TERMS, NOTICES, ETC"

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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 RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B

Religious Intelligencer.

REV. JOSEPH MCLEOD, D. D.,....EDITOR.

WEDNESDAY, June. 17th 1891.

SUBSCRIBERS IN SECOND DISTRICT.—The editor intends (D. V.) to be at the Second District meeting. We are hoping that all the subscribers in that District who have not yet paid their subscription—and the number is quite large—will endeavor to pay during the meeting. Those who do not attend may send by the ministers or delegates, or by others from their communities.

All whose subscriptions are due will do us a great favour by forwarding them at once.

—THERE ARE professing christians who seem to think that to secure money they may violate God's law and do injury to their neighbours, if they contribute some of their ill-gotten gains to religious purposes. As though God would condone wrong-doing for a money consideration.

—SPEAKING of the minister who goes up and down from Monday morning till Saturday night, indolently dreaming that he is to have his text sent down by an angelic messenger in the last hour of the week, Mr. Spurgeon says he tempts God, and deserves to stand speechless on Sabbath.

—SIX YOUNG MINISTERS, men of ability and promise, have been expelled from the reformed Presbyterian church (Covenanter)of Pennsylvania, for having declared in favour of members of the church exercising the franchise. The feeling about their expulsion is strong, and it is hard to tell what the effect on the churches may be.

—SOME of the best friends of the cause of Home Rule for Ireland are afraid that the cause has suffered irreparable damage by the course of Parnell, and the contentions that have grown out of it. Archbishop Croke of Ireland expresses his fear that "we have given both friends and foes reason to believe that we are at present utterly unfit for Home Rule."

—IN THE "Preacher's Magazine" for May, Rev. Dr. Gregory, an eminent Biblical scholar, has a "study" on sanctification, says:

"Certain popular writers on holiness teach a 'third stage' as distinct from and superior to entire sanctification as entire sanctification is from sanctification. In this 'third stage' all conflict with sin is ended. The doctrine, however, has not the tiniest vestige of Scriptural warrant. And it is altogether contrary to 'the reason of the thing.' If by cessation of conflict freedom from felt temptation is meant, then this is not *Christian* experience, for Christ was tempted. If victory over sin, in thought, word and deed, is meant, then this is nothing more than entire sanctification. The hypothesis that makes three stages might just as well make three hundred."

—TESTIMONIES to the power and benefits of Christianity by Jews are not very frequent. But here is one in a recent paper bearing the signatures of a number of Jews. They say: "Christianity goes forth to seek nations and individuals, converts them and makes them better, and we Israelites ourselves enjoy extended rights in proportion as the people in the midst of which we dwell apply themselves to live according to the principles proclaimed by their teacher, JESUS CHRIST.

—THE PLAN of the Salvation Army for work in India, from which so much was expected, is not working so satisfactorily as its friends thought it would. The Army officers, men and women, are required to adopt the habits in dress, food &c. of the natives, and to provide for their own support. But the workers cannot stand it; they break down in health, and suffer in many ways. One of them writes: "It is almost impossible to keep our health on the food. We get the very coarsest kind. All the girls are ill. We have to do things that are simply horrible, and that are of no advantage to the work. I don't think that God requires of us a service that will ruin our health and mean a grave very soon, when by the exercise of a little care we could have a useful life of many years. Owing to sickness I have not done much language."

—PROF. HENRY DRUMMOND tells a story which illustrates how men get different ideas of truth because of their different points of view. The story is of some blind men who were taken to a menagerie. They had gone around the animals, and four of them were allowed to touch an elephant as they went past. They were discussing afterward what kind of a creature the elephant was. One man who had touched its tail, said the elephant was like a rope. Another of the blind men, who had touched his hind limb, said, "No such thing! the elephant is like the trunk of a tree." Another, who had felt its sides, said, "That is all rubbish; an elephant is a thing like a wall." And the fourth, who had felt its ear, said that an elephant was like none of these things; it was like a leather bag. Now men look at truth at different bits of it, and they see different things, of course, and they are very apt to imagine that the thing which they have seen is the whole affair—the whole thing.

—MENTION WAS MADE last week of the closing exercises of Acadia College. Among those who were graduated were three Free Baptists from New Brunswick. Two of these took degrees from the College and one received the diploma granted to graduates of Acadia Seminary.

