

TERMSILION CES,

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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 sometimes confusion and mistakes.

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BUSINESS!

Those subscribers whose payments are so long due, will confer a real favour on us by remitting at once. There are several hundreds who have not yet paid this year's subscription. It is certainly time they paid. Will our friends who are in this class have the kindness to forward payments immediately? They not only owe it to us, but also to themselves, to make no further delay. We need the money—every dollar of it. And we need it now. This intimation ought to be sufficient.

Religious Intelligencer.

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

WEDNESDAY, JULY 26, 1893.

—THE MORE truly holy Christians are, the more power will they have with both God and man.

We print this plea for the immediate sending of Miss Gaunce, that it may reach at once, the eyes and hearts of all the sisters. We hope they may see their way clear to take definite action at an early date.

—WE ARE SAVED by faith, and also by works. Without faith, we should not have the courage to work. If we did not work our faith would soon die. Faith and works must be together. "Faith without works is dead."

—DO NOT run after happiness. It is never found by those who pursue it. But seek to do good, and happiness will come to you. To one who devotes himself to the service of God and his generation this world will seem a very good place, and the world to come a still better place.

—MUCH HAS BEEN said about the Gothenburg system of regulating the liquor traffic. A report of the British Consul at Christians to his government, the result of most careful examination, shows that it is lamentable failure so far as putting down drinking is concerned. There is a steady increase of the amount of liquors consumed, and of drunkenness.

—PHILLIPS BROOKS said: Our answered prayers are precious to us; but I sometimes think our unanswered prayers are more precious still. Those give us God's blessings; these, if we will, may lead us to God. Do not let any moment of your life fail of God's light. Be sure that whether He speaks or is silent, He is always loving you, and always trying to make your life more rich and good and happy. Only be sure that you are always ready!

—MRS. BOYER, in a brief note to the editor, says:

Won't you please urge the necessity of Miss Gaunce coming out as soon as possible? She is needed now. I hear some missionaries will be sent out in the fall, so, if she is sent then, she will have company. A little help from her may prevent a great deal of suffering.

We have had a fearful storm for four days. Nearly all the natives about here are homeless. The water ran in streams through the second story of this house. Trees are broken down, and the country is flooded. I came here (Chandhally) for a week,

with the boys for their vacation, and now can't get home. My eyes are giving me some trouble. I cannot read, except a very little; and I suppose I ought not to write."

—LORD SALISBURY is a narrower man than one in his position ought to be. The officers of a Baptist church desired to purchase a site for a chapel on some property of his. They were refused, and the reason given was that he "would not dispose of land for the purpose of building a dissenting place of worship."

There is bigotry for you, in its most offensive form. Lord Salisbury may live to see the time when there will be no "dissenters" in Great Britain, because there will be no established church. But whether he lives to see it or not, the time is coming; and the spirit which he possesses, expressed as he expresses it, is hastening the overthrow of the establishment.

—LADIES ENTRANCES to liquor stores are becoming very general in some places. San Francisco is, perhaps, at the head of the list, it being stated that seventeen hundred of that city's grog-shops have such entrances. The drink habit is becoming so general amongst women there, and so many young girls are becoming the patrons of the abominable places, that an agitation has been started to secure legislation prohibiting the maintenance of special accommodations for drinking women.

It is, to be sure, shocking to think of women forming and indulging the drink habit. And to prohibit, so far as possible, everything that entices them to drink, and makes easy the indulgence of the habit, will, doubtless, meet with quite general approval.

But why is it less a wrong to authorize the sale of drink to men and boys, and to provide facilities and enticements for them?

—THAT CHRISTIANITY is quite independent of the world is a truth which many good people have, apparently, not yet learned. The "Christian Advocate," writing of the young ruler who came to Jesus, says our Lord had an opportunity to form an alliance with wealth and power, which, in the eyes of a worldly teacher, would have been profitable. The young ruler was very rich, and the cause of Christ was very poor. If ever an alliance with the world would be wise, this would seem to be the time.

But Jesus made no such alliance. Nor does He approve of such alliance now. And in every case where the Church has yielded to the temptation to seek worldly alliances it has been humiliated. When churches court rich men because they are rich, one of two things will happen. Either the rich men become disgusted at this inconsistency, subservience, and hypocrisy, and scorn the invitation, or they come in, assume control, and drag down the churches to the standard of the world. Much as the church needs money to carry on vast enterprises, it cannot afford to court wealth. It is independent of wealth and power, unless it has ceased to follow Christ. To court the world is needless and foolish. Many rich and powerful people come into the church and become powerful Christians when they see the church seeking after souls and not money. But when the church forgets souls and seeks after wealth and power, then both the rich and the poor turn away in disgust. When the devil on the mountain-top proffered to Jesus a tempting alliance with all the kingdoms of the world and the glory of them, He replied: "It is written, Thou shalt worship the Lord thy God, and Him only shalt thou serve." In this spirit alone can the Church conquer the world and accomplish its mission.

Rev. William Downey.

