

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is issued on Wednesday, from the office of publication, 207 St. Frederick, N. B.

\$1.50 a year in advance. If not paid in advance the price is \$2.00.

New subscriptions may begin at any time. When sending a subscription, whether new or a renewal the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address on his paper changed, he should give first the address which it is now sent, and then the address to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which the subscription is paid. It is changed generally, within one week after a payment is made and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

WHEN IT IS DESIRED to discontinue, the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

PAYMENT of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any authorized agents as well as to the proprietor at Fredericton.

ALL COMMUNICATIONS etc., should be addressed RELIGIOUS INTELLIGENCER Box 384 Fredericton, N. B.

Religious Intelligencer.

REV. JOSEPH McLEOD, D.D., ... EDITOR

WEDNESDAY, SEPT. 11TH, 1901.

Rev. M. J. Coldren, one of the Free Baptist India missionaries, has reached home for a period of rest. He is now in Michigan.

In Europe the movement for Sabbath rest is making progress. On this continent there is, unhappily, an increasing disposition to adopt the secularized Sunday, of which Europe is growing weary.

Preachers may get a helpful suggestion from a story told by Rev. Mr. Spurgeon of a little child who was asked if she would like to stay with her Aunt Mary or her Aunt Jane; both aunts were very kind. She said she would like to stay with Aunt Jane best, because, though both aunts made some tarts and cakes, Aunt Jane always set them on a low shelf, and she could easily get at them. Some teachers have very good addresses and talks to children, but they are rather stylish—upon a high shelf. Others are so simple that they can get the cakes! And children like that. Have you never heard of the minister who used such big words in his sermon that one said to him, 'I thought your Master sent you to feed sheep, but you preach as though He had sent you to feed giraffes.' Very few of our children are giraffes. Put your cakes low.

The Ecumenical Methodist Conference, in London, is, of course, a meeting of much interest. Representatives of Methodism in every quarter of the globe are there. Canada has twenty representatives. Among those from the United States are several coloured bishops of the African Methodist Church. On Thursday the Conference unanimously declined to hear the secretary read a message of the Archbishop of Canterbury in which he expressed the hope that some day the Methodists would be united with the Episcopalians. The objection to hearing the message was that it had been addressed to the editor of a religious paper instead of to the Conference. If the Archbishop had addressed the Conference directly his message would, the members said, have received a respectful hearing. The press reports of the Conference proceedings which reach this side the Atlantic are evidently prepared to suit United States papers, and are probably far from accurate in some respects.

Mr. Carnegie is about as free with his advice as he is with the millions which are falling into his hands through the huge combine with which he is connected. Addressing young men, he says:

"There is no fun in working for others when you are able to set up in business on your own account. Always try to become your own master; that is my advice to every young man starting in life. Don't remain a servant all your days if you can help it."

Which sounds very well. But, as the Canadian Baptist points out, about the time he becomes his own master, and established himself in a moderate business with every prospect of success, a Rockefeller, or a Morgan or a Carnegie would send an agent to him and compel him to sell out or stamp him out by merciless competition. Then what are the prospects of his being "anything but a servant all his days?" The methods of the Trusts make competition well nigh useless, and the greater the success the more certain overthrow, if in any of the lines that these kings of commerce control. An ounce of prevention would go farther than a ton of advice from the Lords of the combinations.

Under the heading "Let the Churches Wake Up," Leslie's Weekly says some plain things about the duty of christian voters. For the christian man, it says, "the primary meeting (political) should be as sacred an appointment as the place of prayer, and if the Christian men of the community at almost any election would take an interest they might get good men nominated." It goes on to say that there is sufficient number of those who profess to be guided by religious motives and principles in every community to form the balance of power and carry the elections in favor of upright, capable, and worthy candidates. Church members are bound by their solemn vows and professions to act in favor of honest and pure government and the promotion of righteousness in every department of life. Let them ignore sectarian and political divisions when it comes to the selection of candidates for public office and stand together for the fittest men, and we shall no longer have to bear the shame and reproach of selfish and corrupt combinations in any sphere of government. United action by even the best men for the best purposes will not bring about the millennium, but it will help more than all other agencies to inaugurate a clean, honorable, and business-like administration of public affairs, and that is all that reasonable men hope for and expect.

