. Robt. C. Oman, of Boston, who was chosen last Wednesday to succeed the late bishop Neely. He was practically the unanimous choice of the convention.

A few days ago Mr. Moody's condition was reported less favourable. Complacencies have arisen which cause his physician considerable anxiety. In every part of the world there will be anxious desire and prayer that the great evangelist's life may be spared.

The statement was made recently at a Baptist Convention that within a radius of fifteen miles from the centre of B. son there were twenty-eight good churches of the denomination seeking pastors. Such men as they think they want are engaged, or have not yet entered the ministry.

Rev. Dr. Storrs, who is about retiring from the pastorate of the Church of the Pilgrims (Congregational), Brooklyn, N. Y., after fifty three years service, says: "If to-day were offered to me the choice of a pathway in life the most alluring and rewarding, I should choose none other than that which has been given me—the pathway of a Christian pastor, joyfully trying to bring to men the grace and glory of the Lord's Gospel."

The attention of thinkers in France is being turned more and more to Protestantism as a factor in national life and greatness. A recent magazine article by ex-minister Guyot declares that France will have to find a substitute for Catholicism if she is to prosper. His principal contention is—and who can doubt it?—that the genius of Romanism is fundamentally opposed to progressive institutions. In place of the religion that is killing her, France must have a religion that will lift her up. Evangelical Protestantism must supply the need.

Why is it that so many good and in other things, sensible people so often play to Rome? At the recent convocation exercises of the Chicago University (Baptist), one of the chief parts was given to a Roman Catholic bishop. The design, of course, was to win favour for the University. But such a bid is a mistake—and worse. Rome does nothing for the benefit of others—only for its own benefit. The bishop accepted the invitation as a recognition of the importance of himself and his church, and will use the fact to make it appear that Romanism is very broad and charitable. Meanwhile the Baptist University suffers in the good opinions of the self-respecting people, who have contempt for toadyism.

The Moravians have long had the honour of being on the skirmish line of the missionary army away up in the Arctic regions. The Con-

gregationalists of the United States are now emulating them in a mission to both Indians and white men in Alaska. At Anvil City, a mining camp on the coast of Behring Sea, on the border of the Arctic circle, a church, with a hospital and reading-room attached, is erected already by the contributions of the miners themselves to the pioneer missionary who visited them in August. A similar enterprise is going on at the adjoining settlement of St. Michael's. The Greek Church, however, has kept up its mission there to the Indians and Russian residents ever since Alaska was ceded to the United States.

Referring to the frequent statement of Roman Catholic writers and speakers that "Protestantism never converted any nation or race to the Protestant faith," the 'Journal and Messenger' says, it might be said in return that Roman Catholicism has never converted any nation or race to Christianity. It has never made any people better than semi-heathen. Romanism has gone further toward heathenism than it has led the pagans out of their paganism. To-day it must be said that there is more paganism than Christianity in Romanism. Its rites and ritual are largely adaptations of heathenish customs. In every country where Romanism prevails the heathenism predominates over the Christianity. England and Germany were once Roman Catholic countries, but now profess to be Protestant. But it is sufficiently evident that they are neither of them so thoroughly Christian as they would now be but for the Romanism which mingles with and weakens the religious life of the people. It is quite impossible to secure a New Testament Christianity where Romanism has any considerable influence, and it is easier to make Christians out of heathen than out of Romanists.

The Pope does not easily give up his notion that the nineteenth century ends at midnight on the 31st day of this month. He has, with this notion in his mind, issued a decree designating 1900 as the holy year, and permitting the celebration of mass at the midnight which closes this year and ushers in the year 1900. This, it is stated, is the first time the celebration of the mass at the midnight beginning a new year, has been permitted. The whole decree gives the impression that so far as the Pope can he intends to make January 1st 1900 the beginning of the twentieth century. Commenting on this matter the Montreal Witness says: Surely the Pope would not be infallible if he declared from the height of his throne that twice two are five. No power in heaven or earth could make twice two five. No more would His Holiness be infallible if he made it a rule that the twelfth egg should count as the first of a second dozen, or that ninety-nine cents should constitute a dollar, and the hundredth cent should be the first of another dollar. Yet he persists in declaring the hundredth year to be the first in the next hundred, and the nineteenth hundredth year to be the first of the twentieth century. . . . By no process, however, and by no power can the Pope make the year nineteen hundred anything but the completing year of the nineteenth century, just as one hundred years was necessary to complete the first. The Roman Catholic Church, if it celebrates next New Year as the dawn of a new century, will be celebrating an obvious scientific error.

