

TERMS AND NOTICES.

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NEW YEAR GREETING.

THE INTELLIGENCER greets its readers, wishing them all

A HAPPY NEW YEAR.

Religious Intelligencer.

Rev. JOSEPH McLeod, D.D., EDITOR.

WEDNESDAY, DEC. 26TH, 1900.

Facing the new year we say with Tiny Tim, "God bless us every one!"

The Duke of Newcastle is in the United States in the interests of the High Church party. He will spend some months in the country.

The State of California, which has always taxed church property, has lately adopted a constitutional amendment which will exempt it.

The missionary religions are, says Max Muller, the living religions. "Go ye into all the world," is the divine command.

There is a marked decrease in "infant baptism" in England. A recent publication says that not more than one infant in five is baptized, and bewails the fact.

The Christian religion will be judged, and is willing to be judged, by what it does for men—the change it produces in them. A changed and purified life silences all argument against Christianity.

A minister of the Anglican Church, in Liverpool, wants to engage women as curates. He claims that he cannot only get good women to work for less pay than men, but that they will do more and often better work.

What are churches for, Dr. Strong asks, but to make missionaries? What is education for but to train them? What is commerce for but to carry them? What is money for but to send them? What is life itself for but to fulfil the purpose of missions, enthroning Jesus Christ in the hearts of men?

The Young Canadian soldier Mulloy, who lost his sight while serving in South Africa, will study for the ministry in the Baptist Church. He left College to enlist, and though seriously handicapped by the loss of sight, he is taking up his work cheerfully and with determination. He will, doubtless, succeed.

The Chicago University has received another gift from Mr. J. D. Rockefeller, this time \$1,500,000. Of this sum a million is to be added to the endowment, and a half million is to be used for the present needs of the institution. Great is the Oil Trust! Does any amount of generosity excuse the methods by which the money is got?

One of the Methodist pastors in Toronto, Rev. J. S. Morris, has aroused the wrath of some members of his congregation by his condemnation of corrupt practices in civic affairs. Hard words are said by those who are displeased, and, of course, they will attempt to have him removed from the pastorate, and, perhaps, may succeed. But he is likely to go on being faithful. Amen!

It is now announced that the chalice which it was said was to be presented to Father O'Leary, the Roman Catholic chaplain with the first Canadian contingent, by Protestants, will be contributed to by Catholics. This may be understood to mean that Protestant contributions are not as numerous as it was expected they would be.

A new year is before us all, with new duties, new conflicts, new opportunities. Says Dr. Cuyler: Start on the journey with Jesus—to walk with Him, to work for Him, and to win souls to Him. The last year of the century, it may be the last of our lives! A happy year will it be to those who, through every path of trial, or up every hill of difficulty, or over every sunny height, march on in closest fellowship with Jesus, and who will determine that, come what may, they have Christ every day.

A Spanish paper publishes from a source which it claims to be perfectly reliable, some quite startling revelations of the Romanist designs which would be carried into effect if the Carlists were to overthrow the present government. No worship but that of the Roman Church would be allowed. Persons encouraging any other form of worship would be condemned for the first offence to forced labour at the public works, and for the second to imprisonment. Persons writing or teaching against the authority of the Catholic Church would be liable to heavy fines, and in case of repeated offences to imprisonment and confiscation of property. Teachers of Spiritualism would be liable to death or imprisonment for life. Anyone selling meat on a fast day, except for a sick person, would incur the penalty of confiscation of goods. The number of parishes and churches would be augmented until there was a church for each 500 persons of the population. This, it is said, would mean for the whole country 170,000 priests, exclusive of friars. Lastly, the tribunal of the Inquisition would be restored, with all its rights and privileges. Such are some of the main features of a scheme actually drawn up in the nineteenth century, and ready to be put in action in the twentieth. Truly Rome has not changed.

VOLUME FORTY-EIGHT.

This is the last issue of the INTELLIGENCER for this year, and closes the forty-eighth volume. The century was but two years past its half when the INTELLIGENCER began its career. It was brought into existence because its founder believed it was needed. It has been kept in existence for the same reason.

