

TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

Terms \$1.50 a year, in advance.

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

New subscriptions may begin at any time in the year.

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Items 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 much copying and needless confusion and mistakes.

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

Religious Intelligencer.

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

WEDNESDAY, July 29th 1891.

—MR. GLADSTONE'S health causes his friends grave anxiety. He has been ordered by his physicians to abstain entirely from the use of his voice, and from business of an exciting character. It is feared that he will not again be able to lead his party. When he does disappear from the place he has so long and so honorably filled, there will not be left in either party his equal.

—A MOVEMENT to establish a Baptist church and mission in Jerusalem has been started by a Massachusetts Baptist minister. The proposal is being received with some favour. It is spoken of as a project to "resuscitate the First Baptist church" in the Holy city, and by it to carry on the work omitted to it there so long ago.

—A WRITER in "Zion's Herald" says:—Paul bids us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of the Lord. This implies a gradual work. By the washing of regeneration the soul is made clean. It is re-created in true holiness. But a difference exists between true and perfect holiness. The latter is the great work of building up a Christlike character. The tender sapling is a true tree, but only when its mighty trunk and wide-spreading branches stand before us laden with ripe and luscious fruit may we call it a perfected tree. Thus in conversion the germ of spiritual life is implanted in the soul, but its latent powers need the discipline of the years with their joys and sorrows, temptations and victories, before the rich fruits of a perfected life shall be seen in their profusion and beauty.

—WHAT A FINE christian tone pervades the communications of the great statesman and the great gospel preacher. Mr. Gladstone, sick and bowed with grief at the death of his son, in a letter to Mrs. Spurgeon, says:

In my own home, darkened at the present time, I read with sad interest the accounts of Mr. Spurgeon's illness. I cannot help conveying to you an earnest assurance of my sympathy and of my cordial admiration, not only for his splendid powers, but still more for his devoted and unflinching character. I humbly commend you and him in all contingencies to the infinite stores of divine love and mercy.

Mrs. Spurgeon replied with a note of thanks, a postscript of which was traced by Mr. Spurgeon, as follows:

Yours is a word of love, such as those only write who have been into the King's country and seen much of his face. My heart's love to you.

—HERE is the latest, which comes to us through the "Journal and Messenger." It is to the effect that a Roman Catholic priest in Wisconsin has started what is to be known as "The Deliverance Society," or, in other words, a soul insurance company. He has issued a prospectus, which says that "the society is organized on the plan of mutual insurance"; that the admission fee is twenty-five cents and the annual dues ten cents. The object is to get children and young people with but little money into it, and "the income is to be used in pay for masses for the deliverance of souls in purgatory."

"There will also be a spiritual fund composed of pious works for the relief

of distressed souls." It has been found that masses sufficient to fairly and fully liberate souls from purgatory are expensive, and because of the expense of the thing not a few are allowed to remain a long time unrelieved. But by this plan there will always be a fund for the purpose, and, if the souls of friends and relatives do not get out, it will not be because the money is not forthcoming. It will be good for the priest, for thus he will always have something to do that pays."

—THE INDIA LETTERS will be read with melancholy interest. Bro. Boyer, fully conscious that the end of his earthly career was at hand, met death as became the devoted christian worker. "Thy will be done," he said, and so say we. And though we cannot understand how this sore bereavement can further the Divine purpose concerning the work of the mission, yet in His love and wisdom we may be confident. We may rest in the Lord and wait patiently for Him, and He will bring it to pass."

It is comforting to know that Mrs. Boyer is bearing her great grief so bravely, and prayers innumerable will be offered for her that she may have the fullness of the ministries of the Holy Comforter. She will remain at her post, carrying on the work to which God has called her and for which she has great love. At this end of the work we must see to it that there is no lack of sympathy and support.

And who is ready to respond to the call for workers? Is there some one, moved by the Holy Spirit, ready to say, "Here am I, send me?" God is surely moving some one or more in our churches to devote themselves to this work. Let the called be careful to be "not disobedient to the heavenly vision."

The suggestion of Dr. Phillips about a monument in the Balasore Cemetery accords with the feeling we have heard expressed by a number of brethren. And we have no doubt there will be a ready response to the call for contributions for such a purpose. The INTELLIGENCER will be glad to receive contributions and will acknowledge them as received. We would suggest that they be in small amounts, that many may have the opportunity of helping to erect a modest monument at the grave of the beloved brother who poured out his consecrated life in prayers and labours to bring the heathen to Christ.