Another of God's servants has ended his earthly activities. Rev. William Downey died at his home in this city, Tuesday afternoon, 18th inst. For some time it had been evident that the end was surely and quite quickly drawing near. But though his death was not unexpected, the loss is not less keenly felt.

More than a year ago he was compelled to relinquish his charge, since which time he has preached but a few times. Several times during the year he was very low, and confined to his bed, but he rallied each time, and was able to be out and engage in some light duties. Having naturally great vitality, being of very industrious habits, and possessed of a strong will, he was never sick till he had to be, and did not turn aside from work till he was compelled. Up to within a few weeks he was employed in such ways as were

open to him, and as fully as his weakened condition would permit, he persisted in helping to provide for his family. He fully realized that the end was near, and would meet it doing what he could for those entrusted to his care.

Bro. Downey was born at Bellisle, K. Co. May 18th 1834, and was at the time of his death, in his sixtieth year. When only a lad he entered upon the Christian life, and made public profession of faith in Christ, in baptism, at the age of thirteen. He entered the ministry when twenty-two years old, having received his first license to preach Sept. 12th 1856; and was, therefore, for nearly thirty-seven years engaged almost constantly in the work to which God had called him. His license to preach was granted by the church in the community where he was born, and, in the same church, also, he was ordained to the work of the ministry, March, 8th 1858. Two of his brothers were at one time ministers of the denomination, both of them now deceased.

Few, if any, of our ministers were more widely known in New Brunswick and Nova Scotia than Bro. Downey. He had travelled and laboured, either as evangelist or pastor, in many parts of both Provinces. For ten years he was pastor at Barrington, N. S.; he had, also, the care of other churches in that Province, and for two years did evangelistic work there. He was very successful as an evangelist and many persons were won to the faith of Jesus and membership in His church through his labours. During his ministry he baptized nearly three thousand converts—an average of nearly one hundred a year during his active years as an ordained minister.

In this Province he was pastor, for longer or shorter periods, at Woodstock, St. John, Fredericton, Moncton, Salisbury, Sussex, Brighton, Hartland, Marysville, Keswick, Queensbury, Southampton, Canterbury, and other places. In nearly every pastorate he was given to see a good revival, and he was instrumental in promoting revivals in other places. He was at his best, and was happiest, when in the midst of revival work. He spent one year in Philadelphia, in charge of a mission church, and was blessed in his work there. One of the latest years of his ministry—the last full year, was devoted to mission work, during which he held special meetings in Rusiagnish, Brighton, Knowlesville, Pembroke, and Upper Brighton. Many were converted in these places, and the churches were greatly blessed. His last pastorate was in Carleton County, and embraced the churches at Pembroke, Lower Brighton, Hartland, Upper Brighton and Rockland. In the midst of his work there he was compelled to turn aside 'or rest. The churches gladly voted him two months vacation; and it was hoped that he would then be sufficiently restored to resume the duties of the pastorate. But the hoped for restoration did not come. He resigned the pastorate. It was his last regular work. He preached occasionally afterward, but always at the cost of more or less suffering.

Our deceased brother was of a cheerful, happy disposition, a companionable man; in business he was careful and systematic, he paid everything he owed, and wanted all that was due him; he was most industrious, never idle himself, he wanted no idlers about him, and could not easily excuse idleness in any one; strongly attached to his family, no sacrifice of his own ease or comfort was too great to be made to fit them, educationally and otherwise, for life's work, yet he loved them so wisely that he insisted on them helping themselves so far as possible; he loved his denomination, ardently and gave loyal and practical support to all its interests, for his brethren in the ministry he had profound regard, and could heartily rejoice in all their successes and sympathize in their struggles; his love was broader than church love, it was Christian—he loved all who loved our Lord Jesus Christ, and had joy in the extension of His kingdom; he was a good preacher, painstaking and methodical in the preparation of sermons, he preached with clearness, earnestness and effect.

He loved life, and would have been glad to spend more years with those he loved, and in the work to which he was devoted—for in years and spirit he was yet young. But he had no dread of death; he met the last enemy calmly, confidently and rejoicing that victory was his through the Lord Jesus Christ. It was the writer's privilege to see him much during his illness. In frequent conversations his faith was clearly expressed. "It is all settled—settled long ago," he often said. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed to Him against that day." A few mornings before his death he said, "It is very bright this morning, very bright."

During the months of his increasing weakness, as he went down towards the chill river, he enjoyed the presence of the Saviour, and had the fellowship and ministries of the Holy Spirit's abiding. He was not disappointed, as he said. On the day of his death, only a few hours before he closed his eyes on earth, among the portions of the holy Scriptures read to him was "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ." When the reading was ended he said, "victory," "victory," yes, that is it, "victory"—and all through Him, blessed Saviour. And when, a few minutes later, prayer was offered, mingled with praise for the great peace, he responded with clear enunciation and unusual strength, "Amen!" Soon after, the eyes of his ransomed and enraptured spirit opened to the vision of the King in His beauty and the glories of the heavenly world.

He will be missed from the work of the denomination, and from the meetings of the brethren. And the brethren, older and younger, mourn that they will see his face no more on earth.

