

TERMS, NOTICES, ETC.

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Terms of religious news from every quarter are always welcome. Denominational News, as all other matter for publication, should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent misapprehension and save the trouble of mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, JUNE 19, 1889.

DISTRICT MEETINGS. The editor expects (D. V.) to attend the Second, Fifth, First and Sixth District Meetings, which will be held in the order named. There will, of course, be many INTELLIGENCER subscribers at these meetings, some of whom have not yet renewed for this year. He will be glad to receive their subscriptions at the meetings. Those not attending may find it convenient to send their subscriptions by the ministers or others who are going.

We hope, also, to get a good number of new names. Will the ministers and other friends of the paper endeavour to secure lists of new names on the special offer of the balance of the year for fifty cents? Every church can, we think, furnish a number of new ones. Please try for them.

EVERY YOUNG MINISTER who insures his life does a prudent thing.

THE METHODIST CONFERENCE of N. B. and P. E. I. meets today (Wednesday) in St. John. The N. S. Conference meets at Liverpool, N. S., the same day.

NO READER should overlook the inside pages of the paper. They contain choice reading sure to do good to all.

PROFIT-SHARING. Every Sunday service, says the "Register," should be an exercise in profit-sharing; the people should get some profit out of the minister, and the minister some profit out of the people.

UNCONSCIOUS SANCTIFICATION. One of the students in Mr. Spurgeon's College at the late Anniversary read a paper on "Unconscious Sanctification." Remark on it the "Christian Inquirer" says,

Cases of people very conscious of their own sanctification are abundant enough, but unfortunately those who know them best are "unconscious" concerning their possession of the grace they claim.

THE END "NEAR." There is always somebody ready to predict with the greatest accuracy the end of all things earthly. A Mr. Christmas is just now enlightening Halifax about the second coming of Christ. He assures his hearers that the "second advent of Christ and resurrection of saints, and ascension of 144,000 living Christians to heaven without dying will be on March 5, 1896, and His descent on earth April 11, 1901." The lecturer, the Chronicle says, is not troubled with the slightest doubt as to the coming of these events exactly on time; he is sure even as to the hour. The great war to come next year, he says, would convince and stagger any doubters of the coming of the succeeding events.

THE JEWS. According to the most reliable statistics there are in the world 6,300,000 Jews. Of these 5,400,000 are in Europe, the rest being distributed thus:

Asia, 300,000; Africa, 350,000; and America, 250,000. Of those in Europe nearly 3,000,000 are in Russia; Austria has 1,644,000; Germany has 662,000; Roumania, 263,000; Turkey, 105,000; Netherlands, 82,000; France, 63,000; and Italy, 40,000. Palestine has only 25,000.

Christian work among the Jews, though attended with great difficulties, is progressing encouragingly. An article in the Missionary Review for June says that last year's report of "Jewish mission work" shows 47 Protestant Jewish Mission Societies, with 377 missionaries, and an expenditure of nearly \$500,000. This is nearly double what was shown by the report six years ago. Nor is the work discouraging in results, although the field is an arduous one. It is claimed that during this century 100,000 Jews have been converted out of a total of about 6,000,000. The field is difficult from the traditional antipathy between the Jews and Gentiles, and an especial dislike for the Jews in Russia and Austria (where the vast majority of them reside) because of the superiority which gives them the advantage in the struggle for life.

A BLESSED DEATH. The Christian Advocate tells of a Free Baptist farmer in New England, a devout Christian, beloved and trusted by all who knew him, and of whom everybody was ready to say, "He is a holy man." He had consecrated a place in his orchard for secret prayer. It was known only to his family, and its selection and use were not tainted by ostentation. Impressed with the reverent language and spirit of the Old Testament, he always took off his shoes when he went there to pray, and placed them outside the hallowed spot. One day after he was quite advanced in years he disappeared. Being searched for and not found, his aged wife said: "Go to the place where he prays; he may be there." They went, and the old man was found in the attitude of prayer, dead, the shoes lying in the spot where he always placed them when he sought the immediate presence of God. One of his neighbors tells us the story. Sanctified by a holy character and devout supplication, his life and death form a beautiful illustration of the words of one whose own life contradicted them, and whose prayer was not fulfilled: "Let me die the death of the righteous, and let my last end be like his."

CHURCH STATISTICS. Last year the "Independent" was at great pains to collect the statistics of the Christian churches in the United States. Of course they are not all complete, but they are sufficiently full to be very suggestive and encouraging.

