

TERMS AND NOTICES.

The RELIGIOUS INTELLIGENCER is printed on Wednesday, from the office of publication, 270 St. Fredericton, N.S.

\$1.50 a year in advance.

If not paid in advance the price is \$2.00 at New subscriptions may begin at any time.

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Religious Intelligencer.

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

WEDNESDAY, AUG. 28TH, 1901.

The General Conference (triennial) of Free Baptists of the United States will meet at Harper's Ferry, West Virginia, on Monday of next week.

The "Away from Rome" movement in Europe continues. Those who have transferred their membership from the Roman Catholic to the Protestant communion are numbered by thousands, and the number is steadily increasing.

The Presbyterian Union recently effected in Australia includes forty presbyteries and nearly five hundred congregations. They are looking for larger prosperity, now that they have combined their forces. And they will, doubtless, have it.

The evangelical Protestant denominations who are carrying on missionary work in the Philippines have agreed upon a plan of non-interference. Each mission has its district clearly defined, and is responsible for its evangelization. This is certainly sensible as well as christian.

The Nova Scotia Conference will be in session this week. The ministers' meeting is on Wednesday, and the General Conference begins Thursday. The session will continue, probably, till the first of next week. We trust the brethren will have a session of great interest and encourage. ment.

The Russian Government continues to make things uncomfortable for Evangelical Christians in Southern Russia. They are subjected to many persecutions. We are glad to notice that the Evangelical Alliance of Great Britain is showing interest in the persecuted, and may take action in their behalf.

Owing to the existence of small-pox in Carleton Co., the Conference which was to be held at Waterville, in October, will have to be held elsewhere. The Executive of General Conference is to meet in St. John on Thursday of this week to consider the situation and appoint another place for the October session of Conference.

Both Rev. Campbell Morgan, Mr. Moody's successor at Northfield, and Rev. C. M. Sheldon, the author of "In His Steps," have recently expressed the belief that we are just on the eve of one of the most marked spiritual movements the world has ever seen. We hope they are true prophets, and that very soon the world may be blessed by a great revival of spiritual life. There is great need.

A funeral sermon preached by a good Presbyterian pastor in an Indiana town has caused much discussion, and has stirred up the community pretty thoroughly. The man whose funeral was taking place had been a member of Congress, he had lived a careless and dishonorable life, and died as he had lived. The pastor, the Journal says, seems to have spoken plainly, declining to put the man into heaven, contrary to the law of God and the warning of the Word. A newspaper reporter misrepresented the sermon and made it appear much more radical than it was, and when the pastor tried to correct the misstatements, the papers refused to print his communications. So he is obliged to publish the sermon in pamphlet form at his own expense. His open letter to the newspapers is rich in suggestions, and ought to make some of those who read it squirm. It is of interest, and is gratifying to know

that thus far the principal people of his church, including its officers stand by him nobly. It ought to be understood that a wicked man can not always rely upon a good natured and timid minister to "preach him into heaven" when he dies.

GEOLOGY AND GENESIS.

Somehow men seem to delight in seeing difficulties where none exist. Genesis has been demolished, according to some, still it abides as part of that Book which remains as the most popular Book of our times.

One of the most eminent scientists of our age, Alfred Russel Wallace, says there is "a world of spirit to which the world of matter is altogether subordinate." That is just exactly what Genesis claims, and declares. It begins in the Unseen: "In the beginning"—it does not say when, "God created the heavens and the earth." That's the great thought of the creative story of Genesis. Its purpose is to declare God, because of man's relation to Him. The form is popular, practical, meeting the needs of all the ages.

What is the common sense view? Here is a lock—the world, and here is a key—the Book of Revelation. We try the key, and it fits the lock; for the Maker of the one, as to essential fact, is the Maker of the other. No other key fits the lock, according to Mr. Wallace. Science has not the key. "Creation is a composite process. It begins in the spiritual world, and terminates in the material." "The Bible shows God creative; geology shows where the world being created—where scripture stops, there science first begins" (Prof. Gray Enslie.)

The most eminent sons of science admit that mind precedes matter. That is the claim in Genesis, Job and the Psalms. The central thought of Genesis is that of the Book. It is not a question of form but of fact. The form in Genesis, for the purpose, is admitted in these days of literary skill and intelligence to be "wonderful in its simplicity and grandeur." (Duke of Argyll.)