We are not surprised to learn, as we do on good authority, that these young people did credit to themselves and their friends, their conduct having been most exemplary and their diligence and ability in study having been rewarded with success. Mr. W. B. Burnett, son of Dr. Burnett of Sussex, took the B. A. degree. He delivered the History on Class Day and did his work well. He showed good taste and a terse clear style while his fine vocal culture made his address all the more pleasing and effective.

Miss Bertha I. Burnett, daughter of Dr. Burnett, of Sussex, completed the Seminary course and took her diploma. Her graduating Essay was on "The Age of Heroes" and was much admired.

Mr. J. H. Secord, son of Dr. Secord of Fredericton Junction, received the B. A. degree. His graduating paper was upon "Unsolved Problems in Geology." Mr. Secord gave special attention to Natural Science and, during a part of his course, was honoured with appointment as Assistant to the Professor of that Department.

We congratulate our friends on their success. May many others of our young people secure the great advantages of the higher education, in an institution under christian control.

Rev. A. B Boyer.

Already, through the daily papers, many of our readers have, doubtless, received the sad news of the death in Balasore, India, of Rev. A. B. Boyer, missionary of the Free Baptist Conference of New Brunswick.

No particulars have yet been received, simply the sad statement by cable, —'A. B. Boyer died, typhoid fever." The despatch came just after last week's paper had been printed. In a few weeks we will have particulars of his sickness and the circumstances attending his death.

Bro. Boyer went to India in October 1886, having been ordained, at the Conference held in Carleton, a few days before sailing.

From early boyhood he was determined to get an education. Having fitted himself for Normal School, at an unusually early age, he taught several years, accumulating money with which to bear the expenses of a College course, all the while studying hard to prepare himself for matriculation. During his College course he made a good record as a student, winning one year the Governor General's Gold Medal. After graduating he taught one year in the Union Baptist Seminary, when it was located in St. John.

He was converted when a small boy, and was baptized by Rev John Perry at Somerville, C. Co., the place of his birth, and where his aged parents, Mr. and Mrs. W. J. Boyer, yet live. When he had reached young manhood he made a reconsecration of himself to the Lord. Anxious to be engaged in service for Christ, as he sought Divine guidance, he felt moved to devote himself to the Foreign Mission work. He was accepted by the Free Baptist Conference and sent to India. A few weeks before starting for India, he was married to Miss Clara I. Shea, daughter of Mr. John Shea of Grafton, C. Co., an amiable, accomplished and devoted christian young lady. Together they visited several District meetings and a number of churches after having been appointed missionaries, presenting the claims of the work and enlisting the sympathies of the people in the mission they were about undertaking.

Bro. Boyer readily prepared himself for the work. He was able in an exceptionally short time to preach to the natives. No missionary in the field got so quickly a mastery of the language and the power to use it to advantage in preaching the Gospel. He was a tireless worker. From the outset he showed himself possessed of the true missionary spirit, and was skilful in dealing with the peculiar and difficult characters to whom he went with the Gospel message. He was regarded by his fellow-missionaries as one of the most valuable and promising young men in the field. Dr. Phillips, in the letter published in these columns two weeks ago, said of a visit to Balasore at Christmas,—"Mr. Boyer I found using the Oriya language fluently, and very full of hope concerning his High School enterprise." And all of the testimony that has come from the field concerning him has been in like terms. Rev. M. Coldron, a returned missionary, who was here last summer, spoke most warmly of his devotion, zeal and skill as a christian worker.

The loss to the mission is greater than we can tell. Only a few months ago Dr. H. M. Bacheler died suddenly, when it was thought he had many years before him. And now Bro. Boyer, whom we all hoped would be permitted for a long life-time to work in his chosen field, has fallen. He was so well fitted for the work, loved it so much, and was so successful, that we cannot but feel greatly depressed that just as he was fairly entered upon a career which promised great usefulness he should be called away from it. But what we cannot understand, we can trust God about, sure that in His own way and at his own time He will make even this stunning blow to work His good purposes.

He died at his post. Though but few years were given him, he did not live in vain. His work will abide, and the fruits of his consecrated life and seed-sowing will increase to the end of time.