The summary shows that there are 138,885 churches, 94,467 ministers, and 19,790,323 members in this country. These totals, which are rather under than over the exact figures, are big with meaning. One hundred and thirty-nine thousand churches founded and maintained for the worship of God! More than ninety-four thousand ministers set apart for the declaration and exposition of the doctrines of Christianity! Almost twenty millions of souls baptized in the faith of Christianity! These are eloquent facts. They are witnesses of a living faith, an earnest spirit, and a consecrated life. For these facts tell of sacrifice and effort and costly endowment, which are not the symptoms of unbelief and godlessness. Unbelief has been in the world longer than Christianity: it came to the country more than a century ago; but it has no facts like these to speak for it.

The net gains for the year were 6,434 churches, 4,505 ministers, and 774,861 communicants. These facts are eloquent, too. They show that the long-predicted decline of Christianity has not yet set in. Christianity is still increasing her churches, her ministers, and her communicants. Every year many thousands of her communicants and hundreds of her ministers are swept away; but her numbers do not fail. She gathers in converts and educates ministers, and fills all the gaps and has a large excess. The excess this year is 4,505 ministers, and 775,000 communicants. This means an addition to the force of ministers of about eighty-seven, and to the number of communicants of 14,904 every week. More than seventeen new churches were organized every day of the year.

Every day saw seventeen churches, twelve ministers, and 2,129 communicants added to the forces of Christianity in the United States. This is the story which our statistics tell. Is it not a sublime story?

Backslidings.

The backslidings of Christians have their beginning, as a rule, in what are regarded as small departures from the right way. Often it may be in going back to old sins which had power before conversion, or associating with the companions of former times. Every one has some constitutional weak side, which was the chief inlet of reigning sin before conversion. These constitutional weaknesses, with all natural tendencies to carelessness and wrong need to be carefully watched after conversion. Like Pharaoh's horsemen who followed hard after those who had escaped from the bondage of Egypt, they press those who have escaped from the bondage of sin. Old companionships, too, are a snare to many. One of the hardest things for a young convert is to break away from the companionships which have grown with his years. And by them many a man

and woman has been lured back into sin.

Every one who has enlisted in the service of Christ has the mightiest motives for continuing steadfast to the end. To turn back is ingratitude for the mercy received. It is disloyalty to the Captain of Salvation. It is giving encouragement and aid to God's enemy and ours. It is to lose God's favour, and to fail in the great and high purpose of the redeemed and renewed life. To "watch unto prayer" is the duty of every Christian.

A Schism.

In a previous issue we mentioned the fact that a small body of non-contents had receded from the United Brethren Denomination, and had set up for themselves claiming to be the original and only genuine United Brethren. They are now trying to get hold of the property of the denomination, but there is no probability that they will succeed. The movement in its spirit is so like that which has affected our own church that we quote some of the references to it by the *Religious Telescope*, the organ of the United Brethren. It says:

What could the church do when a small minority who thought they alone were right stood up and said to the overwhelming majority of the Church, "You are wrong, and we are right," and declared that they never would submit to the majority? What could the Church do but go forward and leave results with God. When a small minority became so self-opinionated that no reason or brotherly bonds were regarded for a moment, but all was spurned with contempt, nothing could result but a separation from the Church. They have taken that step which the entire Church most deeply regret; but it is their own choosing.

The situation in our own denomination and the action of the Conference with the reasons therefor could not be more fairly stated in few words.

Referring to the attempts to get possession of Church Property, the endeavours to create sympathy, and the distraction and harm which are likely to result in places where, through an imperfect understanding there is a nearly equal division of sentiment. The "Telescope" says:

One of the strange things is that men will unscrupulously lend themselves to tearing down what they with others, may have had some part in building up. * * * At this crisis the Church is charged with the responsibility of not only laboring for the final triumph of all its interests, but with the duty of guarding all within its fold against the beginnings of evil and even against temporary loss.

If all our brethren who would have preferred a somewhat different course from that taken by the General Conference will take time to consider, and if leaving out mere theories on which no considerable number could be brought to unite, they will dispassionately view the difficult situation in the affairs of the Church admitted by all and then the measures adopted, they will not allow themselves to be carried into anything extreme. It will be the policy of the leaders in the "bolt," to rush those who, from misrepresentation or imperfect consideration, may sympathize with them into hasty and violent action from which they can not withdraw themselves. This is all the more easy, as they have set up a separate church, connection with which will of itself destroy their present church-connection. Whatever one may finally decide to do in the premises, he will lose nothing by taking some time to reflect on what has been done and to consider the consequences of his action. If one draws off from the Church, to what does he go? A body of men standing on a negative issue, held together by the uncertain bond of disaffection, and calumniating everything outside of themselves, can never develop into a healthy and prosperous church. Moreover, the individual who allows himself to become unsettled and embittered will find it difficult to regain his balance and recover the salt and savor of the gospel.