The religious situation in France is well set forth in an article by Rev. R. Saillens, a Baptist pastor in Paris. His view, as summarized by the Canadian Baptist, is that the French are, in many quarters, reaching from the secularism and agnosticism which have prevailed. For the most part, knowing no religion but the Romish, this reaction has been favorable to her claims among many of the common people. But it only needs the pressing of evangelical religion upon the attention of the people to secure converts from those who desire a religion which will better satisfy the cravings of their souls than the Romish. He also calls attention to the desertion of over two hundred priests from the Church of Rome in the last year or two, and the rumor that there are thousands more who would take the same step were it not that they are dependent upon their connection with this, which is still the State Church, for support. To say the least, their convictions cannot be very strong or they would not remain in fellowship with a church they believe false for any such reason. Several thousands of people in the south-west of France have become Protestants. Mr. Saillens, in the last twelve years, has baptized seven hundred, and the increase in the Baptist denomination in Paris during this time has been seven-fold, chiefly at the expense of Roman Catholicism.

ARE WE READY?

Conference is near. Are the churches ready for it? The annual meeting is an accounting time. So far as possible, what the churches have done is set forth there; and what they have failed to do is told, too. It is important that reports of churches be full and accurate. They are not always either, though we are glad to be able to say that each year marks some improvement in these respects. The reports, in all but a few cases, having already gone from the churches to their respective District Meetings the information they contain is all that, in that form, can reach the Conference. Many of the reports have unfilled blanks, especially in the financial contributions sections. This is not in every case, and, probably, not in the majority of cases because the churches have wholly failed in these respects, but because they had not made their contributions when the reports for District Meetings were made out. Many of them have, doubtless, since then raised their mission money, Conference fund &c., &c. In every case where this has been done since the church's report to District Meeting report of it, stating the several amounts raised, should be sent at once to the Corresponding Secretary of Conference, that he may be able to make as complete a statement as possible to the Conference. Will ministers and clerks of churches see that this is done?

There are, probably, some churches which have not yet raised their share of the denominational funds. Though late, there is yet time to do it. In every church which has not yet done it, there should at once be something raised for Home and Foreign Missions, for the Conference fund, for the sick and aged ministers' fund, and for the ministerial students' fund. All these have claims on the churches, and cannot be neglected without injury to the cause. Let us hope this year that every church, strong or weak, will do its share towards the support of the

several branches of work undertaken by the Conference. The Corresponding Secretary of the Conference will be glad to have from ministers and others any information, not usually contained in church reports, which will help him to make a full and satisfactory report on the state of religion in the churches.

TO THE MINISTERS.

We venture to ask a special favour of the ministers. They will be coming to Conference in about three weeks. We would like them to bring renewals from all subscribers in their fields, and, also, lists of new subscribers. In all the churches there are subscribers whose payments are overdue—in some places the number of such is considerable. If the ministers will mention the matter to their people, and say they would like to receive subscriptions, they would probably be given a good many. If our brethren will do this we will be much obliged to them. Then, in every church there are families—in some churches many of them, that do not receive the INTELLIGENCER. Of course, they all ought to have it a regular visitor to their homes. That is what the Conference says, and what the ministers say. We would like the ministers and others, too—to make a special effort to secure new subscribers now. A few judicious words from the pastors to their congregations, followed in some cases, perhaps, by a personal canvass, would, probably, result in securing new subscribers in every congregation. We trust the brethren will do the paper and the cause it represents this service just now. We hope that each minister may be able to bring to Conference a list of renewals and new names. Try it, brethren.

PURIFYING SOCIETY.