A life of nearly half a century is a good deal of life, even for a newspaper. Weekly visits for so long a period to the homes of many widely scattered families is a large and important mission. The most the INTELLIGENCER can say about itself is that it has endeavoured to be the friend and helper of those to whom it has been privileged to go.

Facing the new year and the new century, it hopes to be permitted to continue to visit all the homes to which it now goes, and will be glad to be introduced into many more homes. It is hoped to make the paper in 1901 quite equal to what it has been in any previous year. Its character will not change. Whatever can be done to make it more interesting and helpful to its readers will be done.

We ask the sympathy and co-operation of all who are interested in the religious and moral principles and practices for which the paper stands, and of which it has long been the advocate.

THE NINETEENTH CENTURY.

The end has come. We are just saying good bye to the nineteenth century. We shall look back into it often hereafter, but shall never dwell in it again. It has taken its place in the irrecoverable past.

And what a wonderful age it has been! It has been a century which has changed the face of the earth; and though we do not so clearly realize it, it has been also an age which has changed the face of the heavens to the eyes of gazing men. Men look out and see a different world from that of a hundred years ago, and also they look up and conceive of a different heaven than they did a hundred years ago.

It has been a time of marvelous physical progress, an age of many inventions. A catalogue of what the world did not have at the beginning of the century, which it does have now, would include a number of necessities, as we have come to consider them, a host of comforts and an innumerable multitude of luxuries. In this respect there has been no century of the past to compare with it.

And yet this is not its only note: we are inclined to say this is not the chief tone of the nineteenth century. We wonder whether the change in thought, the change in philosophy, has not been almost as wonderfully progressive as the growth of material arts. With all its practicalities it has been a romantic age; an age thinking of great moral and social reforms and bringing them to pass; an age conceiving of clear views of faith and teaching them to the world. With all

its doubts it has been a Christian age. The peaceable fruits of righteousness were never so rapidly scattered over the world. The exaltations of piety and spirituality were never more abundant. It has been an age full of God. M.

CHRISTIAN UNION IN CANADA

Principal Caven, of Knox College, Toronto, writes in The Westminster of Christian union in Canada at the close of the nineteenth century. His paper, to which we are indebted for the facts we use in this article, deals not only with the general incorporation of churches, but with the co-operation in Christian service of churches and people who remain ecclesiastically separate. That union, in both aspects of it, has made marked progress in this country, as elsewhere, during the century cannot be doubted.

Early in the century "thoughtful Christian men began to consider whether, in Canada, the separation of Churches could be vindicated. Could union not be effected without compromise of principle? Was not disunion attended with a serious waste of resources which, if better applied, might greatly strengthen Church work? Was it right to leave large areas of the country inadequately provided with the public means of grace, while other parts of the land were superfluously provided with churches? When questions like these came seriously before earnest men, a great step was gained. The Christian Conscience was touched. In presence of what seemed a great duty the voice of prejudice must not be listened to. Men who love their Church and were quite prepared to vindicate its history clearly saw that the Head of the Church was calling His people to consider what should be done. The time of union was at hand."

Presbyterian unions began in 1827, in Nova Scotia, when the Burghers and Antiburghers, as they were called, came together. In 1840 there was the union of two bodies in Upper Canada. In 1860 the Free Church Synod and the Presbyterian Synod of Nova Scotia became one. In 1861 the Presbyterian Church of Canada and the United Presbyterian Church came together, forming the Canada Presbyterian Church. In 1866 the Free Synod of New Brunswick joined the Synod of the Maritime Provinces. In 1868 the Synod of the Church of Scotland in Nova Scotia and Prince Edward Island and the Synod of the same denomination in New Brunswick united. The final and almost complete union of the Presbyterian churches in Canada took place in 1875, so that now Presbyterianism in Canada is practically one, happy, strong and aggressive.

