Don't be influenced by those who say there is "nothing in the INTELLIGENCER this week," because their marriage is not in it, or somebody's death notice. "Nothing in it" is said of the London *Times*, and the Encyclopedia Brittanica and the dictionary, and Shakespeare. I have generally found that the vacancy is in some other place.

The reading of the religious paper is a duty we owe to ourselves and others. It will make us wiser and better Christians, for the writing and selections are made with thought and prayer. I have noticed, too, that the man who reads his paper, pays for it. The man who does not read it, is very sensitive when he gets notice that he is in arrears.

The business management of a religious weekly alone, taxes the strength of the strongest. Bills are not as promptly paid as the bills of the secular paper. The best paying advertisements are necessarily excluded from it, and it gets no government patronage; and woe to it if it is suspected of being for or "agin" the government.

Read your peaper, pay for it, pray for it. THADDEUS.

"EPHRAIM IS A CAKE UNTURNED."

In homely phrase, half-baked. That's New York municipality. A strange spectacle to a world, sorrowful, sad, surprise. Dr. Parkhurst finds Sodom the only analogy to existing and prospective conditions. Attorney-General Jerome's indictment, as given in the *Outlook*, would duly justify Dr. Parkhurst's description. Yet, we have that statue of "Liberty enlightening the world," and the first city of the nation, in the grasp of odious Tammany rule. "My masters, this is a mad world!" So it would seem in spots, and that liberty statue is in the midst of a very dark spot.

Dr. Matheson says of Lot that he "is in many respects like the Chinese Empire: he has not fallen back into barbarism, he has simply failed to keep pace with civilization. He stands where he was."

Tammany rule, without doubt, is below the Chinese Empire, below Lot, for it is barbaric in spirit and method, sodden in vice, and shamelessly corrupt, fattens on vice, gilded by gifts to the needy, sheer loot in the interest of degradation.

Yet it must not be forgotten that good men and true, "the righteous," have done and will continue to do battle against a rule so vicious, base and fiendish, cheered by the consciousness "that no wrong thing can live forever." The pity is that there are not more of them; yet, the very circumstances of the change, may awaken interest and rouse men, hitherto careless and lukewarm, to grip the situation, that out of defeat shall come victory, to the joy of well-thinking people the world over. Abuses die hard, and reforms come slow. "God lives," and that is the hope of the righteous. S.

In dealing with the great liquor traffic the country does not count the boys that are necessary to make that business a success; all it counts is dollars; it never hears of the lives that are sacrificed on the cruel altars of this modern Moloch.

DESPISING EXPERIENCE.

BY REV. C. H. WETHERBEE.

It is an astonishing fact that many a Christian, after having experienced the delivering power of God in a marked manner, and at various times has gratefully acknowledged that it was God who delivered him, has come to despise that gracious experience. The Christian has thought, at the time of his being wonderfully favored by God, that he could never have a doubt that henceforth God would duly deliver him in the day of trouble, and yet he did reach a point where he dropped into nerveless unbelief, and despised all past experiences of the abounding grace of God in his behalf.

We see a striking illustration of this in the history of the Israelites at the time of their refusing to favor the report of the two hopeful spies who had visited Canaan. Note what Moses said to them: "Dread not, neither be afraid of them. The Lord your God, who goeth before you, he shall fight for you, according to all that he did for you in Egypt before your eyes; and in the wilderness, where thou hast seen how that the Lord thy God bare thee, as a man doth bear his own son, in all the way that ye went, until ye came unto this place. Yet in this thing ye did not believe the Lord your God, who went before you in the way to seek you out a place to pitch your tents in, in fire by night, to show by what way ye should go, and in the cloud by day." Thus those people despised their most marvelous experience of God's delivering power in bygone years. That experience ought to have been a bracing stimulus for increasing steadfastness in faith and unyielding obedience to God's commands. After such an experience they should have become vastly more courageous than they were before, yet they remained cowardly, weak in faith and rebellious.

Are we much in advance of them? Do our past experiences of God's grace avail us much in meeting present pressures of duty and difficulty?