Where sin and wrong dominate human lives become corrupt. It is the mission of christianity to purify society. The Master addressing his disciples said to them, "Ye are the salt of the earth." Christians like salt, should spend themselves in preventing putrefaction, offensiveness and the taint of moral disease. The law given by Moses said, "With all thine offerings thou shalt offer salt." Even the young bullock "without blemish," or the ram of the flock "without blemish," was not acceptable before the Lord unless a priest "shall cast salt upon them." Salt, then, is the symbol of purity, wholesomeness and fitness for the service of God. Christians as individuals, or as organized churches, should be a purifying power in Society. This true christians are. To us, under God is committed this august mission, this blessed honor. But how, and in what practical way can we prevent moral corruption in the world? There are several broad fields needing cultivation and inviting our care. The doors are wide open. Let me say,

First, Christians should strive to prevent corruption by literature. That the literature read by any people either infects or purifies the life of a nation, all thinking observing people must admit. Impure books, magazines, and papers will produce impure lives. The reading of a bad book will leave a stain, a blister and a curse. If such reading matter were found only in the slums and amongst the low and vile, it would be lamentable, but when it is known that there are articles in handsomely bound books and popular magazines, read in aristocratic clubs, splendid saloons, and the homes of the wealthy, that are obscene and immoral, it is enough to startle one. Let christians be the salt of the community by preventing, as far as possible, the circulation of such sugar coated poison. Thoughtless persons have sometimes condemned those grand old souls, the Puritans, because they condemned certain books. But the Puritans in that were perfectly right. Let every Christian be a puritan. The people need reading matter. Let them have the good. We live in an age when good books, healthful magazines, tracts and religious papers are published by the car loads every week, and at nominal prices. Encourage the circulation of such reading, and the leaves of such a tree will do much towards the healing of the nation.

Then the disciples of the Lord Jesus should try to prevent the corruption of political life. Every christian man owes a duty to the State, and should take an interest in political affairs, at least, so far as to aid in placing in positions of trust, honest and pure minded men. Let good and honest men be elected by the voluntary, free, unthought votes of the honest men. The sooner "Salt" is used and freely used, in the political field the better for the best interests of society. Every professed follower of Christ should be a purifying christian in character, first and always. If he be a lawyer, let him

be a christian lawyer; if he be a doctor let him be a christian doctor; if he be a teacher let him be a christian teacher; if he be a gentleman, let him be a christian gentleman, not a gentleman christian as some think themselves to be; if he be a politician let him be a christian politician; if he be a voter let him salt his ballot with christian salt and be a christian voter. The offensiveness of the political taint of even our own christian country is sickening. Let christians feel that they, and they emphatically, are the "salt" by which the political atmosphere of our Country is to be purified, and kept sweet. Again, the followers of Jesus should prevent the corruption of commercial life. Business or trade is a source of a nations greatness, and honest and honourable merchantmen may well rank amongst the nobles of the land. But alas! All who buy and sell and get gain, are not honourable merchants. Some cheat, some lie, some defraud. The tricks in trade are too many. We need honesty. Honesty in buying, in selling, in packing, in making out invoices. Honesty all the way through. Roguery is a festering sore in Society. An honest man is an honourable man. His name is a tower of strength. His children may be as proud of him as though he were a king. He moves in his neighbourhood like a bright star in a dark sky. The "salt" of his life checks the spread of corruption in the lives of mean men. Such noble men "Honor the Lord with their substance." Christians should beware of the love of money and costly pleasures. Be plain, simple, honest, godly men and the "salt" of your lives will glorify your father who is in heaven.

G. A. H.

THE PUBLIC CONSCIENCE.

A writer in the C. E. World tells of a recent address by a prominent official of a great Railway Corporation, who sees much of business, in which he said that four leading traits of modern business were its selfishness, its dishonesty, its tyranny, and its low aims. He used these words: "Business devours our forests, takes possession of our streams, swallows up the public highways, steals public franchises and special privileges, corners the very necessities of life and makes a famine in order that it may make for itself inordinate profits."

A lawyer, who is counsel for a great corporation and who is also a member of a Congregational church, in speaking of the practice of corporations to buy up city governments in order to secure franchises in the streets, said to me, "We have to do these things."