Baptist Union.

For several years there has been a feeling and movement in favour of the union of the General Baptists and the Particular Baptists of England. For more than a hundred years they have had separate organic existence; but in recent years there has been a growing feeling that the things that made them two no longer existed in a degree to justify separate organizations, being substantially in agreement they ought to be organically one, and that the interests of Christ's Kingdom would be better promoted by their union than by their continued separation. And now, after much discussion, the union has been decided upon, and with a good degree of unanimity. The General Baptist Association had its annual meeting June 22-25, and by it the question was finally decided. The fact that a matter of such vital interest was to be discussed and voted upon brought together an unusually large representation from the churches. Besides the consideration of the question of union only mere routine was attended to. The Association, in Committee of the whole, canvassed the scheme of union, examining into all the details, asking and answering questions as to the probable effect of this and that feature, and when all was done reported to the Association a resolution in favour of the amalgamation of the bodies.

Of course there was opposition. Nor was it weak. Rev. Dr. Burns, one of the most prominent General Baptist ministers was against it to the end. He moved an amendment to the union resolution, and supported it in a vigorous speech. He declared himself in favour of the closest union of the Baptist bodies in christian effort, but deprecated an amalgamation of the bodies which, he averred, would obliterate the name of General Baptist and the peculiar principles for which the denomination had stood. Against his contention it was urged that the union of the mission societies, which had already taken place, made unnecessary the further existence of the Association; that the surrender of the name General and the extinction of the Association will be no loss, because all that it stood for will be retained in the new relations, while there will be gained the larger opportunities of the larger brotherhood; and that the union is in accord with the prayer of our Lord, "that they may all be one."

The discussion, of a question involv-

ing so much, drew out the best that was in the brethren, and their strongest convictions found expression. Yet, the reports tell us, the spirit of brotherly love prevailed in a marked degree throughout. When the vote was taken there were 155 for union and 39 against it.

The invitation to consider the desirability of uniting was given in 1886. Later the several County Associations of the Particular Baptists voted in favour of the proposal, and the action of the General Baptist Association consummated the fusion of all the Baptists of England.

It is certainly a most important step. The apparent unanimity and heartiness with which it has been taken is a pleasing feature, one that gives promise of comfort and strength to the united people. May God grant them great peace and success in a larger degree than even the most sanguine friends of the union have anticipated.

The union of two English Baptist bodies is of interest to their brethren on this side the sea. It may be regarded as suggestive of what might be done here. We do not know that the Baptist bodies on this continent are farther apart than were those in England. The Particular Baptists were Calvinistic in theology, the General Baptists were Arminian. Time and acquaintance and clearer light have had effect on both, and they have come so near together that it was deemed wise and christian to become in form what they were substantially in fact—one. And they have done it. When will the several Baptist bodies in America do the same? Some time, we are sure. How soon, no one can tell. It may be many years hence; it may be sooner than anybody expects. It must be in God's time. It ought not to be attempted before God's time. But His people should be looking for His will, and be ready to move as He shows them where and how.

About Ministers Insuring.

Rev. Dr. MacArthur, a distinguished New York minister writing in the "Christian Inquirer" takes the ground that it is the plain duty of every minister to insure his life. And we are very much of his opinion. He argues strongly in support of it. Some men, he says, "are deterred by the fact that insurance companies sometimes fail. These failures are lamentable; but they are not a good reason for refusing to insure in good companies. Some ministers fail in their work, and others fail in making a good report of those that are without, and still others in maintaining a christian character. But these facts, lamentable as they are, are not arguments against the christian faith and the soundness of the ministerial profession as a whole.

It is always, he affirms, a man's duty to provide for his own; The man who will not do this, we have apostolic authority for saying, is worse than an infidel. Some men are so constituted that they will save nothing by the ordinary process of economy, nor by any method which requires them to make deposits in saving banks. But these same men will strive earnestly to pay the premiums on life insurance policies. There is in this case a definite object to be accomplished and a positive gain to be secured, and there is thus a strong motive to make sacrifices and to secure visible results. There is scarcely any man whose salary is so small that he cannot carry a policy of a few thousand dollars. The ministerial profession is often humiliated by the harrowing tales that are told of the poverty of aged ministers, and of the sufferings of their widows and children. Insurance is now offered on such plans that it becomes a method of easy and reasonably profitable investment. The insurance, so far as life is concerned, is on certain plans only an incidental consideration. As a method of investment some of the methods offered are worthy of careful consideration. There are also insurance companies on various forms of mutual plan, whose rates are extremely low and whose security is entirely ample. It is often a reflection upon a dead clergyman when his wife and children are objects of charity. It is often quite as much such a man's duty to secure an insurance upon his life as it is to officiate at the bedside of the dying or over the remains of the dead. Religion is the friend of temperance, industry, economy and all other virtues, and it is the duty of the teacher of religion to set an example in these matters as in all the other relations of life. Sometimes churches ought to make it a condition of a call that the pastor called shall have an insurance upon his life, or that he shall permit them to carry a reasonable amount of insurance for him. In this way churches could easily save themselves, the families of their ministers, and often the cause of religion at large from reproach in the eyes of the world. It is a great thing, it is the