Appreciating the Schism at its full value, knowing that it will carry strife into the churches wherever it can, our contemporary is nevertheless confident that the greater part of the Church will move on unconscious that there has been any drawing off. And it gives this good counsel to the denomination at large, counsel which we commend to our own churches who are in many respects so similarly situated:

Is the Church in the presence of this separation to cease its efforts, or is it to increase its endeavor? We take it that we are to put on new life. Our way to the perishing is open wide. Our methods of work are adapted to the masses. Our people who have a spirit of progress have also hope of success.

Let the Church give itself to more earnest evangelistic efforts than ever before.

Let us give more largely to the support of home and foreign missions. We are in the field where we have only begun to reap. We ought to start out to double our contributions for missions.

We want enlarged plans and faithful executed plans in our educational

interests. Our people are a growing and progressive people. We must strengthen our walls and build well the towers of strength we are now gathered about.

Oh, for a new faith in God and the gospel of his Son. Oh, for a new consecration to the upbuilding of his cause among men. Forward the master's cause.

First, last, and all of the time let the members of the Church, whether in the ministry or laity, devote themselves as never before to the building up of the kingdom of Christ and the promoting of all the interests of the Church. The field of the Church was never broader than now, its mission never more clear, and its equipment never more full. We think with gratitude of the blessings inherited from the past; but our confidence is in a present Christ who has promised ever to abide with his people, and in that Spirit whose presence in the hearts of believers is the pledge for the continuance and triumph of truth and righteousness.

Divorce.

Dr. Dike, who has given a good deal of attention to divorce statistics, has been presenting the results of his examination to the readers of the "Independent." He finds that in the United States there has been a startling increase in the number of divorces within a few years. In other countries there has also been an increase, though not so marked as in the United States.

His summary shows that they have doubled, or more than doubled, in twenty years in the United States, Canada, all Great Britain, France, Belgium, the Netherlands, Baden, Saxony, Elsass-Lothringen, Hamburg and Norway. They have increased largely, though not quite enough to double, in twenty years in Wurtemberg and Hesse. They have increased in Russia and Rumania; over 60 per cent. in Russia in five years; but this last statement may exaggerate the real facts. Denmark is also increasing her divorces. Divorces have not increased much in Austria as a whole; but probably are gaining in Vienna. They have decreased a little in Hungary in the eleven years reported and in Switzerland, while there has been a decided falling off in Bavaria and Italy. The exceptions are few, while the movement is only less uniform and universal in Europe than on our own continent.

Divorces in the United States increased from 9,937 in 1867 to 25,535 in 1886, or 156.9 per cent. In the thirteen foreign countries, including Canada and the city of Hesse, being all whose figures include both years, there were 3,541 in 1867 and 9,200 in 1886, or an increase of 159.8 per cent. In the ten years between 1876 and 1886 divorces in the United States increased from 14,800 to 25,535 in 1886, or 72 per cent. And in sixteen foreign countries, including also Canada and Hesse, from 6,540 in 1876 to 10,909 in 1886, or 69 per cent. The great uniformity of the movement on both sides the Atlantic is a most deeply significant fact. The difference in the increase of population should be noted. The total divorces and separations reported in these tables in Europe in 1886 were 22,080. Making allowances for Russia for that year and for other countries not reported, all Europe may have granted 26,000 divorces. That is, all Europe, with four or five times the population, grants only about as many as the United States.

The facts about Canada, as compared with most other countries, are quite creditable to it, though there has with in ten years been an increase. It is shown that all of Canada granted no divorces in 1867 and only 135 in the 21 years 1868-1888. Of these there were granted by Parliament 19 for Ontario and 7 for Quebec. The courts have jurisdiction of divorce in the other provinces. Of these Nova Scotia granted 52 divorces; New Brunswick 42, and British Columbia 15. Prince Edward's Island, Manitoba and the Northwest Territories did not grant any divorces during the entire period. Of the total in the Dominion 48 were in the first eleven years and 87 in the last ten years, or 44 in the decade ending with 1878 and 87 in the last ten years.