As to "the days," whatever the interpretation, we have an orderly progression, by a formative spirit, in keeping with all we know of God. Yes! and of a world!

That chronology, that exact history, that exact processes are the purpose of the first chapter of Genesis some maintain, but only to the hurt of the greater and enduring purpose. There is a method, and it is not that of myth, or allegory, or of scientific accuracy, but one suited to the ends of all revelation, to make God known to tutored and untutored, learned and unlearned, boy and man. Expressed briefly, it is to the people and for the people.

Men fix upon the frame, and ignore the picture. It is the picture that is of moment. Science cannot give us a religion. Possibility of doubt is essential to science, but doubt is fatal to religion. "The essence of science is to give" (James Fitz James Stephens) "a systematic account of the world as it is. The essence of religion is to supply to human life something which is not in it." That involves a revelation. Otherwise, how could we have intelligent worship? Because of our need we have Genesis—origins, and relations, and none can miss the path who truly seeks to know the chief end of man—"To glorify God, and enjoy Him forever." S.

THE TRUE STRENGTH OF A CHURCH.

Wherein consists the strength of a church? Answering this question, the Presbyterian says: It is not in the number of its members. Names added to a church roll do not certainly bring strength to a church. There have been large accessions to churches when there was no increase of power. They have gathered in and added to their numbers, and yet made no greater impression on the world than before. There is great deception in the idea that it must be a flourishing church that is constantly receiving new communicants. It is greatly encouraging to pastor and people when they come flocking in, seeking a name and a place among God's people, but it does not certainly prove the progress of religion. There is more than mere numbers to be sought for.

Church strength does not lie in the wealth of the people. There are expenses to be met, and for this money is needed. Large sums are required to meet local expenses, as well as to bear a share of the general benevolence. It is a great temptation to seek members for the church from those who have some wealth and will use it for good purposes, for if none but the poor are gathered in, who will build churches and support them? There is a danger that the poor may be passed by in the effort to seek the well-to-do who are so much needed. But strength

is not merely in money. Expenses may be met and bills paid, and still no power for good. A church that has nothing but money power is of little permanent use either to God or man. It may purchase elegant equipments and have all that wealth can buy, but the gift of God can not be bought with money. Nothing has ever been more destructive to the spiritual interests of a congregation than when wealthy people arrogantly make their influence felt.

Nor does the strength of a church lie even in the activity of the people. It would seem as if great activity should carry everything before it, and that if all are really energetic, success is assured. But this does not follow. It is gratifying to a pastor to have a working church busily employed in carrying out this or that scheme, nor can he labor to advantage if he must work single-handed and carry all burdens. But a wise old minister once remarked, "There is such a thing as a session being too active." There is a greater force to be used than the show of much serving in the work of the Lord. We must not be misled by mistaken notions about activity. A horse that is running away is more active than one that is quietly doing his work, but he often carries disaster with him. The activity of a locomotive is only desirable when it is on the open track and has the right of way. Otherwise it is an engine of destruction.

What, then, is the real strength of any congregation? Wherein does it lie? In the character of the pastor, officers and people. Everything depends on this. Numbers, wealth and activity have value in a church only when behind them all is a high Christian character. This leads to unity of purpose. A united people carry weight with them like a compact army. They move as one man. Difficulties vanish in the line of their march. Happy are the people who can think alike and do the Lord's work without contention! Happy is the pastor who is placed in charge of such a united people! In their union there is the power which no divided people can have. A venerable lawyer of wide experience and observation said: "I am surprised that the church does not realize her power. I have noticed that when the Christian people of this country set themselves unitedly against anything, it goes down. Nothing can stand against their united assault." Here is testimony for united action in the church in general. But it is true also of every branch of the church and of every individual congregation. Let the people stand together and all possible things can be accomplished.

