

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH McLEOD D. D., EDITOR. WEDNESDAY, JULY 18TH, 1900.

"He's a slave who dare not be in the right with two or three."

The religion that does not go from home is not "the salt of the earth"—therefore is not the christian religion.

The Mormons are endeavoring to get to work among the Indians in Oklahoma. Their plan is to have some of their people appointed to government positions amongst them. And, now that Utah is a state, and of political value, they are not unlikely to get what they ask.

Many friends will sympathize with Rev. W. M. Knollin and family in their bereavement. Mrs. Knollin, notice of whose death is in another column, was a daughter of the late Rev. E. Weyman, and was a woman of strong character and devout spirit. She rests from her labours, but the good influences of her steadfast christian living abide.

Archbishop Purcell (Roman Catholic) has been dead nearly twenty years. But his friends are yet "saying masses" for him. Only a few days ago one of the announcements in the Cincinnati Cathedral was a "Requiem High Mass for the repose of the soul" of the dead archbishop. It seems too long a time—twenty years—for an archbishop's soul to be getting through purgatory.

Dr. Given, Treasurer of the United States Free Baptists, announces that there was July 1st a shortage of over \$4,000 in the Treasury. And it is past the time that a remittance should have been made. The missionaries need the money due them. They must suffer inconvenience, and perhaps something worse, and the work will be weakened by the failure to send the money promptly. Whose is the responsibility?

In their address to the recent General Conference, the bishops of the Methodist Episcopal Church said:

"As no nation that fails to care for its disabled soldiers can survive, so no Church can long command men for its ministry and general respect that forgets its obligation to the faithful servants who, after giving to it the best of their years, are discharged from active duty, having become by the very fidelity of their service, helpless and unfitted for self-support."

We commend these weighty words to our own churches and people.

We learn from 'The Outlook' of Middleton, N. S., that at the session of the Nova Scotia Western Baptist Association, recently held in that town, Rev. A. M. McNitch was present representing the Free Baptist Conference of Nova Scotia. He was cordially received. He spoke of the feeling of his Conference on the question of union, and of the hope that the two bodies might be able to get together. A committee was appointed, which reported reciprocated the fraternal feeling of the Free Baptist Conference, and recommended a delegation to represent the Association at the next session of the N. S. Free Baptist Conference.

The petty domineering of some of the clergymen of the Established church in England, in the matter of funerals, inscriptions on tombstones &c is in excusable taste, not to say anything of the breach of the law of christian love. A recent case in illustration of the narrow and even cruel spirit which frequently shows itself is told. A child of ten months died, after a very brief illness,

not having been "baptized." The funeral service was abbreviated by the rector, and conducted wholly at the graveside. The bereaved parents desire to have carved on the small marble cross marking the grave the words, 'Jesus called a little child unto Him.' But the rector suggests another inscription, which may mean that he considers the child has been shut out of heaven because it was not sprinkled. The parents are distressed, but the parson is obdurate, and they must suffer.

It is stated that more than two thousand Mormons have come into Canada from Utah during the last two years. They are said to be gradually getting control of large districts in the North West. The original Mormon settlers in the west pledged themselves against the teaching and practice of polygamy—at least it was so stated at the time. But there are reports now-a-days that some of the elders do not hesitate to openly preach that polygamy is one of the tenets of the body. They are understood to be doing no little proselyting amongst the new comers—especially the old-world people—in the Territories. The proper authorities should look into this whole matter. Unless they are checked, and given to understand that their teaching and practice of polygamy will not be tolerated in this country, Canada will have as unpleasant experience with Mormons as our neighbours have had, and are having.

There is everywhere in the christian world a strong movement towards the union of churches which have few differences. Of this marked disposition towards denominational union the Literary Digest says the question of such unions is "fast becoming one of the most important questions of the day in all Protestant lands. In Germany, as we have lately pointed out, a strong movement exists for the federation of the State churches, amounting to nearly fifty in number; and federation is one step on the road to organic union. In Scotland, the Congregationalists and the churches of the Evangelical Union—sometimes called Morrisians—amalgamated their forces a short time ago. In South Australia the three leading Methodist denominations and in Canada all the various Methodist bodies, have for some years been one. Besides this measure of union already attained, there are promising movements under way in England. All the great Protestant churches outside the Establishment have for some years had a strong federal organization. In America, the recently organized Federation of Churches reports substantial progress, and will begin the new century with bright prospects. The recent success of federate mission endeavors in the great Ecumenical Council and the deliverances of the Methodist Episcopal General Conference in Chicago last month on the subject of Christian unity, are also regarded as favorable signs pointing to greater comity between the churches.