greatest thing on this earth, that a man should have a good hope of heaven through Jesus Christ, but he will spend his years more joyously and he will lie down upon a bed of death more peacefully when he knows that through a reliable life insurance company he has made suitable provision for his wife and helpless children when he himself shall have gone to his reward in heaven. This whole subject is worthy of the careful discussion of churches and assemblies of religious teachers and workers.

LATEST NEWS FROM INDIA

Rev. A. B. Boyer's Sickness and Death.

BALASORE, India, June 13, '91.

Dear Bro. McLeod,—

The past week has seemed like years instead of days. We seem to walk as in a dream. After about ten days illness of typhoid fever our dear Brother Boyer has entered into rest. I should like to write to you the full particulars, but am scarcely equal to it. Our hearts are sorely stricken. I came home from Chandipore on Monday, June 1st, and found Bro. Boyer ill in bed, where he had been for two days. We were all anxious, as the fever did not remit as Indian fevers do. Dr. Nellie Phillips and Dr. Murkerjee soon pronounced the fever typhoid. All that human love, sympathy and skill could do was done, but we could not keep him with us. He was not left alone for an instant. One day, while alone with him, he asked to see Dr. Nellie. She was in the next room and came at once. He told us then that he was going to leave us. He said the death angel had been standing by him for three days. He bade us all good bye, and said, "O wife, wife, I've got to leave you! How will you get on without me?" When asked as to his submission to God's will, he fervently said, "Thy will be done." His hands were then clasped as if in prayer. He repeated one stanza of "Jesus, lover of my soul." Delirium set in as the fever increased. On Sabbath, June 7th, low and somewhat unintelligible mutterings told us that the end was near. Now and then we caught such words as "amber," "crystal," "flowing waters," and we knew that already he had glimpses of his heavenly home. About 6 o'clock, Sabbath evening, he sunk into a sleep from which he could not be aroused, although he would take food when offered. At 12 o'clock I asked him to take food; he said "yes," and seemed perfectly conscious. At 3 a. m., Monday, June 8th, he woke to "behold the King in His beauty!"

Our Father graciously sustains the dear one who is left to mourn. She does not rebel in her sorrow, but there is something so pathetic in the quietness of her grief that my heart aches to see her with all the light and joy thus suddenly gone out of her life. Never has one been taken from our midst who was so loved by all. The native christians begged the privilege of having the loved remains buried in their new graveyard. "He was our sahib," they said, "We loved him, he gave his life for us, let his remains rest in our graveyard, let us bear his body to the grave." Their request was granted, and the coffin covered with pure white flowers, was borne on the shoulders of the native brethren to its resting place. Brother Griffin conducted the services. At the house, "Sun of my soul," was sung, and at the grave, "Beyond the smiling and the weeping."

In the work of saving souls dear Brother Boyer's zeal and love seemed to consume his physical nature. Many, many times have I heard him pray thus, "O Lord, save these heathen around us. Take us if Thou wilt, O Lord, only save this people." He would go out to where Hindoo festivals were, at 11 o'clock at night, to beseech the heathen to come to Christ. Every page of his journal breathes the same hungering for the salvation of souls, thus—"I was helped in prayer to-day for ——" "The Lord gave me comfort to-day in praying for ——" After being in India six months, Bro. Boyer preached in Oriya in the bazaar. Each one of us feels how much better we could have been spared than our brother.

It was his privilege to see the fruit of his labours. Not all of it to be sure. Yet in the short period of his ministry a number came out from Hinduism and were baptised by him. On Saturday, the 6th, Dannie came in from a distant village where Bro. Boyer had been laboring this cold season to get him to go and baptize five converts. Great was his grief to find him so near his end. Dannie ministered to him in his last hours. He has come to me several times, saying, "The Mem Sahib is so sad, I come to you to help me; do not let my dear Boyer Sahib's work stop." So I've promised Dannie to send his mes-

sage home. Bro. Brown has gone from Jellalore to baptize the five converts.