The accomplishment of these unions was no small undertaking. Much wisdom and great patience were required. The members and adherents of each clung tenaciously to the peculiarities of their respective bodies, and were jealous of yielding anything to the others. Now that union has been accomplished, it is seen that no aspect of divine truth has been compromised, no important change necessary in the procedure of any of the bodies united, and no sentiment or tradition of the uniting parties dishonoured. Besides, the resources for service both at home and abroad have increased as they could not have done in separation; unseemly rivalry has ended and brotherly love has been promoted. In all this there is much to be thankful for.

Presbyterian unions have had their counterpart in Canadian Methodism, which has also, been gathered into one. Methodism in Canada was separated from that in the United States in 1828, being a distinct organization—the Wesleyan Methodists. The next year (1829) The New Connection Church (Methodist) was introduced; the year following (1830) the Primitive Methodist Church entered the field; in 1833 the Methodist Episcopal Church was formed; and in 1836 the Bible Christian Church took its place beside the others. These five Methodist bodies, often side by side in the same communities, were keen rivals of each other, and brotherly love did not always abound. Their doctrines were substantially the same, but in government and procedure they differed more or less. Though the difficulties in the way of unions were great, it was brought about, being the will of God. Two of the bodies—the Wesleyan Methodist and the New Connection, were united in 1874; and in 1883 the union of all the Methodist denominations took place, making what is now known as the Methodist Church in Canada.

That the union of Presbyterianism and Methodism in Canada has been of essential benefit to both cannot be doubted. Whether we think of the

Home or the Foreign field, an efficiency of service is attained which would otherwise have been impossible. The sphere of vision has been enlarged, the resources husbanded and increased, while the spirit of brotherhood has triumphed over that of division.

There has been some looking towards union amongst separated parts of other great divisions of the Church of God. Though in some cases but little has been accomplished, the fact that there is thought of union is a good sign. The sense of obligation to seek union is a distinct gain. It indicates a tone of feeling which did not exist in earlier years of the century, and is a promise of success later.

Aside from the formal union of separated bodies, there exists at the end of the century better inter-denominational relations than ever before. The different denominations are readier to co-operate in all sorts of good works than they formerly were. Even the Churches which are least disposed to accord ecclesiastical recognition to sister Churches are willing to join with them in all benevolent and religious work which lies outside the ecclesiastical domain. It may be narrow and foolish, while co-operating in the circulating of the Scriptures, in the care of the sick and poor, in the repression of vice, in the defence of those who are persecuted for their religion, to decline co-operation which any way recognizes ecclesiastical legitimacy; nevertheless, all fellowship in Christian service is good; and certainly a happy feature of our time is the freedom with which Christian people work together in promoting the physical and moral welfare of mankind. This is not Church union but it is, so far, Christian union, and it helps to prepare the way for more perfect recognition and avowal of our oneness in the Lord.

Christ Himself is the source of life and the centre of unity to all His true followers. It results that the nearer we come to Him the nearer we are brought to one another. The essential oneness of believers is attested by their sharing a common life in the Lord. It is a further consequence that as true religion advances Christian Union, in the deepest sense, makes progress; and no skilful manipulation of ecclesiastical machinery to secure outward union can advance the kingdom of God unless the Spirit of God should lead in the same direction.

May the century which we are about to enter witness an increase of spiritual life beyond anything which the Church has yet known. Should this great blessing descend upon us it will bring with it a manifestation of the oneness of Christians, which shall convince the world that the Father hath sent His Son and that eternal life is in Him.

Renewals should be coming in fast now. In no way can the friends of the Intelligencer so well show their interest as by quick renewals of their subscriptions. Will they kindly let us hear from them at once?

SOUTH AFRICA NOTES.

Four employees of a large departmental store in Toronto who volunteered for service in South Africa were well used by the firm. Each man was presented with a gold watch and a cheque for his salary while absent, and, in addition, his place was kept open.

Messrs. C. L. Jenkins and R. N. Turner, of the first contingent, lately returned from South Africa, were last week presented with a gold watch each by their friends in Carleton, St. John, where their homes are.