"THE SON OF GOD."

Jesus came from God. He went back to God. "I go to him that sent me." This is a constant thought in his preaching. He was not of himself. He came to do the will of the Father. Again and again he makes the assertion. This is important for us to keep in mind. There are many who say that Jesus was an "extraordinary man;" that he had a "clearer insight to things spiritual and religious than other men;" but they omit the one thing that Jesus in his own statement never left any room for uncertainty about. Jesus taught always that he was not the "flower of his age;" he was not the "result of human culture nor human goodness." "My doctrine is not mine," he said; "I speak not of myself;" "I can do nothing of myself." These are the very words with which he brought the hostility of the Jews on himself. We, who accept the Lord Jesus as our Lord, are taught not to drift into that view of his teachings, nor of his person which puts in the background the truth that he was "sent from God." We are taught to receive, and to firmly maintain that he was not "the product of human development," nor his doctrine the "outcome of human reasoning;" but he was "the gift of God." He whom we worship and love, is not some wonderful son of a favored race, who like Budha or Confucius, spoke with higher wisdom than men of his kind; but he is one who was with God, yet humbled himself and became man for the sake of bringing to men a message from God of love and hope. Jesus is not to be put even at the head of the list of great men or wise men, nor of men who have loved the world of their fellow-men. He is the one and only being who "came down from heaven," and has now "gone back to him that sent him."

THE ECUMENICAL CONFERENCE.

No. IX.

The "Sisters" were very much in evidence at the Conference. Not that Carnegie Hall looked like a prayer-meeting, with the proportion of the sisters as ten to one of the "brethren." The men outnumbered the women, except on "Waman's Day," when the men, compared to the women, were as one to one hundred. And the few who represented "tyrant man" looked, as he does on his marriage morn, meek and subdued. All kinds of women were represented at the Conference. The woman was there who is a blessing in the home and in the church, who is the right hand of her pastor, "whose children rise up and call her blessed, her husband, also, and he praiseth her." And the woman was there whose husband "riseth up," but does not bless her. The nervous woman, and the woman with the aggressive manner and prominent chin, were there, and the home and the church were having a rest while they were having their vacation. Much of the "cream" of the churches attended the Conference, and much of the cream had to stay at home. Some of the

ALWAYS AT IT.

BY REV. THEODORE L. CUYLER, D. D. A famous railway builder and banker—who died not long ago at the age of ninety-seven—determined, in boyhood that he would be a rich man. He began by selling muskrat skins, and at ten years old got a place in a store. At his death he was reputed to be worth over fifty millions of dollars—a portion of which he gave to Princeton University, to new churches in the West, and to the endowment of a Presbyterian Academy in Blairstown. When asked, "What are your favorite amusements?" he replied, "Attending to my business." He was always at it. That is often the secret of success in secular things; it is always the secret of success in the service of Jesus Christ.

When the noble new building of the Brooklyn Young Men's Christian Association was started, Dwight L. Moody was invited to lay the cornerstone. He had got his first training in Christian work in the Chicago Association, and it might be expected that his address would be in commendation of that organization. Instead of that, Mr. Moody—seeing a large company of carpenters and masons and other workmen assembled at the ceremony—took advantage of their presence and made his speech an evangelistic address to those workmen. He pointed them to Jesus Christ, and so turned an occasion of ceremony into an effort to save souls. That was just like Moody. He was always at his one beloved work, and ever on the lookout for his opportunity. When a newsboy came through a railway train selling Ingersoll's infidel book to prove that there was no hell, Mr. Moody stopped the boy and handed him some of his little booklets on "Heaven!" The lad went on through the train shouting, "Here's Ingersoll on Hell, and Moody on Heaven." Incidents of this kind might be multiplied to show the burning passion of that extraordinary soul-winner. Wherever he went, whatever the occasion, he was always at it.