A prison commissioner, who is a lawyer and a member of an evangelical church, speaking of his close contact with criminals, tells me that he has a very different feeling toward them from what he had before he held his present office. Though they have done wrong and deserve to be punished, yet he felt sure that some of them deserved imprisonment far less than many prominent men who succeed in business, who employ the sharpest lawyers in order to learn how to evade the law, and who are shrewd enough to avoid detection when they actually break the law in their efforts to get property from others unjustly.

A distinguished jurist is on record in print as having said in a public address that the duty of a lawyer is to help his client to go just as far as it is possible to go in evading the law in the prosecution of his plans.

A professor of political economy in a famous university in a public address a short time ago, speaking of criticism of business on the ground that their competitors cheat, said that criticism was not well founded. In other words, a man is justified in cheating if his competitor cheats. A clergyman of my acquaintance takes the same position. Are our colleges and pulpits so tainted by commercialism that they are coming to that?

One of the leading citizens of Boston, who stands very near the top of financial and social position, is denounced by State officials who are familiar with his course as having done more to debauch the character of the Massachusetts Legislature than any other man in the State.

It is easy to find men of long and close observation and of unquestionable honesty who say and believe that government is very largely in the hands of criminal classes, and that the men at the top of the moneyed and social crust are the criminals.

There are so many facts proving the corruption of legislatures by the money of the great corporations that this issue is one of the most vital to the people to-day.

—There are nine churches in the State of Massachusetts formed of French Canadian converts.

NOTES ON CURRENT EVENTS.

PRESIDENT MCKINLEY.

The shooting of President McKinley at the Pan-American Exhibition, Friday afternoon, produced a most painful feeling everywhere. The President was holding a public reception, and thousands of citizens were about him all anxious to greet him. The would-be assassin approached the President as if to shake hands with him, and when within two feet of his victim shot him twice. One bullet struck him on the upper portion of the breastbone, glancing and not penetrating; the second bullet penetrated the abdomen five inches below the left nipple and one and a half inches to the left of the median line. The wretched creature who did the murderous deed is named Leon Czolgasze, and is of Russian-Polish origin. He is an anarchist. He denies that anybody was connected with him in the plot to kill the President. He is probably lying. The reason he gives for his deed is that he believes the present form of government in the United States is unjust, and that the most effective way to make it right was to shoot the President. He was immediately arrested. The wonder is that in the excited state of feeling he was not killed on the spot. The fellow evidently belongs to the gang of anarchists who have a headquarters in the United States, and who pretend to think it is their business to bring affairs of the nations to their liking by killing the heads of the nations. The assassin of Italy's King was from a New Jersey city. Only a few days ago the assassination of King Humbert was celebrated with rejoicing by the anarchists who congregate in Paterson N. J. There was no interference by the authority with the cut-throats' celebration of the murder of a King—though he was the ruler of a friendly nation. Perhaps some of those in authority in the United States may soon begin to think that it would be wise to put some check on the fellows who are so fond of shooting and stabbing rulers.

The dastardly deed has touched all nations, and the sympathy of rulers and people with the stricken President and the people of the United States has been heartily expressed.

The President's condition is serious, and word from his bedside is eagerly looked for. At this writing (Monday) the physicians make hopeful announcement.

LYNCHING.

It is not exaggeration to say that one of the darkest blots on civilization to-day is the custom of lynching—for such it has become. And strange to say that custom prevails to the greatest degree in a nation that is fond of boasting that its form of government is the best on earth. The United States has many problems to solve, as all progressive nations have, but she has one that the other civilized nations have not, and that is the lynching problem. Students of government believe the criminal habit of mob murder has reached a point where drastic measures will have to be taken to stop it. One United States paper expresses the peril thus: "What, then, is actually going on? A whole nation of 80,000,000 people is being lowered towards barbarism. It cannot be otherwise. The growing practice of burning men at the stake in this country is a revival of one of the lowest forms of savagery, and the fact that its victims are mostly men with dark skins does not mitigate in the slightest degree the sinister significance of the revival. It cannot continue at the rate it has recently attained, it cannot continue at all, without placing our civilization in real peril." This is quite true, and what is worse is the fact that there are only a few newspapers in the Republic that dare repeat these utterances.