WEDDING ANNIVERSARY.—On the evening of Nov. 28th a large number of friends met at the Tracey's Mill parsonage, to celebrate the twentieth anniversary of the marriage of Rev. Mr. DeWare and Mrs. DeWare. About eight o'clock deacon Chas. White was appointed chairman. In a short speech he told the purpose for which we had met, and read the following address:

We, your friends and parishoners, have met to tender to you our congratulations, on the twentieth anniversary of your marriage. Since your residence amongst us, your quiet Christian deportment and your sympathy for those in trouble have won the esteem and admiration of your friends.

Your patience under difficulties, your devotion to the cause and your faithfulness in declaring the truth, have roused a chain in our hearts that will not be easily severed. It affords us much pleasure in presenting the bride of twenty years with this pure, together with a china dinner set and a dozen silver tea spoons, as tokens of our esteem. Hoping that the pathway of your lives may grow brighter and brighter as your sun declines in the west, even to the silver shore, a river over the river through which you will pass, and enter the haven of eternal rest.

The address and presentation were replied to in a pleasing manner, characteristic of Mr. DeWare, after which refreshments were served. At a late hour, after having spent a delightful evening the people left for their several homes, each no doubt feeling that it is more blessed to give than to receive.

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Christmas.

The Christmas anniversary never loses its charm. More and more it is getting to be the time around which centres all the sweet thoughts of the world—this blessed birthday of Christ our Lord. This year of grace will see happy groups celebrating Christmas in almost every part of the world, because everywhere has gone the gracious truth of the new life which came to men in the birth of the babe of Bethlehem.

All over Christendom, old and young mingle in the great chorus of joy, every one sharing the gladness which is spontaneous in the life of children. Time was when certain iconoclasts sturdily held aloof from Christmas song, and Christmas gift-making. Few remnants of such feeling remain. Most people are now glad to join in the Christmas cheer. Hard hearts grow soft, churlish and stingy people become liberal, the poor and friendless are remembered, the sick are thought of tenderly, and everywhere good feeling and gentleness prevail. It is the kingdom of the Christ Child.

There are sorrowing ones at Christmas as at all times. To these, even in their deepest distresses, the Christmas fact and spirit should come with comfort and cheer. "The burst of Christmas sunshine," says Dr. Cuyler, ought to cheer every drooping and desponding heart. Christ brings the only light that can illumine the valley of the shadow of death. Cheer up, all you who have been bereaved during the past year. Come out of the chamber of sorrow into the blessed sunshine of Jesus. "Softest your griefs with much thanksgiving" for your mercies, for the crown of all mercies—that Jesus Christ was born into the world to save sinners such as we are. Trim your Christmas candles and load your Christmas trees with bright promises. This is a glorious world to live in after all, and to make high and low endeavors in; for Christ is the "light of the world," and in heaven the Lamb is "the lamp thereof" forever.

Canon Farrar speaks words of counsel and cheer to those at whose fire-sides there are vacant chairs, and who have heart-ache because they miss the loved ones who are not to return again: Forget not that the joy of the Incarnation is the joy of the Resurrection also, and that there is not one single innocent joy on earth that is not a shadow of a promise of the eternal joy in heaven. The end of our journey, and the end of their journey whom you loved and have lost, is not here; in human life, at one time the wind blows, the rain falls, the frost is cruel; at another the sun shines, the birds sing, and all is May; but through shadow or through sunlight we are travelling onward.