Mrs. Boyer, in her widowhood, with two young children, so far from the old home, will be in the hearts and prayers of a host of christians who have come to know her and her departed husband, for their christian devotion and their work's sake. May she and the parents of our dear brother and all who are bowed under the burden of this great sorrow have abundant grace and the abiding of the Holy Comforter.

In all our churches and homes there is a sense of sore bereavement. Not only in the public services but at thousands of family altars prayers have daily been offered for our deceased brother since the day he gave himself to the work. There has grown in the people a feeling of relationship, strong and tender. And now they are depressed by the sudden taking away of their brother beloved.

With prayers for the widow and fatherless and for the bereaved band of missionaries, supplication should, also, be made that God will soon give us another to take the vacant place.

The work remains though the workers die—die, perhaps, because overtaxed by the extraordinary demands upon them arising from lack of workers. Interest in the work, prayers for it, and contributions to it, should increase now.

Notes by the Way.

NO. XII.

McAdam is a place where people sometimes tarry when they had rather not. One, two, or more hours have to be spent there awaiting trains, when the waiters would much prefer being on the road.

But when one goes there a day or two he has a different feeling, and can quite enjoy it. For the first time we spent a Sabbath there — the 7th inst. Arriving Saturday evening we remained till Monday noon.

It is not a farming district. Rocks, large and small, are everywhere. Little gardens are planted, and it is stated, to the credit of the soil, that when enough of it can be found in one place to plant anything in it has remarkable productive power.

It is a busy place. Being a junction there is much transfer of travellers and freight. Besides it is the mechanical headquarters of the Atlantic Division of the C. P. R. There are extensive workshops, in which locomotives are repaired and reconstructed, cars are rebuilt, painted, etc. Over one hundred men are employed. We are under obligations to Mr. Armstrong, an official of the works, for showing us through the shops and giving us information about the character and extent of the work carried on there.

Only a few years ago it was a shanty town, the chief hotel being a log house. But now there are a good many very comfortable residences, one large store and two or three smaller ones, and other signs of permanent growth.

Religiously the people are of all denominations — Episcopalian, Presbyterian, Baptist, Methodist, Roman Catholic and Free Baptist, with a larger number, probably of the last named than any other. The Methodist, though few in number, have had preaching regularly during the past year, Mr. Gough being the preacher.

There is no church organization in the place. Religious services—preaching on Sabbath and a prayer meeting Wednesday evening, are held in the school house, where, also, is conducted a Union Sunday School, under the superintendency of Mr. J. W. Green, one of the Free Baptist brethren of the community.

About a year and a half since the erection of a union church was begun. The work has been carried on as fast as funds could be raised. It is a building of good size and presents a good appearance, the outside being completed. It could be finished for, perhaps, $300 or $400. A few days ago the ladies held a sociable, at which they raised over $50. It is proposed to have the lathing and piastering done soon. There is also a Roman Catholic chapel partly built.

Three years ago Rev. T. O. DeWitt held meetings at McAdam and good resulted. There were some conversions, and Christians received spiritual stimulus. Our people there need care and are desirous of having it; and it is the intention of the Home Mission Board to send a minister to them.

We were glad to be privileged to spend the Sabbath there, to make the acquaintance of many, and to learn what we could about the condition and needs of our people. We found all whom we met very kind, and were hospitably entertained in the good home of Bro. J. W. Green. We hope to see them all again some time.

Mission Contributions.

The question of giving to missions (both Home and Foreign) is of vital importance.

Never was the missionary interest so great as now, and never did christians give so liberally as at present. While all this is true, yet the burden, both as to interest in them, and giving for them, is borne by a limited number. Perhaps this number may be larger than in other years, and yet but few, comparatively, give to the mission cause. There may be reasons why this is true. It seems to me reasons all apparent.

First among these reasons is lack of missionary news. Not that missionary news is wanting, but that it is unknown to the average church goer and church adherent. The people who support missions are the people who read religious papers and missionary periodicals. No one can regularly read of the grand work and the heroic workers without feeling an impulse to help, either the work or the worker. A spreading then of mission news would help mission giving.

A second reason is that the pastor himself too often lacks interest in missions. It is hardly conceivable that one should be indifferent to a work of which he himself is a factor. Yet the strangest things of life are true.