This was the characteristic of that blessed pioneer in personal effort for souls, Harlan Page, whose biography is one of the most quickening and spiritualizing books which the American Tract Society has ever published. He made it a fixed rule never to be with anybody for fifteen minutes without trying to do that person some good. He practiced a holy tact in the way he presented the subject of religion, and did it so kindly and lovingly that he never offended any one. Although a layman, he probably led more souls to Jesus than many an ordained minister. He was always at it.

It is a good custom of some Christians to select a motto for the year. A very excellent one would be, "Not slothful in business; fervent in spirit; serving the Lord." This means life in earnest. It is equally removed from hot, headlong haste and supine and selfish indolence. The core-idea is in the middle of the text. If the heart is only warm with the love of Jesus, then there will be no lack of godly activity. It was out of the "abundance of the heart," that Moody and Harlan Page urged sinners to accept a Saviour and the "gift of eternal life." Christ always in them, they were always in his service.

This is the vital need of the hour. Churches confess a sad lack of conversions. The world is always at it in seeking money and self-enjoyment. Never will God's people be an overmatch for "the world, the flesh, and the devil" until they, also, are always at it in serving their Lord and consecrating their money, time and influence in the saving of immortal souls.

skimmed milk was there, and I fear some of the sour milk, as well.

I was glad so many of the good sisters were at the meetings, for they have carried to their home, heads, hearts and note books well filled with crisp, sparkling thoughts that will enrich their churches for years to come. My thoughts wandered home many times while attending the women's meetings, to some women that I knew who were just as bright and just as good, as those who attended, who would have been cheered and stimulated and fitted for even better things in their home work by ten days attendance at the Conference.

I attended a woman's meeting at Calvary Baptist church, not a stone's throw (a woman's throw) from Carnegie Hall, and the memory and inspiration of that meeting will always remain with me. It was presided over by a sweet, womanly woman of sixty-five summers or more;—the most of her years had been summers I think. Her address I shall never forget. It seemed to be impromptu, for it was not on the program; it came throbbing from her heart, and she used just such words as a good motherly woman would use in a heart talk to her grown-up daughter as she sat beside her in the twilight. I have not seen a report of that address (it will probably appear in the published volume), and I can only give you a brief abstract of it from memory. She said—but there—if any foolish prude of a woman has read this letter so far, she had better not read any more,—she said: "Although sin entered the world through a woman's sin, God had honored woman by sending His Son to be born of a woman that the 'seed of the woman might bruise the serpent's heel.'" Jesus Christ had glorified maternity, and motherhood, was, or should be, a woman's brightest crown. Marriages were not often made in heaven, she said, but they ought to be, and if men and women were to acknowledge God in all their ways He would direct their paths, in this as in other things, and those whom God joined together would not be put asunder in the divorce courts. Marriages had been prostituted to a commercial transaction. Nameless sins were committed to avoid the perils and responsibilities of maternity by the fashionable women of America. These sins were as surely undermining the state as Rome's sins undermined and overthrew the Roman Empire. And then she told the young women "that to walk alone through life was infinitely better than to go through life chained to a morally dead man. No wonder there are so many loveless and unhappy marriages, she said, for they are made in the garish light of the ball-room, and amidst the glamour of the unreal life of the fashionable watering place. Passion, not love, is responsible for many marriages, and yet we are told, and asked to believe that marriages are made in heaven

I have given a very imperfect outline of an address that thrilled and carried conviction to every heart. Many a "sweet girl graduate" will, in the years to come, thank God that He led her to that meeting that day, for, thinking of the earnest words of that motherly woman, she will say no to a loveless, mercenary marriage, which is the lowest form of prostitution. Many other questions were discussed in the women's meetings, questions touching every phase of life. The book that tells the story of those meetings ought to be in every woman's library. Those who attended the meetings were easily recognized after they had been there a few days. I asked a policeman what car to take to get to 7th Ave, 59th Street, which was a block from Carnegie Hall. He told me, and then, as I turned away, called me back, and said, "You want to go to Carnegie Hall, don't you?" Answering yes, he said,—"Well take this car, and it will take you to the door. There was a something that told unerringly so that even a policeman discerned it, that this man, and that woman were attending the Ecumenical Conference. I can understand how the bride can be detected even though there is no tell-tale ring. I can understand how the street arab can tell the policeman in civilian's clothes, or the countryman even though he might dress ever so carefully. But by what sixth sense is it that the world can tell that we are what we are—penurious or benevolent, selfish or sympathetic? Perhaps this is the answer, "And they took knowledge of them that they had been with Jesus."