Dr. Dike says that the divorce movement seems to go on among people of every religion, race, political or other social condition, with very few exceptions. The volume varies, but the rate is wonderfully uniform, and exceptions are remarkably few.

WOMEN'S SOCIETIES.—There are in America forty-eight national societies of women, with a direct membership of 500,000. The largest is the W. C. T. U., with 210,000. Then follow the missionary, peace, suffrage, philanthropic and educational organizations. Twelve of these have joined with the National Council, formed to unite all the women societies into one great league.

Anti-Jesuit Convention.

The Anti-Jesuit Convention held in Toronto last week was a largely attended and enthusiastic gathering. An organization to carry on the agitation against the encroachments of the Jesuits was effected. The course to be followed is indicated in the following resolutions:

First.—We would recommend that, in conjunction with the Citizens' Committee of Montreal, further advice be taken as to what means, if any, exist of testing its constitutionality by action or other proceeding.

Second.—We would strongly urge persistence in presenting petitions to the Governor-General for the disallowance of the Act until the 8th of August next, unless it shall have sooner been disallowed.

Third.—In the event of redress not being obtained upon said petitions, or otherwise, before the said 8th day of August, we recommend that the Governor-General be petitioned to refer the question of the constitutionality of the said Act, and also that of incorporating the Jesuits, to the Supreme Court, and that in framing the special case and in the argument thereof the petitioners and parties interested should be represented by counsel selected by them.

Fourth.—The Protestant minority of the Province of Quebec, having petitioned the Governor-in-Council by way of appeal against the said Jesuits' Estates Act, under the British North America Act, we tender our cordial sympathy with, and approve of, their action in that respect.

Fifth.—Failing relief by any of the aforesaid means, we recommend that petitions be presented direct to Her Majesty the Queen.

Of the Convention the *Empire* says: Taken together, whether its results be lasting or not, the convention was undoubtedly a successful one; and while there are one or two of them on which there will be difference of opinion, the principles laid down in the resolutions will, in the main, commend themselves to the people of Ontario.

And the *Montreal Witness* says:—The great convention is ended, but its work goes on. Wisdom and dignity characterized the proceedings from the beginning. The organization of the Equal Rights Association charged to secure the disallowance of the anti-Jesuit agitation, and to secure the disallowance of the Jesuits' Estates Act, gives assurance that the work will not lag, and that the same wisdom and dignity will be prominent in all efforts put forth to attain the objects in view.

The Union Baptist Seminary.

The closing exercises of the Seminary at St. Martins took place on Tuesday of last week. We regret that we were not able to be present. The Reports all agree that the closing was a very pleasant event, that the pupils acquitted themselves well, and that first-class work has evidently been done in the school during the year. The attendance at the examinations and closing exercises was large. We quote the *Daily Sun's* report:

The examinations were conducted as follows in one of the large class rooms: Arithmetic, by Prof. Downey; geometry, by Miss Thomas; ethics and political economy, by Principal Simpson, and Latin by Prof. Downey. The students acquitted themselves in a manner highly creditable to themselves and their instructors. The afternoon was pleasantly spent, there being a large number of visitors to the seminary. The graduating exercises in the evening were voted a brilliant success by everybody. The large hall was comfortably filled. In addition to the people of the village there were many present from St. John, including Rev. Dr. Goodspeed, Wm. Peters and Mrs. Peters, John March, M. McDonald, the president of the board of directors, C. Y. Corey, Miss Holly, Miss Moore, Miss Jennie Moore, the Misses Steeves and Miss Burnham. Rev. Mr. Higgins of Windsor, and J. J. Wallace and Miss Wallace of Truro were also present. The following occupied seats on the platform: Principal Simpson, Rev. Dr. Bill, Prof. Miles, Prof. Downey, Miss Thomas, the preceptor, Miss Higgins, Miss Hitchens and Miss Vaughan.

THE PROGRAMME.

which was published in yesterday's *Sun*, was carried out with the exception of Miss Burnham's piano solo. The accompaniments on the piano were played by Miss Vaughan, and Messrs. Titus and Skillen handled the cornet. Miss Moore's essay on Elizabeth Fry was well written, and was splendidly recited. The accomplished young lady was applauded several times.

Principal Simpson, in presenting Miss Moore, the only graduate, with the diploma, made a fine address. He said Miss Moore had completed the studies in the senior year of the young lady's course and had obtained the highest honor which the seminary could confer. He congratulated her upon having completed so much of the course. Miss Moore, he said, left the institution taking with her the respect of the faculty, and all hoped that she would achieve great success. The teachers, he continued, gave all the students their cordial good wishes. At all times they had found it a joy, a pleasure and a delight to work for them. If the teachers' lives had made those of the students happier they were amply rewarded.