Thankfulness for all that Christmas suggests will have its best expression in doing as Jesus would were He in our place. "He went about doing good." It has been well said that what is needed is a Christmas 'less commercial, less conventional, more spontaneous. Each year it should grow better, each year bring purer joys and nobler impulses. We can hardly dream what it is to the very poor who would rather give up all the other days in the year than this delightful Christmas Day, that bears across the barren waste of their lives as a glowing fire to the cold and hungry. We have stood in rich and gilded rooms loaded with toys, where the Christmas Christ was not, but have always found him in the little Sunday-school festival where the young eyes of poor children glisten as they look at the loaded tree sparkling with lights. Blessed is he who gives joy to a child, and blessed is he who teaches a child to give joy to others less fortunate than himself. The old, who, by reason of cares and sorrows, and doubts and fears, have outgrown Christmas, still need it to put them in touch with youth, the pure and ardent spirit of joy and love and unselfishness. But no compulsory giving is good giving. Take Christmas into your heart, and let it warm you until you are glad to give.

The INTELLIGENCER wishes all its readers a good and pleasant Christmas. May they have the joy which comes of realizing the presence of the Christ with them, and of being His messengers of love and help.

BLED HIM TO DEATH.—The hundredth anniversary of the death of Washington has just been celebrated. It recalls the manner of his death. He was not old, and he had a fine constitution. His story of his death is that "he had a severe cold. On Saturday he was bled at daylight by one of the overseers. The next day, Sunday, he was bled again. On Monday, December 14th, he was bled a third time. At 3 in the afternoon other doctors came and bled him the fourth time. At 10 o'clock that night George Washington died. No wonder.

Poor Guides.

Some of our readers will remember a certain Rev. Joshua Gill who figured prominently in the movement in this Province, a few years, which caused trouble in several religious denominations, hurt a good many local churches, and resulted in the organization of the Reformed Baptist denomination. He was brought to the Province by Rev. A. Hartt and those who co-operated with him. It may be recalled that the INTELLIGENCER's editor was the object of the special illwill of Gill because we warned the people against him as anxious chiefly to further his own interests utterly regardless of what injury might be inflicted on the Lord's cause. Some thought us very uncharitable for having such opinions of one whom they almost deified, and very unkind, and even wicked, for uttering them. But we had to say what we believed, and we believed very strongly that Gill was a designing and unscrupulous self-seeker. When in New Brunswick he posed as a foremost minister of the Methodist Episcopal Church. We knew and said that he was a troublemaker in the denomination with which he was connected, and that instead of holding a foremost position he was only tolerated. Soon after he had accomplished his mischievous purpose here, he left the Methodist Episcopal church and became a member of what is known as the Evangelical Association. He was not mourned by the denomination of which he ceased to be a member. So strong was his influence over certain preachers who had been co-operating with him in his peculiar, and peculiarly devils work, that some of them followed him into the Evangelical Association—among them being Rev. John Short, who came with or for him sometimes to this Province, and Rev. A. Hartt.

And now they—Messrs. Short and Hartt and, doubtless, others—have come to know him. If they knew him several years ago as well as they do now, they concealed their knowledge, and were, therefore, as unworthy of christian confidence as he was. We prefer to think they did not know him quite as well then as now. At any rate, they have quarrelled, and the quarrel has got into the papers. Mr. Short withdrew from the Association because he would not submit to the authority that Gill was exercising over him. And now Mr. Hartt and the church in Everett, Mass., of which he is pastor have withdrawn. At a meeting of the church on the 11th inst., Mr. Hartt made a lengthy statement of the difficulties which culminated in his and the church's withdrawal from the Association. It set forth that Mr. Gill is "much more interested in building up a denomination than in building up the cause of holiness."

That he "has known for a long time that the denomination outside of New England was not and is not a holiness denomination, and with this knowledge he has gone on getting people to leave the Methodist, Baptist and other churches on the plea that this is a holiness church."

that he has an "arbitrary way of running things;"

and that "there are few people, comparatively speaking, in or out of the holiness movement who believe he is in the experience which he preaches, that of perfect love."