This closes my Conference letters. I hope they will do good. I have been indebted to the New York Herald, and Journal for the stenographic reports of speeches. I could write many more letters, but the published report is nearly ready, and will soon, I trust, be in the hands of many who have read these letters.

THADDEUS.

NOTES ON CURRENT EVENTS

GUTENBERG.

The old Rhenish city of Mayence, Germany, has been celebrating the five hundredth anniversary of the birth of one of the most memorable of her sons, Johann Gutenberg, the inventor of printing. From all parts of Germany deputations went to Mayence to participate in the celebrations. The Universities of Heidelberg, Bonn and Geissen sent delegations of professors and students to join in honouring the memory of one who had conferred so much honour on their country and benefits on the world. Besides being the inventor of movable type, Gutenberg was the first to print the Bible, and it is to the credit of the old fifteenth century worthy that it was his desire to print the Bible which led him to his great invention.

AS USUAL.

Romish priests had something to do with the Chinese up rising. A few years ago, through the influence of the French Minister at Peking, the Romish missionaries in China were given official rank, which they used with a show of authority that awakened much ill-feeling. This intensified the existing feeling against what was regarded as foreign intrusion, and which is now satisfying itself in the butchery of missionaries and other foreign residents in China.

ANNEXATION.

The fools are not all dead yet. Proof of this is furnished in the fact that a league has been formed in the United States the object of which is to bring about the political union of Canada with the United States. The league represents that class of people amongst our neighbours who persist in believing that Canada desires such union. They ought to know, and they would know if they made even a slight examination, that there is not a corporal's guard in this country holding annexation sentiment. There never was enough of such sentiment to take notice of, to-day there is none at all. In no respect—neither commercially, politically nor morally—would Canada gain by such union. And our people know it. They are happy in their present relations, and are working out their destiny with cheerfulness and courage, and with an ever brightening future. The Guardian finds an answer to the union notion in the custom of that tribe of men which requires that a man who seeks a bride in it must surrender his individuality and become one of that tribe. Amongst the nations, Great Britain is such a tribe, and if the United States desires to be linked with Canada, and "be under one flag," etc., the United States must be prepared to join the British Empire.

WULD NOT ANSWER.

The mother superior of a Roman Catholic convent in Chicago refused the information asked for by the census enumerators. She would not give the number, nor names of the nuns, nor their ages; she refused to let them be seen, and would not permit them to fill out the blanks. The matter has been submitted to the Census Director at Washington. Perhaps the mother superior will be compelled to give the answers, but we doubt it.

THE FAMINE.

There is small, if any, improvement in the India famine situation. There have been rains in some sections of the famine region, but the copious rains needed have not yet come. The terrible nature of the famine is made clearer by some pictures issued with a recent appeal for help. One of them, inscribed "The Valley of the 'Shadow,'" shows a valley strewn with bleached bones and skulls, the victims of death from starvation. There was no one left to give these human remains decent burial. Another awful scene is that of rows of emaciated persons laid out to die near a burial ground, in order to save the trouble of carrying the bodies long distances for disposal after death. The rains have already begun to fall in North Bombay, Behar and the Central Provinces. This is good news for the agriculturists, who will now be able to sow their crops; but for the starving outcasts it means added misery unless they can be clothed. The Bishop of Calcutta, in a letter to The Times, tells how heavy the strain has been on the missionary workers, one after another of whom has broken down in health, and had to be sent home, until the difficulty of carrying on the work has become almost hopeless. In one district alone the clergymen of the Church Missionary Society have been reduced from forty to twenty-one.

LORD WOLSELEY'S VIEW.

Lord Wolsley, Commander-in-Chief of the British army, is reported to have said in a recent interview, "China possesses every requisite for overrunning the world. She has a population of four hundred millions, all speaking the same language, dialects readily understood from end of the empire to the other. She has enormously developed wealth, still more enormous natural resources awaiting development. Her men are properly drilled and led, are able soldiers. They are plucky, and able to live on next to nothing. Moreover, they are absolutely fearless of death. Begin with a foundation of millions upon millions of such soldiers as these men are capable of being made, and tell me, if you can, where they will be."

NORWAY AND SWEDEN.