Still more does strength lie in the holy living of the people. Let those who are anxious to report large accessions to their communion remember that ten good members bring more power to a church than a hundred half-hearted ones. The quality of the members received is always of more importance than the number. A single person soundly converted and admitted to a church has sometimes brought into it such a blessing that all hearts were filled with joy, and the effect was felt for years to come. A keen and observant man said: "I am not a member of any church, and am sorry to say I do not often attend. But I am a friend of churches, and pay pew rent for my wife, who is a member, and I have this to say, that if I were a minister, I would not care how small my church was, nor how poor, if the members were all good people and were really what they professed to be, we would make our influence felt." That discerning man, standing without the church, clearly saw how powerful the holy and consistent lives of Christians are. If he were a pastor, he would want none but good people in the membership. So should every pastor feel, and the entrance to church membership should be so closely guarded that few would enter unworthily. Unconverted members are a dead weight to any church and a continual source of weakness. The more of them that are gathered in, the worse for that congregation. But the real strength lies in the truly converted, who live under constraining love of Christ and are daily changing into his likeness. The labor and care of all church officers should be to discern the spirits as far as possible, to avoid undue haste in receiving members, and to strive to bring all within to a higher standard of Christian consistency, and so have power with God and with men.

NEWSPAPER MEN.—The members of the Canadian Press Association, with their lady friends to the number of nearly one hundred members, mainly representatives of Ontario and Quebec papers are visiting the Maritime Provinces.

RIDDANCE OF DISTURBERS.

It always was the case, from the days of the apostles till now, that there have been times in the history of the most of Christian churches when there were certain members who made a practice of stirring up strife and disorder among their fellow-members. Paul had a vast deal of trouble from such ones. They were schismatics, and hence they were division-breeds. They often undertook to manage the whole church according to their own conceited notions of right or expediency. In his letter to the Romans Paul says: "Now, I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling, contrary to the doctrine which ye learned, and turn away from them." Such mischievous disturbers of the peace and prosperity of the church should be gotten rid of. Rev. Dr. J. B. Gambrell of Dallas, Texas, in an article in the Baptist Standard of that city, says: "A strong church in a city, some two thousand miles from Dallas, had in it a hopeless schism. It was hopeless, because five men of intelligence, respectability and influence were banded together on every question in opposition to the general policy of the church. Their attitude was that of constant antagonism, and they always stood together. They could affect quite a number of others, and kept up in the church for years a rankling, enervating strife. On one occasion the pastor of the church, before the preaching, called the church to order and said: "Brethren, we all know brethren so and so," (naming these five brethren). "They are men of respectability. Their outward deportment is good. We have but one complaint against them in this church, and that is, they are schismatics. As we well know they have stood together for years against whatever this church has attempted to do. Their membership in this church is not profitable to them, and it is exceedingly hurtful to the church. I think they ought to have letters of dismission, terminating their connection with this church, but giving them permission to join any other church of like faith and order." A brother so moved, and it was done. The fussing brethren were tendered their certificates of membership, and the pastor regained with that church nearly fifty years. That was a slick and commendable way of getting rid of those disturbing elements, who were hinderers of the good pastor and a curse to the church. Some would say that they should have been excluded from the church. Other churches would be much more honored by God if they would cast out those who are always opposing the loyal and needed members.

CRIME IN CANADA.

The Criminal statistics report just issued, shows 5,768 convictions, the indictable offenses being 55 over last year. By provinces: P. E. I., 27, compared with 16 last year; New Brunswick, 137, against 125; Nova Scotia, 325, against 250. An increase in all except Quebec, largest in British Columbia, where the increase is twenty-three per cent. Females' crime is decreasing steadily. By religion the average per centage is: Catholic, 38; Anglican, 15; Methodist, 9; Presbyterian, 7; Baptist, 3. All others, 25. The Yukon furnished 1960 summary convictions out of a total of 41,654 in Canada. 124 tickets of leave were issued, of which three were forfeited.

A PROSPEROUS YEAR.

The Secretary of State for India announced a few days ago in the British Parliament that the Indian surplus for the present year was £1,671,000. The crop prospects are satisfactory, and there will be nothing approaching a famine. He stated that he believed that this was the most satisfactory Indian budget any Secretary had yet made, in spite of three years of famine and acute depression in the agricultural staples, tea, indigo, and cotton.

THE BRITISH POST OFFICE.

The latest report of the Post Master General of Great Britain presents some interesting statistics, among them these.—The number of postal packets delivered in the United Kingdom was, 3,723,817,000. The experiments with motor mail service are still unsuccessful, but recent developments have encouraged the hope of the ultimate establishment of that class of service.

ST. PAUL'S.