We do not know yet whether our bereaved sister and her little ones will remain with us or not. The work will remain, however. Let me entreat the dear friends at home to uphold it by their prayers, sympathies and contributions. Bro. Brown is doing all he can to keep it moving till some one comes from home to carry it on.

I have written these few lines with an aching heart. The shadow of another sorrow even now seems near us. Bro. Griffin has been called to the hills owing to the illness of Mrs. Griffin. They may be obliged to return to the home land. His daughter Mabel is ill in hospital in Calcutta. With love to all the dear ones at home, Your sorrowing sister,

JESSIE B. HOOPER.

BALASORE, ORISSA,

India, June 20, '91.

Long before this letter can reach you the submarine cable will have notified your readers of our great loss. On the eighth day of this month the spirit of our beloved brother Boyer passed from earth to his rest and reward in heaven, after but a brief illness of eight days, at the beginning of which he seemed to feel that his work was done and his death near at hand. He has been called up to higher service. For several weeks he had not been feeling well, but no one anticipated the sudden, sad result. Taking his bed on returning from Chandipore by the sea, where he had been for change and rest, he never left it. Thus in the course of a little over a week our mission has been deprived of the services of one of its most promising missionaries.

As I may have written you when here last December, Bro. Boyer had a warm place in the hearts of all his colleagues in this field. He was a man in whose judgment all placed confidence, and whom all loved to confer with. His love for the missionary work was sincere and deep, and no one could be long in his company without feeling that his heart was in his work. I recall his letters to me before ever I had seen him, and remember how his sincerity and earnestness impressed me. It is one of those many things in this life that we shall never understand, why this gifted and promising young toiler should be cut off thus early in the very outset of his career of usefulness, in the field so great and so needy as this. In deep sorrow we bow to His will who makes no mistakes, and patiently wait the fulfilment of His word who said:—"What I do ye know not now, but ye shall know hereafter."

Bro. Boyer had greatly endeared himself, I find, to the native Christians, and they feel his death to be a personal bereavement. He had succeeded admirably in mastering the Oriya language and this, of course, pleased the native brethren. I doubt whether any man has ever made a better start, in the brief space of time he had, in acquiring the language of the common people of this province. He not only studied faithfully with his pundit, but which is just as important, he early began to use his words by conversing freely with the people, with little children who came about the house, so fastening in his memory important words and idioms that mere book-knowledge might fail to secure. I recollect hearing him address our Oriya Christian children last Christmas day, and was delighted with his correct accent, his easy expression, and his command of simple words that everybody knows.

Our departed brother left his work in good order. I am told that his station accounts were brought down to date, within a week of his taking his bed, so that whoever comes in charge of his work will find all correctly cast and reliable. He lived from day to day ready to meet his God, and his life of faith and zeal will not be forgotten by those who knew him here.

The question we are all asking is, Who will take up his work? Is there not some young man in all New Brunswick to whom this death is a call for service in India? Your readers know how earnestly our departed brother was preparing for opening our Mission High School here in Balasore. That school was to open next month, but now it must wait for some one to come and make it his special work. We are hoping and praying that God may send us the right man and that soon for this important post. Will New Brunswick respond?

I hardly need to ask all your readers to pray for Mrs. Boyer and her two little ones. She is bearing her grief very bravely, and proving her devotion to her work by continuing faithfully at her post. So long as the health of her children does not suffer she wishes to remain in the field and toil on for these people for whose welfare she left home and friends and came to India. She is very fond of

her orphan boys, of whom there are now thirty, I believe, and they are much attached to her. May the Lord bless her abundantly in this good work.

The grave of our departed brother is in the new burying ground recently opened here by the Mission for our native Christian community. The native friends requested that he should be buried there. It would be indeed a beautiful token of regard for his memory for our New Brunswick friends to erect a substantial monument over the grave of the first man they sent out here for Orissa's evangelization. And speedily may this vacant place be filled by some worthy man from home.

JAS. L. PHILLIPS.

Union Baptist Seminary.

The Seminary will open Sept. 10th. In last week's Messenger and Visitor Dr. Hopper wrote:—

Names of new students are coming in rapidly, and it will be necessary for patrons to secure rooms at an early day. The school last year made a surplus of \$680 over expenses, and graduated a class of seventeen in a course of instruction somewhat higher than that of similar schools.