A NEW DEPARTURE.

Lady Henry Somerset has made a new departure in temperance work. She has established a Summer school for temperance workers, using her beautiful castle "Eastnor" at Ledbury for the school. She has entertained fifty girls in her own home for five days in the endeavour to teach them the art of public speaking. Of her scheme Lady Henry Somerset says: "Here I have my home, my experience, my ability to do as I please. England is in a frightful condition, as far as the liquor traffic is concerned. If anything, it is growing more drunken than less. Our women are becoming more addicted to the drink habit. I don't like to say that I'm discouraged, but I am. The problem confronting us is more serious even than it is in America. I fancy I shall go to the States next year to have some consultations."

"While I am indeed sad over our failure to secure proper legislation to assist in the temperance work which our Englishwomen have attempted, I have reason for much hope in the very existence of such an organization as these young women in my house to-day represent. In fact, these girls are the influence which, a generation from now, shall bring about the legislation which today we are failing to accomplish."

Lady Henry Somerset is a religious woman. She believes firmly that temperance is merely a means to an end—that of high Christian living. She therefore, endeavored, in her summer school, to make this religious spirit predominant, to impress on the students her deepest purpose in working for temperance reform.

SOLOMON'S POOLS.

Within the last few weeks, the ancient aqueducts and reservoirs of Jerusalem, used thousands of years ago, have again been brought into use for the purpose of supplying the modern city with water. For many centuries it has been dependent upon the scanty supply of rain water. But the droughts of the present summer have forced the authorities to provide a more reliable source. The pools are nine miles from the city, the one to which the pipe is laid being the "seal of Solomon," mentioned in the song of Solomon, a deep subterranean spring. The ancient viaduct was in the shape of an inverted V, and is one of the oldest structures in existence. It passes through the valley where were the beautiful ancient gardens of Solomon, mentioned in Ecclesiastes. It passes the spot where Elijah said that he rested in his flight from Jezebel and crosses the plains of Ephraim where David in the heat of battle with the Philistines longed for water from the well of Bethlehem. Finally, after passing round the slope of Zion it enters the city through the grounds of the mosque Omar, which is in the old temple area. This drawing from Solomon's Pools will enable the use of twelve ancient fountains in the city.

INDIAN AFFAIRS.

It is said that the department in charge of Canadian Indian affairs has under consideration a scheme for changing the educational system in connection with the training schools for Indians in the west. It has been found that when the young Indian is through schooling he goes back to the reserve and soon, through force of association, lapses back into the aboriginal state again. An effort will be made to devise some scheme whereby the young Indians receiving education will be colonized and kept under a system of schools whereby they shall be remunerated for work done, and restricted by regulations designed to overcome the natural indolence and lack of ambition to be self-supporting.

NEGRO BUSINESS MEN.

A few days ago there was a convention of Negro business men in Chicago. It was a national meeting, having representatives from many places. It continued through three days, and it is said the deliberations were permeated throughout with a spirit of self-reliance, earnest, courageous manhood, as admirable as it is promising for the uplift of the race represented.

MURDERED.

A St. Petersburg despatch says that the prior of the famous Russian Blagovestchensk Monastery, near Nijni Novgorod, has been murdered, and his murderers, it is thought, may be found among the monks. The safe in which he kept the monastery funds was robbed. The prior had made himself disliked by the monks by condemning their vicious lives and imposing heavy penances.

FAMINE.

It is stated that the intense heat in the great Volga Valley has destroyed the crops and created widespread famine. The river is said to have fallen so low that steamers and barges conveying 15,873 tons of freight have grounded, and cannot get to their destination until rains swell the stream to its normal level. The rural peasantry is destitute in many districts. Farmers, landlords, and traders are apprehensive of serious times. The distress is described as being so great that people are emigrating.

TELEGRAPHY.

Says the Westminster: While Marconi's system of marine telegraphy without wires is on its trial, the Hungarians, to whose ingenuity we already owe the invention of the roller process of flour manufacture, have devised a