The venerable Rev. Dr. Bill was then introduced. He said we had attended the first educational meeting held by the Baptists of the lower provinces. That was 60 years ago and he had also been present at the first academic exercises at Wolfville. He had frequently visited the old seminary at Fredericton. Was it not

surprising that he was present at these exercises. He had enjoyed the exercises very much indeed. He congratulated the teachers upon the good work they had done. They had every reason to feel encouraged by the work they had accomplished. All felt that the institution was one of purity, light and love. The people of St. Martins should rally to its support and also the Baptists generally.

Mont. McDonald, the president, congratulated the principal and his assistants upon the excellent work that had been done during the term and those who had taken part in the exercises upon the excellence of their performance of their various parts.

Rev. Dr. Goodspeed said the seminary had been resurrected and he hoped it was a resurrection to immortality.

After some closing remarks from Wm. Peters the closing hymn was sung and the audience dispersed after the benediction by Rev. Dr. Bill.

THE ART EXHIBITION.

One of the features of the seminary was the exhibition of Mr. Miles' pupils in free hand drawing from objects and paintings in color and black and white. It is very creditable indeed. Miss Clark of Fredericton showed a very pretty scene on the Tobique river in black and white; also a painting on the St. John River, which displays considerable feeling for the beautiful and a knowledge of effect. Miss Calhoun of Albert county, a painting in black and white of Macomber's Head, Quaco, and one in color, a view on the Kennebecasis river near Hampton. It was very well executed and good in color.

Mr. Sterrett of Albert Co. executed a very nice group in Crayon of objects from nature nicely drawn and beautifully shaded, standing out in bold relief on a dark background.

Miss Lillian Rankine of St. Martins a crayon drawing of books lying down open on a table with several vases. One of them, glass, displays considerable knowledge of texture. The transparency of the glass is true to nature, and the foreshortening of the open book well drawn and true in perspective. Several other drawings are commendable for their accuracy.

Miss Estabrooks of Prince William, York Co., showed a pretty picture of the St. John river in crayon deserving of considerable credit, also a number of drawings in charcoal and crayon from objects well arranged and shaded. F. Cochran of St. Martins displayed considerable ability in his drawings from objects both in shading and drawing. One or two in lead pencil from a model of a vessel showed a good eye for form and he no doubt would make a good marine painter. Miss Tapley and Miss Holly of St. John displayed several nice drawings from groups, also Mr. Watson of that city. Ernest Rouke of St. Martins, Harry Rouke of St. Martins, Miss Fanny Thomas, and others showed drawings.

Mission Work News.

At the Baptist Anniversaries in Boston, more than a score of young men presented themselves at the Missionary Meeting and said: "We are willing to go to the heathen, and give our lives in missionary work—will you send us?"

Forty different Mission Societies are at work in China. The oldest is the London Missionary Society, and the youngest the Church of England Zenana Mission.

Three monthly periodicals of one missionary society of England have a circulation of more than 900,000 copies. Many of them are distributed gratuitously, but the public pays over \$13,000 annually for them.

The New York Chinese Mission has between 4,000 and 5,000 Celestials in its Sunday-schools. About sixty have joined the various churches. The first Sunday-school for these people was founded in New York eighteen years ago.

To-day there are 500,000 native Christians in India. Yet there was a time when a discouraged missionary said: "If ever I see one of these natives converted to Jesus Christ, I shall see something more nearly approaching the resurrection of the dead body than anything I have ever seen."

In Persia religious toleration is making rapid progress. Moslems attend Christian services, and converts from Islam make public profession of religion. This would have been impossible a few years ago. An American medical missionary has become private physician to the heir-apparent to the Persian throne, with full liberty to teach Christianity.

Fifty years ago seven shoemakers in a shop in the city of Hambourg said: "By the grace of God we will help to send the gospel to our destitute fellow men." In twenty-five years they had established fifty self-supporting churches, had gathered out 10,000 converts, had distributed 400,000 Bibles and 80,000 tracts, and had carried the gospel to 50,000,000 of the race. It would take only 160 such men to carry the gospel to the whole world in twenty-five years.

The attacks that have been recently made on missionary work in foreign lands have stirred up men of true missionary spirit to increase their subscriptions for such work. It is said that many Baptists are sending in gifts for the foreign field, in addition to their regular subscriptions, as an