It appears, too, that Gill made statements reflecting on Hartt's character and intimating that Hartt had made confessions to him. He said that "for five years he (Gill) had been shielding him (Hartt) financially, socially and morally." Mr. Hartt's reply to this is rather nearly put thus:

"If for five years he has been shielding me financially, socially and morally, as he now says, and yet passing my character at each annual Conference and keeping me in the pastorate of the holiness church all this time, by this very statement he brands himself as a dishonest man and one unfit for the position he occupies as presiding elder, one of whose duties it is to appoint suitable pastors over the churches."

He also says that he "rever confessed any wrong except of a mental and spiritual nature, either to him (Gill) or any one else."

The meeting in which Mr. Hartt made his defence, with the exception of two persons, endorsed his statements and his action. The church has now become the "Peoples Pentecostal Church" and is not, so far as we can learn, connected with any body of Christians.

We do not undertake to determine between the parties to this quarrel. While it is not difficult to believe that Gill could easily be the chief troublemaker, and that he would not be at all particular as to what he would say or do to further any selfish scheme he might have in hand, it is not wholly impro-

able that the other party is somewhat "heady." Our purpose in mentioning the matter is to point out that will meaning people who left their churches and the pleasant and profitable christian associations of many years, at the call of these men, followed men who lack the essentials of wise and safe leadership.

1. Mr. Hartt has, we understand, belonged to at least four denominations, to two of them twice each, and now belongs to none. He began his christian life a Free Baptist, then joined the Methodist Episcopal church returning to New Brunswick he again became a Free Baptist, next he was a Reformed Baptist, by which body he was ordained, then he was a second time a member of the Methodist Episcopal church, from which he went to the Evangelical association, and now he and his small following have withdrawn from that body, and call themselves the Peoples Pentecostal Church—a high sounding name, which probably does not represent very much.

It is certainly not unjust to Mr. Hartt, nor do we intend it to be unkind, to suggest that his record does not point him out as a safe leader—unless, indeed, for such peoples desire to be led round the circle of the christian denominations, ending outside them all.

2. Mr. Gill has made the unlamented record of having made trouble wherever he has gone, of never being so well satisfied as when guilty of the wickedness of creating discords among christians. He is now discredited by those who know him best, and is charged with hypocrisy, by those who have been his most intimate associates for years. Surely such a man cannot be a wise leader, in things christian—things in which his long-time closest friends say he is a self-seeking pretender. And they probably know of what they speak.

Nothing is here said, nor ever has been said in these columns, against the doctrine of holiness as taught in the Bible, a precious doctrine. But it is not easy to resist a questioning of the interpretation of the doctrine which these men have set forth, and acceptance of which they have insisted upon as essential to salvation. So unsettled themselves, quite unable to live together as christians, and making charges against each other of unchristian and immoral conduct, their course is such a commentary on their theories of "perfections" that anybody sincerely desirous of knowing the truth might well hesitate to accept their theories or go their way.

"Good Will Toward Men."

"Good will toward men!" What is there in that old strain so sweet, so broad, so resonant of good? We shall know as we study its harmony. In the verdant midst of the garden of Eden there sprang, so says the record of the holy oracle, a river, flowing forth to water all the garden; and as it flowed it parted and became four, spreading abroad in splendid impartiality to fertilize the whole countryside. Like the current of that full, that opulent river, breaking from itself for very plenteousness, to fill new channels, is the fullness of the strain from that great song of old, "Good will toward men." As it flows toward us to-day it is a tide too full to keep within the channel; it breaks into four. Let us stand awhile to follow with our thought the four channels of that sparkling, fertilizing thought, that river whose springs must surely be in the midst of the paradise of God, where all is love. When in a human heart there truly lives the message of that sweet old song, "Good will toward men," what does it mean to him who understands it? It means, I think, these four things: To think the best of others; to wish the best for others; to do the best to others; to make allowance for the incurably embittered.