The soldiers who came by the Champlain did not come to St. John as it was last week arranged they should. They disembarked at Halifax, where they arrived Sunday, and proceeded at once by train to their homes. The men were anxious to reach home for Christmas, and their friends were anxiously awaiting them; hence the change of place of disembarkation.

It is intimated that the Rosslyn Castle, with the second Canadian contingent, will reach Halifax about Jan. 7th. There are on board 838 Artillery men and Mounted Rifles.

The Boers have been active the past week. Bodies of them crossed into the northern part of Cape Colony. They make considerable trouble, as bands of marauders always do.

New Zealand has decided to send another contingent to South Africa.

The York Co. members of the first contingent who came by the Champlain reached this city Monday morning, and were warmly welcomed.

Each subscriber renewing might try to send, also, a new subscriber. \$2.50 will pay for both one year. Try it.

NOTES ON CURRENT EVENTS.

A PINT OF BEER.

Governor Jones of Nova Scotia advised the Halifax committee, in charge of the preparations to welcome the returning soldiers, to give each one a pint of beer. He probably has seen the advice of Lord Roberts and Lord Wolsley to the people to refrain from giving the soldiers any intoxicants. But he, doubtless, thinks he knows better than they what is good for the man. Nor does he care that many mothers and sisters are anxious that such temptations shall not be thrust upon their sons and brothers. It is stated that the motion concerning entertainment, including the beer, was seconded by Rev. Dr. Gordon, professor in the Halifax Presbyterian College. We find it difficult to believe that part of the story, and hope to see it denied.

COMPULSORY.

It is announced that the government of Manitoba intends soon to introduce a system of compulsory attendance at school. This Province needs the compulsory attendance feature added to its public schools law.

SALE OF WOMEN.

It is stated that the barbarous practice of selling women has prevailed to a shameful degree among the Indians in Indian Territory. The United Presbyterian learns that this traffic in human hearts has grown to enormous proportions. Scarcely a wedding takes place in the Osage nation but it turns out that the bride is the unwilling wife of a rich master. Thousands of young Indian women have been placed upon the auction block. Recently a high license law has been enacted, under which if a white man wishes to become legally wedded, and thereby acquire tribal citizenship, he must pay \$1,000 for a marriage license. A thorough re-organization of the Indian nations is, evidently, a necessity.

MORMONISM.

Mormonism is spreading in the United States. It is not confined to Utah. It has now a foothold in six or seven other states, and is making its way into others. And wherever it goes, it carries polygamy, openly or secretly. With the spread of its doctrines the political power of Mormonism becomes stronger, and very soon it may be impossible to secure any legislation against it. A series of meetings, under the auspices of Christian women, to arouse public feeling against Mormonism has been begun, and will be held throughout the country. The Canadian government would not be making a mistake if it started an investigation of Mormon movements in the Northwest.

NOVA SCOTIA PROHIBITION.

It is proposed by the temperance bodies of Nova Scotia to have a prohibitory law introduced at the next session of the legislature of that Province. It is likely to be the last session of the present House, and it is, therefore, thought to be a good time to press for the desired legislation.

ROMAN CATHOLIC LOSS.

The loss to Roman Catholic missions by the uprising in China has been understood to be great. In a pastoral just issued, Cardinal Vaughan has given some figures which show how great the loss is. He says the Catholic Church in China was made up of 750,000 communicants, including 942 European and 445 native priests. All work of the Catholic Church throughout the most of China has, he says, been swept away. The material loss represents 4,348 churches and chapels, 4,000 elementary schools, 47 seminaries, and a number of other schools. He described the upheaval as primarily a revolt against Christianity, but its most recent activity was aroused by foreign, especially Russian and German encroachments, on Chinese territory.

AGAINST THE CANTEN.

The United States House of Representatives voted strongly against the army canteen a few days ago. The resolution, which carried by a vote of 159 to 51, is a clear prohibition of liquor selling at military posts. The Senate may weaken it: As passed by the House of Representatives, it is a strong rebuke of the course of Attorney General Briggs and the President.