The architect of St. Paul's Cathedral, London, has issued a statement to the effect that the immense weight resting upon the eight pillars upholding the dome of the cathedral has caused the foundations to settle more than other parts of the building. This has resulted in the breaking of eight arches and the windows of the clerestory over them in the nave of the choir, and the north and south transepts. Owing to the great weight of the western towers there has been a sinking of the foundation in that part of the building; the west front has been cracked vertically through the great door, the window above, and vaulted ceiling of the portico, and the wall of the chapel to the east. Mr. Clarke, the architect of the cathedral, declares that the two underground railways and the large sewers in the vicinity of the cathedral

NOTES ON CURRENT EVENTS.

COMING TO QUEBEC.

France is making it so uncomfortable for the Roman Catholic orders that have for so long flourished there, that some of them are turning their faces toward Quebec. A few days ago two representatives of the "White Fathers" arrived at Quebec to make arrangements for the establishment of the order in Canada. It would seem that this country has too many of these Roman orders now. They are likely to be multiplied, however, because here they can have their own way.

ONE GOOD RESULT.

The extirpation of yellow fever from Cuba must be set down as a most creditable result of the United States occupation of the island. In June of this year not one case of it occurred in Havana—a thing unprecedented since 1781—and since March not a single death. Santiago, scourged by this disease for 300 years, is now exempt. Future security against its return is one of the points which the United States stipulates in the compact they are forming with the Cubans.

ST. JOHN.

The census commissioner at St. John says the population of that city is 40,829, instead of 40,711, as given out by the Ottawa officials. If the figures are as claimed by the commissioner under whose direction the census was taken, St. John is slightly larger than Halifax.

PRINCE EDWARD ISLAND.

The population of the chief towns in the Maritime Provinces are announced as follows:

Table with 2 columns: Town Name, Population. Charlottetown: 1891. Georgetown: 1,373. Summerside: 1,960.

NEW BRUNSWICK.

Table with 2 columns: Town Name, Population. Woodstock: 3,288. Milltown: 2,146. St. Andrew and parish: 1,778. St. Stephen: 2,680. Bathurst: 4,815. Moncton: 8,762. Fredericton: 6,502. Marysville: 1,339.

NOVA SCOTIA.

Table with 2 columns: Town Name, Population. Annapolis: 1,951. Lawrencetown: 903. Antigonish: 2,758. Sydney, town: 2,446. Louisburg: 1,116. Truro: 5,102. Amherst: 3,781. Spinghill: 4,813. Parrsboro: 1,901. Digby: 1,381. Guysboro: 1,546. Dartmouth: 6,252. Windsor: 2,477. New Glasgow: 3,776. Pictou: 2,998. Shelburne: 1,300. Yarmouth: 6,089. Lunenburg: 4,894.

PAUPERIZING THEMSELVES.

It is good to notice that some of the newspapers object to Canadian pauperizing themselves by soliciting gifts for libraries from Mr. Carnegie. The Toronto Guardian well says when it comes to a city like Montreal with which Mr. Carnegie never the faintest shadow of connection, in which he has no interest, asking a gift of money, simply because going, and they might as well have "pile" as any one else, if they can, it, it seems to us humiliating in extreme. When we read of these things, we feel like asking, What the boasted independence of spirit strong self-reliance of the Canadian that he would stoop to ask for from a citizen of a foreign country solely on the ground that there good chance of his getting it for asking? Are we to have an epidemic of Carnegie libraries in Canada? the good that they may do will atone for the loss of independence, self respect in our citizens.

ANOTHER FAMINE.

Latest advices from Russia confirm previous intimations that that country is on the eve of another famine. Only two Provinces out of seven have really good harvests. About a third of them are officially declared have produced "insufficient" crops. Among the "insufficient" are the wheat-growing districts. The "insufficient" means utter starvation. The famine-stricken area exceeds a million square miles, about the area as that of the great famine of 1891-92. The population numbers 43,000. The havoc has been wrought by intense heat and entire absence of when needed. Afterward there torrential downpours and hail-storms. The appearance of innumerable locusts completing the destruction. A harvest is now in progress, these final reports. It might be supposed that Russia would still be able to on her vast resources in Siberia. matters have not gone well though the figures have not finally issued.

Cuba's business with Great Britain is said to be increasing more rapidly than with the United States, especially true of the trade in goods.