The feeling between Norway and Sweden, which has existed for scores of years, has become more marked lately. Norway thinks it has not had proper laws which it should have had. It has adopted a flag of its own, and has even been talk of possible hostilities between the countries. An election is to take place in Norway soon, and the questions which have caused the feeling between Sweden and Norway will have the chief consideration in the contest. The Norwegian radicals have issued a programme which is sure to appeal strongly to the people. Its chief points are a Norwegian consular system independent of Sweden, the referendum on all important questions, and the franchise for women tax-payers.

A POOR LOT.

The Massachusetts delegates to the Democratic Convention were in Toronto to enroute. The kind of people that were made plain by their marching about the railway station cheering for the Boers. In excuse of their conduct it is said they were drunk. A fine kind of men to select a candidate for the Presidency. The Toronto police failed in their duty; they should have gathered in the whole drunken pro-Boer gang, to get sober and, if possible, sensible in the police station.

RESTRICTED EMIGRATION.

Japan evidently desires to keep her people home. Emigration has been restricted to fifteen persons a month, not more than five of whom may go to the United States. This side of the world would be benefitted if some European countries would similarly limit emigration.

PROHIBITION CANDIDATES.

The Prohibition party of the United States has nominated candidates for the Presidency. They are John G. Wooley and Henry B. Metcalf. The convention of the party was held in Chicago. It was attended by nearly a thousand delegates, representing forty states, and was a very enthusiastic gathering. The platform of the party has but one plank—the prohibition of the liquor traffic. A campaign fund of several thousand dollars was raised, and it is proposed to push for a larger vote than ever before. The Presidential candidate is widely known as a fine platform speaker, thoroughly devoted to the great work of overthrowing the liquor traffic. The candidates are well chosen. We hope there will be a better rallying of the prohibition forces than ever before, and that the vote polled will be a notification to both the Republican and Democratic parties that they cannot longer fool with this great question.

TWO FAMILIES.

A writer in the Christian Advocate has been giving some account of the family of Jonathan Edwards, as an offset to the famous story of the Jukes, written up a few years ago by a leading sociologist. At that time it was shown that this family of degenerates had in about 170 years cost the community amid which they lived, \$1,250,000 as criminals and paupers. Of the descendants of this one family 310 had spent their days in alms-houses or like refuges; 140 had wrecked their health by their vices, 60 were professional thieves and 50 known prostitutes. Only 20 had ever learned a trade and 10 of these acquired their handicraft in prisons. Now Dr. Winship shows how in about the same number of years the family of Jonathan Edwards had sent out 285 college graduates, of which 65 became college professors and 13 presidents of colleges, among these latter Yale, Princeton and other institutions of high rank being included. Among the descendants of Edwards we find more than 100 lawyers and 30 judges. About one-fourth of the criminal family died in infancy;

WAR NOTES.

Edward's family died in infancy; unmarried, free-score and Not a burlesque descendants of a sim high as a qu one time ince. The two and consti upon the p the Old Testa third and fourth who she had ed. WAR NOTES in South Afr are fighting in their energie all outlying isolated for a disaster the ber of Brit h most determin office has iss that during there were ki 15 officers, two deaths, two officers, and some, 72 officer are 48 188 off seven Can Saturday, con The list giv follows: John Fre erick County Batalio Company. R. Nickle, T. Herbert Leavie, New Brunsw McNab, 63rd D. Coleman D. R. fls. G. Haig, 2d Artillery. H. Sutton, "C" Co. John McLeod, New Brunswick S. Cairns, Canadian Artiller Bruce E. W. Johnston, New V. F. Marne "B" Comp F. Ingelstron Toronto, "C" James Kennet ters, Toront Jos L'tson, "C" Comp J. W. Hartn atation, N George Chap Brunswick W. G. We lton Rifle F. A. Rae, "C" Comp Daniel Fergu Brunswick, "A. E. Robb "A" Comp list also give m, both un Kelly F. Regiment Can In the co Geo. Graham, "B" Comp any, 12th V. Louis "D" Com R. C. R. L., rpt. J. W. C. right, Halif with "A" S. Ed Rites, is F. B. Stro is one of the war office ent. Col. H South Afr dly after h dded to Eng party H ng regained Sunday G of mounted 23 miles Canadians is understo war in South in the head- der-in-chief, can court of the feder ca. Girt.—The who wa Acadia instituti which was one kind in t