But there are many pastors and ministers who, though quite warm in this interest, fail to do much for mission work. A mental hesitation comes over them as matters of finance are spoken off; they think that the business of the church ought to be done by some of its members. If you are blessed with such members as can do the work of this department, thank God and set them at it. If not, then you are the man to attend to it. This you may do, by—(1) taking charge of it, and (2) by training others to do it in the future.

There are hundreds of thousands of dollars that might now be blessing the world if leaders did the duties that leadership requires. Leadership that does not lead should be rebuked. We are to be ready unto every good word and work, and this is part of the good work. It is as much christian work to gather funds as to preach the gospel. With an eye out for every thing, the wide awake minister will see that much is done for missions. Not only when special calls for funds are made, but regularly this work needs to be done. And this suggests the third reason why so little is done. To give special gifts at special seasons, or because of special calls is a good thing, but to give systematically is much better. Not only much better, but the best of all ways. The good is the enemy of the best. Special gifts have in a degree hindered the systematic plan. Whatever may be said in favor of special gifts, this can be said against it,—(1) it does not succeed in raising as large a sum total as the systematic plan; and (2) it stands in the way of the moderate giver.

People must be taught that God's word teaches not the old rule of a tenth, but the new way of letting every one lay by him in store upon the first day of the week as God hath prospered him. A certain amount upon a certain day by every one would fill an empty treasury to overflowing, and give such an impetus to the work as would send it booming into the twentieth century.

Why can not our people, as a people do this? Perhaps some who read this will be surprised if I say that for mission work (Home and Foreign) we can raise at least $12,000. Think about it, and see if it can not be done. It only requires a little over an average of $1 per member, for, I think, we have nearly 12,000 members.

Some systematic plan ought to be adopted whereby every member could give from 2 to 25 cents weekly and the problem of $12 000 yearly is solved.

This expended judicially would enlarge our borders and make us strong numerically; God would own the tithes, the blessing would be ours, and the glory His.

J. E. G.

Houlton, June 9.

Religious News and Notes.

BISHOP FOWLER, of the M. E. church, recently ordained a young man on a railroad train in California. The train was going at the rate of thirty miles an hour during the ordination.

IN CHINA, according to the most recent statistics, there are 1,296 foreign missionaries, including 316 single women and 391 wives, 211 ordained and 1, 235 other native laborers, 522 churches, 37,287 communicants, and 16,836 pupils in school.

ATTENTION has just been called to the fact that at the last census there were 25,975,000 people in England, and that out of these the Established Church provided accommodation only for 6,250,000, rather less than one-quarter of the population.

THE DIFFICULTIES, of work in Africa are illustrated by the fact that letters from the Livingstonia Mission of the Scotch Presbyterian societies, announcing the death of three of their missionaries, reached Edinburgh only after a delay of nearly five months. This was due largely to the fact that the mails had to pass through the hands of the Portuguese authorities.

OF THE 1,100,000 Lutheran communicants in the United States, about three-fourths are Germans; the others are Scandinavians, English, etc. In no fewer than twelve languages do Lutheran pastors preach the Gospel to this country. The total number of ministers is 4,692; of churches, 71,948

THE RECENT CENSUS of Ireland shows that the Roman Catholics number 3, 549,745, a decrease of 411,146 during last decade. The number of Protestant Episcopalians is 600,830, a decrease of 24,047; of Methodists, 55,235, an increase of 6,396. The decrease of population in Ireland during the decade has been nearly half a million.

THERE IS NOTHING more significant than the steady and increasing diffusion of the Scriptures among the people of India. The Bible Society has six auxiliaries. From the Calcutta centre alone, the circulation in 1889 was over 100,000 copies, and this was 27,000 less than those issued by the latest return, from Madras. Lahore follows with about 47,000. Bombay reports some 40,000 for 1889, and Bangalore 14,000.

A REMARKABLE MOVEMENT has been started in Madras, India, by two Mohammedans, which has for its object the preaching of the Gospel of Islam, and the conversion of Hindus and, if possible, Christians to Mohammedanism. The young men who go out preaching are free from the prejudices of the old-fashioned Mohammedans, try to live true lives, and claim to be at one with the Unitarians of America and England. The result is an increase in the spirit of inquiry that is abroad. The leaders adopt English as the medium of preaching Islam and acknowledge the Fatherhood of God, and thus overthrow the old fashioned prejudice against the Christian expression "Son of God," "God's Children" which many Mohammedans consider blasphemous.