"Good will toward men!" It is to think the best of others. Unconsciously, or consciously, our thought of life, our measurement of ideas, our judgment of persons are governed by our point of view. And how strangely blinded are the forces that help to fix and to assign to each his point of view. Inheritance contributes its influence, and temperament and early training and local surroundings. But while I note and acknowledge the presence of these forces, beyond our control, in the determination of our point of view, far be it from me to grant that the chief influences governing point of view, in such lives as I now address, are not under our own control. The habits of thought and of conduct which we permit ourselves to form, the companionships we cultivate, the books we read, the kinds of intercourse we seek with our fellow-beings and with God, control our thoughts of life, our measurement of ideas, our judgment of persons. Especially this last—our judgment of persons. It is easy to put the message of the sweet old song

away, and by the way we live to fix our point of view where we cannot think the best of others. I had a friend whose capacity for distrusting other men amounted to genius. He could see double motives where none else would suspect them. His mind was like an X-ray. He turned it on the words you said and the deeds you did, and lo! he found a skeleton inside of every one of them. As this friend lived on it ought not to have surprised him however much it may have saddened him, that his universal distrust of other men forced his best friends into a suspicion of himself, as having a nature which may have been constitutionally true, but, twisted by long malpractice, had become a deformity. O, the sweet reasonableness of the thought: Think the best of others. Remember how many things have helped to fix your point of view, and that it may be so with others. Believe the singleness of motive in each life you meet until the facts on the other side force that belief away from you, as you have given it forth to the individual. And, as the great Master said to His disciples, "When they persecute you in one city, flee to another; when the facts drive your faith from one person, let your faith take refuge in others; and still go on your way thinking the best, acknowledging the sincerity of convictions that differ from your own, and broadly, blessedly remembering how truly life may seem to be the opposite of that which it seems to you.

"Good will toward men!" It is to wish the best for others. In the heart of that sweet old song is love for people. And if there be one thing which an earthly man may bless his heavenly Father, it is that: the music of that far-off strain has still this echo in his heart. Love for people—in the specialized, individualistic affairs of one life for another, out of which come earth's closest and most precious relationships; but love for people in the broad, universal spirit of the new angels' song! Good will; the will of goodness toward men; the interest lives as lives; the passion for humanity; the sensitiveness to the sorrow of the joy of the race! For one who is full of the music of this thought, behind who is living is this perpetual impulse: to whom the small failures and the small successes of the average being are not contemptible, but great and meaningful, it is most difficult to realize how utterly charged the soul is in the sight of him who does so love people, but despises them; who does not delight to help people, but avoids them as insufferable nuisances. He moves in a different world, his thoughts are different thoughts, his joys are different joys. Let us envy him who has outgrown his selfishness for people, his will of goodness toward men; who has outlived his satisfaction in the successes of others and his sorrow in their mistakes; to whom it is no longer joy to wish the best for lives between which and his own there may be no other bond than the brotherhood of man.

Can the angels' song ever be meant more in any age than it is meant in this age? Can the people of a time or of any land have heard a larger, fuller teaching than we hear in that great words, "Good will toward men" as they come down upon us on a Christmas morning? How welcome is this sweet old song; so old and so new; song to so many generations yet seeming to be meant for our generation; heard under so many names beneath so many flags, yet speaking marvelously the thing we need to build our homes, in our neighborhoods, in our churches, in our country!—Christ C. Hall, D. D.

McAdam.

We have just closed a series of special services at McAdam. They continued two weeks. Evangelists Nobles and McLean came to us on the 28th, and laboured with us through the series. Too much cannot be said in praise of the earnest spirit and faithful work of these brethren. The Nobles preached the gospel with clearness and power, and brother McLean sang it with equal effect. It is soon yet to judge as to the good results are not as great as many had anticipated, yet, considering the circumstances, and taking into account all the obstacles that seem to be in the way, it has been a good thing, and I have no doubt that the results from the meetings will prove a great blessing to this community. We will greatly glorify God. I feel that there is no christian among us who has not been helped. Some wanderers have returned, and twelve who were unconverted have begun, some of them men, have expressed their desire for salvation. Several of these are rejoicing in the Saviour, and we feel that the others will ere long be brought into the fulness of the grace of