THE MOABITE STONE.

Among the discoveries in modern times, which confirm historical narratives in the Bible, is the Moabite stone, discovered in 1868 by the German missionary, Rev. F. Klein, in Dibou, the modern Diabou. This stone is one of the oldest memorials of alphabetic writing ever discovered, having been erected by Wesha, King of the Moabites. Its discovery is not only, therefore, a contribution to religious truth, but also to science.

The Prussian authorities at first sought to secure it. Sir Charles Warren, agent of the Palestine Exploration Fund, was informed of its existence but took no action, being aware of the intention of the Prussian authorities. Some months after, Mr. Clarmont-Gammon, of the French consulate, having heard of the stone, desired to secure it for France. The offer of the Prussian authorities was $400.00, while that of the Frenchman was $18.75. This competition gave the Arabian and Turkish officials an exaggerated idea of the value of the relic, and the Governor of Nablus demanded it for himself. This last phase of the transaction so enraged the Arabs, from whom the information had been received, that they broke the stone in pieces by heating, and pouring water over it.

The stone measured four feet in length, two feet in width and was rounded at the top. The thirty-four lines engraved on it were written Phœnician characters.

The original stone being broken was lost. But the Frenchman had secured a *fac-simile* of the inscription in the form of a "squeeze," and which is now preserved in the Louvre, France. It was due to his timely thoughtfulness that a knowledge of what the stone contained is had. The translation, with the exception of two lines, was finally made by two German professors after weeks of study. It is from evidence like this that we are able to know that the records of the Old Testament are like all authentic records of the ancient world—the writings of patriots who loved their country and their God—statements founded on fact. E. S. P.

FROM REV. G. H. HAMLEN.

To the Editor of the RELIGIOUS INTELLIGENCER:

Dear Brother,—

I see that a few words from my pen have seemed worthy of notice in your columns, in the issue of November 18. No doubt you will be glad to know that my thought was not so weighty as the words may be taken to imply. Having been reared on a farm, it is very natural for me to notice the appearance of the farms and farm buildings in the country through which I may chance to pass. I had been much pleased with the thrifty, prosperous appearance of the beautiful farming country around Millstream, where your Conference was held, and through the valley of the St. John. Nearer to the boundary, however, the farms looked smaller and less carefully cultivated, and the buildings were smaller and in not so good repair. The most noticeable instances that I remember were along the line from Debec Junction, and the sudden change to the fine farms and premises of the country around Houlton was so marked that I thought it worthy of comment. The comment, however, did not, in my thought, apply to more than a small section of New Brunswick, and it is quite possible that there is some simple explanation of the matter. But I feel sure it must be a "more potent reason" than difference of soil, which appears to be of the same kind. Perhaps I may add that I have a suspicion that the fact that there is not only a boundary line, but a high tariff on this side of it, may help to explain the case. If so, then not thrift, but a market may be the lack; and those affected could hardly hope to "mend their ways" till the disability is removed.

Also, Mr. Editor, please let me add that I have a very pleasant memory of my visit to your Conference, and shall always be glad of having had the privilege of coming into contact with so many of my brethren and sisters there. It was inspiring to look into your faces, to feel your hearty hand-grasps, and to hear your earnest words for our Lord. May he abundantly bless you all as you pray and labor for his kingdom.

Yours in his service,
GEO. H. HAMLEN.

East Jefferson, Me.,
Nov. 19th, 1903.

We are glad to print Bro. Hamlen's letter, which is his explanation of his reference to New Brunswick conditions, upon which we commented in the INTELLIGENCER of two weeks ago. It is unfortunate, we think, that not till his uncomplimentary statement was remarked upon did it occur to him to mention anything about living conditions on this side of the line except that the "lack of thrift" is very marked. It does not help the matter to suggest that the bad state of things he says he observed is due to our not having the United States market. We are not suffering for a market. Just now our neighbors are much more anxious for reciprocal trade relations than we are. Doubtless Canadians need to "mend their ways" in many respects, and they are earnestly seeking the best things; but they are not pining for anything their neighbors have.