A STORY IS TOLD of a native girl in West Africa, who, having promised the missionary that she would come to church on a certain Sunday made her word good by swimming across a deep and wide river, all other means of transportation being denied her. There are two lessons here for those who are more highly favored. Many persons who excuse themselves from attending church because of difficulties in the way might surmount these obstacles if they would. Engagements are often left unfulfilled because of slight disappointments. Fidelity to one's promise is one mark of nobility.

THE FAMOUS CASTLE CHURCH, at Wittenberg, to the doors of which Luther nailed his ninety-five theses on October 31st, 1517 and in which he and Melancthon are buried, is undergoing a thorough restoration. This was a favorite project of the late Emperor Frederick III, and was begun under his auspices while still Crown Prince. His sickness and death interrupted the work, but the present Emperior has enthusiastically resumed the undertaking as a sacred inheritance from his father. The entire inside of the church is being renewed at a lavish expense, and two towers are being erected. Since 1718 the third centennial anniversary of the geat Reformation, iron doors, on which the theses of Luther are seen, together with other reminders of those great days, have been added to the building, by the Prussian King, Wilhelm 111.

Denominational News.

UPPER BRIGHTON, C. Co.—Bro. J. Noble and I commenced meetings here about six days ago under most unfavourable circumstances owing to the weak and divided condition of the church, but God has manifested His power to work amid even most unfavorable conditions, and He has given us to see wanderers reclaimed and sinners deeply moved and led to cry "What must I do to be saved?" Four persons so far have confessed their need of Christ and I trust have found peace in believing. Thank God for so much. We are expecting greater things. If it were not for the sadly divided state of the church we should see a great and general work of grace here.

WM. DOWNEY.

A card, written later on the 13th inst., says "Four were received for baptism today, and will be baptized tomorrow."

FIFTH DISTRICT MEETING.—The following arrangement for the entertainment of members of the Fifth District Meeting has been made:

Members.	*Homes.*
Rev. J. W. Clark	Thos. Machum
A. C. Thompson	George H. Hamilton
Jos. McLeod	W. H. Short
Jos. Noble	J. R. Douglass
1st Church Johnson	A. W. Johnson
2nd " "	E. D. Vallie
1st Church Wickam	J. R. Dunn
4th do do	W. Livingston
5th do do	J. R. Douglas
6th do do	F. Webb
1st do Kars	T. Beckett
2nd do do	S. Beckett
1st do Kingston	Mr. G. Peter
1st do Westfield	T. Short
1st do Greenwich	D. E. Hamilton
2nd do do	Samuel Machum
1st do Hampstead	Samuel Harrison
2nd do do	S. K. Vallis
4th do do	Mrs. J. I. Harrison
3rd do Johnson	G. H. Hamilton
5th do Hampstead	T. Machum

The Ladies will be looked after when they get here.

In behalf of the third church Hampstead.

G. H. HAMILTON, Deacon,
J. R. DOUGLASS, Ass't Deacon.

There will be a way provided for those coming in the Steamer from a distance, to get from the landing to the meeting house. Send word to either of the above what day to meet them. Post Office address, Inchby Queens Co.

CAPE ISLAND, N. S.—Rev. F. W. Reader writes in the *Morning Star* of the Free Baptist churches on Cape Island, where he has been a pastor about a year and a half. He says:—This island, the field of my labor, comprises an area of about seventy square miles, being nearly five and one-half miles in width by twelve miles in length, on an average. It contains about three thousand souls, living in some six hundred substantially built, comfortable homes. We have six schools, with nine teachers, and six churches, namely, three Free Baptist, one Presbyterian, one Adventist, and one Union. The people are a kind, hospitable, industrious, temperate, and God-fearing community. When I came here there were two preaching stations,—one at the Clark's Harbor church, and the other at the Centreville church. The Union church at Newellton had just been completed, and, by request, I added it to my appointments, making three services each Sabbath. The Free Baptists number about six hundred on this island, the Presbyterians about