The debt is melting away. Of the \$15,000 needed to meet unsecured liabilities, there is less than \$4,000 to be raised on our conditional list. The last few thousands are however, always the hardest to get. We more than ask, we implore our brethren and friends to come now to the rescue and help in this last effort to pay the debt. The subscriptions are all conditional on the full amount being raised. If we fail we lose all we have done. If we get the additional \$4,000 it will make all binding. Subscriptions are payable in four equal payments at 4, 10, 18, and 24, months from date of completion of the subscription. We must not fail, but we can only succeed by the readers of this appeal giving us practical help. Send names and amounts to the undersigned. We want to complete the matter before the opening of the fall term, and thus lift from over our heads the sword that has threatened our ruin. We ask for subscriptions from many through the press because of our inability to make the necessary personal appeals. Everywhere we have met responses to our canvass, and gratitude to our friends and God fills our heart for the favor that rests upon our Christian school.

J. E. HOPPER.

Religious News and Notes.

—Preachers and churches that try to please everybody never accomplish much.

—The Presbyterian women and children are giving more to their missions than the churches.

—Can a man be expected to afford anything for missions, when he has a large sum in bank earning nothing?

—You claim that you have given the Lord your heart, but what are you doing with your money?

—The Rev. Dr. Chamberlain, accompanied by twenty-six missionaries, has sailed for Brazil. Every thing relating to this continent is of special interest to the United States.

—The religious statistics of Vienna have recently been collected. That metropolis reports 1,195,107 Roman Catholics, 41,943 Protestants; both Lutherans and Reformed 118,495 Jews and 8,943 adherents of other confessions and non-religions.

—Unable to cope with the rapidly increasing Stundist and Baptist movement in Southern and Central Russia by ordinary process of law, aided by arbitrary imprisonments and exilings, the Russian ecclesiastical authorities have now appointed "Missionaries" to reside in heretical districts, who will keep a sharp look-out for disaffected persons. These missionaries have been instructed to engage in debate and discussion with the secretaries, to note the arguments used by their opponents and persons bold enough to argue, and to send full and careful reports of all they hear and see to their ecclesiastical superiors, as well as to the police.

—Miss Carter, of Japan, tells of a kindly Christian Japanese woman who came to her with a girl baby which she had found in a ditch, where it had been left by its father, as thousands of others have been thrown, because it was "only a girl." In begging her to take and care for the naked child covered with mud, the poor woman said: "Please do take baby; your God is the only God that teaches to be good to little children."

—The village of Nerubalski, near Odessa, deserves honorable mention for having supplied more martyrs to the cause of advancing Protestantism in Russia than any other place of even ten times its size and importance. Since January the heads of fourteen Protestant families belonging to this village have been incarcerated for

periods varying from a few months for the attending meetings are now under of imprisonment tendance at the honour and glo Russian peasant

—One of the Chinese social of the life and But no structu weakest part no exception to thousands upon commit suicide other persons serious trouble, of yet others partners in the of dollars are ex funerals and ru all this is the theory that a w a husband is bo

—The Irish has resolved on Foreign Mission the missionaries India have been men, and have paid an annual has been resolu among the Bih lay agents un Jungle Mission. agents will am third of that pa aries sent out b present at least this new missi from the regula but from priva have been gen purpose.

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REV. JOS. I this city a few of his homein Wood enjoyable visit Districts, and health.

BEAVER RIVE on this pastora Our meetings a spirit of activi are looking for They may not a good found evidenced by t the members. members only by some who months and ye move on quick The history Church, and of the pastorat present mem God has ma good, and the Christ within We are most est anticipate among us. M

July 7, 91.

FIRST DIST annual meeting was held at 11th inst. A held at 10 a. part. It was business meet There were so viz:—Reva. Clarke, E. B. F. Rideout, Swin; and to which had been paid to \$140.50. The ship during th

During the sion Bro. P practical serm train for his remain over S The women during the af most interesti ever held in t were greatl by the presen sisters from th

At 7.30 p. was held. A Mr. D. A. J very interest adoption of th seconded it were made Barker, Mrs. Holmes. The ported \$18.30 On the Sab held at 9 a. y sermon Clarke; at 2 Sabbath Sch Rev. E. B. 7.30 Rev. L. Business w at 8 a. M. I elected chairm x. by Rev. G were indic