—The work of Muller's Orphanage at Bristol, England, has not been stopped or apparently checked since the death of its founder in 1898, but is carried on on the same lines as before. According to the last report of Mr. James Wright, more than $200,000 was received for it last year simply, now as always, in answer to prayer. Since the orphanage was founded more than $5,000,000 has been received and expended in behalf of it.

—The consolidation of the *Morning Star* and *The Free Baptist* continues to be agitated. It will, probably, be affected some day.

Marriages.

FULLERTON-BROWN.—At the residence of the bride's mother, Marysville, on the 25th inst., by Rev. H. H Ferguson, Bent Fullerton and Viola Brown, both of Marysville, N. B.

WRIGHT-ATKINSON.—At the residence of the bride's parents, St. Mary's, on Nov. 11th, by Rev. A. D. Paul, Thomas M. Wright of Fredericton to Miss Marietta Atkinson of St. Mary's.

Deaths.

FOWLER.—At Narrows, Queens Co., November 11th, of pneumonia, Clarance W. Fowler, aged 37 years A wife and three children mourn the loss of a loving husband and kind father. He was converted nine years ago under the labors of Revs. T. W. Carpenter and O. N. Mott, was baptized by Bro. Mott and joined the Free Baptist church at the Narrows Later he was appointed deacon. He served his church faithfully until God called him home. His was a triumphant death. His funeral sermon was preached Nov. 15th by the writer, assisted by Rev. A. B. McDonald and Rev. Mr. Atkinson and Evangelist Beatty. H. A. BONNELL.

HILLMAN.—In Woodstock, at the home of her daughter, Mrs. G Gilman, on the 20th November, Mrs. Moses Hillman, aged 89 years, leaving to mourn their loss an aged husband, with whom she had lived sixty-seven years, two daughters, four sons, thirty-one grandchildren, sixty-five great grand children and three great great grandchildren. Sister Hillman's maiden name was Dow. She was the daughter of the brother of John Dow, Esq., who was the first dissenter to represent York Co, in the House of Assembly, when the county embraced York, Carleton, Victoria and Madawaska. She professed religion in early life and was baptized by Rev. Richard Gore and joined the Free Baptist church in Southampton, and remained a member until called up higher. In her earlier life she was an active worker in the church, and until she began to feel the weight of years. For several of her last years she was not able to go out, but maintained her interest in Christian work, and had always the Christian spirit. For some months prior to her death she was confined to her bed. I went to see her frequently and always found her patiently waiting her call to the heavenly home. She often rejoiced in prospect of the glory of the home she longed for. It was her request that I conduct the funeral service, which I did, and there met a large number to whom I spoke from II. Tim. iv. 6-8.
J. NOBLE.

ARBO.—At Leominster, Mass., on the 24th Oct., Mary Maud, beloved wife of Chas. Arbo, aged 39 years and 5 months, died of cancer, leaving a sorrowing husband, one daughter and two sons, five sisters and four brothers, with numerous friends and relatives to mourn their sad loss But their loss was her gain; for her "to live was Christ and to die was gain." The deceased was the daughter of the late George and Louise Kelly. She gave her heart to Jesus some twenty years ago, and was baptized by Rev. W. Camp, of Fairville, N. B., and joined the Baptist church of that place, and continued faithful to the end. May the Lord bless and comfort the family in their sore bereavment. "Blessed are the dead who die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors and their works do follow them." COM.

SLIPP.—At Brainerd, Minn., on the 14th Nov., of bronchitis, Paul McLeod Slipp, aged 5 years and 1 month, youngest son of Mr. and Mrs. Edgar Slipp, formerly of Kingsclear, York Co., N. B. The little boy was a beautiful child, both in appearance and disposition, and won the love of everybody who saw him. Mr. and Mrs. Slipp, who went west in the spring of this year, have the sympathy of many friends in their new home, as well as of their wide circle of relatives and friends in New Brunswick. "Suffer little children to come unto me," etc. COM.