THE FINNS.

Last year nearly 7000 Finns arrived in the United States. They are said to be the best educated immigrants now reaching the country. Of the number given above only 62 were unable to read and write, only 14 were thought to be likely to become public charges, and only 17 were sent back. It is

said of them that many are becoming victims of strong drink. Some attribute this to the climate, but those who know how keenly they feel having been practically driven from their homes, say that one of the chief causes of their taking to drink is loneliness which often takes the form of acute nostalgia.

RELIGION IN SCHOOLS.

Last week Premier Ross, of Ontario, was waited upon by a deputation of prominent men representing various churches, asking that half an hour be set apart two days a week in the public schools for the purpose of giving practical religious instruction, using the Bible for this purpose as any other text book to be read by the pupils and explained by the teacher. Those who urged this view were principal Caven, Bishop Sweetman, Principal Sheraton, Rev. Dr. Potts, Bishop Baldwin, and a number of others. The Premier said their request opened up a serious question. The danger of the proposition was that the teachers might give a denominational tinge to the instruction and in that way create discontent in the school districts in which they were engaged. The change might also lead to a demand for denominational schools for if the Scripture were to be expounded in the schools each sect might want them expounded in their own way. Mr. Ross expressed his sympathy for the fullest measure of instruction in religious matters compatible with non-denominationalism in the schools.

CHINA.

There is, apparently, some improvement in the China situation. The Powers seem to be nearer an agreement as to the demands that should be made on China. But it is unsafe to say what may be reported as done or to be done to-morrow.

The Canadian census will be taken early in the next year—probably in April. Several thousand persons will be employed. To classify and complete the returns 150 clerks will be kept employed for two or three years.

The insurance affected by Sir Charles Tupper on the lives of the Canadians who went to South Africa has resulted in the payment of forty thousand dollars in claims.

The Anti-Vice crusade in New York City is gaining strength. Let us hope that it will be more than a virtuous spasm.

In the Central Provinces of Turkey there have been recent Moslem attacks upon Christians. Two hundred have been killed.

BITS OF LETTERS.

Rev. D. Patterson, who is now labouring in the Nova Scotia Conference, does not forget his home, and is concerned for the prosperity of the work. In a recent letter he wrote:

"My interest in the cause often leads me to think across the Bay. The call there for humility and prayer did not pass me unnoticed, nor was I out of sympathy with the fervent wish for renewal of spiritual power among our people. I know humility and prayer will bring salvation, because that brings us to Christ, who is spirit and life. The only ground of Christian success is Christ, and the only cause of Christian failure is Christless lives and methods. When Christ is in our own building, 'the gates of hell shall not prevail against it.'"

If I understand the use of the term, humbly mean abasement of body or merely mean have none of the requirement in it, but it means to get out of a wrong position and take the right one; it means to get out of self, the world and the devil, and get into Christ. Of course many and high walls tumble down in this emancipation, and I suppose that is why some have taken the outward appearance for the inward reality, and think that sufficient just to feel a little mean without turning from the base to things which are Christ-like.

If Christians are to have Christ's blessings with them, they must be with one another on the one basis—Christ. We cannot expect the Master to identify himself with us through growth in the Spirit, if political views, material possessions, educational advantages, social distinctions, and the Lord only knows what else, determine our Christian fellowship and the value we place on one another, instead of Christ's heart and life. How can Christ use as an evangelizing agency that spirit which values in so much money or ruin on election day for whom he sheds his precious blood to redeem? This is not the same cup as the cup of Christ. How can Christ give his glory in the keeping of that spirit which would put more into some other success than the success of His Kingdom? Christ chooses rather the first place, the poverty of the world, rather than the last place in the wealth of the world. He chooses rather to be first with the world's defeated, than to have last with the world's successful. Give Christ first place, and success has a ready come, because we have all things. The ledger of life is open reading show why Christ's cause languishes. It may be corrected.