Mrs. Downey—in whom he had a faithful wife and a most valuable helper, as he was wont frequently to say—and seven children—three sons and four daughters, survive him. Two sons—Revs. Andrew G. and George A., are ministers of the denomination of their father. Another son, William, a young man of fine character and much promise, died while pursuing his studies in preparation for the ministry, a few years ago. The third son, living, is a student at the N. B. University; of the daughters, one—Mrs. Kenney, lives in Nova Scotia, one is a teacher, and two are at home. The Christian sympathy of a host of people will be felt for Mrs. Downey and family in their sore bereavement, and much prayer will be offered that great peace be given them now and always.

The funeral was on Thursday. By his own request, the burial was at Keswick, and the grave is immediately beside that of the late Rev. J. E. Reud. The funeral services were conducted by Rev. Jos. McLeod. The other ministers present, and who took part were Revs. J. T. Parsons, F. C. Hartley and W. R. Reud. There was a short service at the house, in this city, at one o'clock. The Orange Association, of which Bro. Downey was an honoured member, marched in procession through the city and to St. Marys. Some of the members went to Keswick, where they assisted the local organization in the burial service. The church at Keswick was filled with a large congregation of former parishioners and other friends of the deceased. The pastor of the Baptist church of the place, Rev. Mr. Stevens, was present. The order of service was as follows: Voluntary by the choir; first hymn by Rev. W. R. Reud; Scripture lessons, Rev. Jos. McLeod; prayer, Rev. F. C. Hartley; sermon, Rev. Jos. McLeod; addresses by Rev. J. T. Parsons, F. C. Hartley and W. R. Reud; singing "Jesus lover of my soul"; benediction, Rev. Mr. Stevens. Nearly every one in the congregation passed the casket, taking a last look at the face of the minister who had lived in their midst and preached the Gospel to them; and many eyes were filled with tears at the thought that they would see his face no more on earth.

All the members of our brother's family were present at the funeral, and much sympathy was extended to them.

Pilate's Question.

Pilate is not the only man who has been brought face to face with the question, "What shall I do then with Jesus, which is called Christ?" He is One with whom we all have to do in some way. We cannot evade it, any more than Pilate could. And to us, great results depend upon what we do with Him, even as was the case with Pilate, and that notwithstanding the fact that great good has come to the world through his having done as he did with Jesus. No thanks to Pilate for that, any more than to Judas, who betrayed Him, or to the chief priests who accepted the offer of Judas, and, in the presence of Pilate, cried "Away with Him. Crucify Him." It was not their sin, in itself, that brought the good to the world, but the use which God was pleased to make of it in overruling it for good, while He held them just as responsible as if no good had come by means of it. It is reason for great thankfulness that God did graciously overrule their sin so that Christ in His risen life, is before us now in a way that Pilate did not realize that He was before him. He is before us, not simply as One we should do nothing against, but also One to be received as

all our salvation and all our desire. He is before us as One, who, having been "delivered for our offences, and raised again for our justification," is able to save them to the uttermost that come unto God by Him, and as willing as able, the word having gone forth out of His own lips "Him that cometh unto me, I will in no wise cast out." He is before us as One to be looked unto, and trusted in as "the only name under heaven, given among men whereby we must be saved;" and also One to be loved and obeyed; and it is our privilege and duty to look to Him for grace and strength to dispose, and enable us to trust in, love, and obey Him.

But after all, how many do not go even so far as Pilate went in the matter in wanting to do justly in reference to Christ. A great many do not think of Him at all. They say "What shall I do to obtain the pleasures and riches of earth? What shall I do to obtain, or retain a position of honor among men?" And, in order to get what they desire, it may be they do not scruple to tread under foot the principles of truth and righteousness, of which principles Christ was the embodiment in his life, as well as suffered for our violation of, in his death. Therefore, in so treading those principles under foot, do they not virtually tread Christ and His sufferings under foot? And even if they did not so act, yet if they thought more of the pleasures, riches and honors of earth, than of Christ as having "bought them with a price," would they not still come short of Pilate's desire to do what he regarded as the right thing in reference to Jesus? Surely they would since they know He is before them as One concerning whom they ought to say, "Whom I am, and whom I serve," and yet do not trouble themselves at all with the consideration of what Christ rightly claims at their hands.

But even the question of Pilate is not just such a question as we ought to ask. We should not ask the question as implying any doubt as to what we would better do with Jesus, for just that seems to have been the case with Pilate. Much less ought we to ask such a question and then do as he did in the end. Are there not many however who have done just this? Seeing Jesus before them as the Saviour of all who receive Him, turning from their iniquities, they have felt more or less desirous of following Him and being saved by Him, but seeing also that they could not do that, without giving up something pertaining to the flesh, or to the world, which they did not want to give up, therefore they turned their backs upon Christ after their faces had been toward Him for awhile and they were "almost persuaded to be Christians." They had even said to the world and its temptations, "If I yield to you, what shall I do then with Jesus, which is called Christ?" But, as in Pilate's case, the doubt or indecision implied in such a question, was taken advantage of, and the world pressed its claims all the more, and threatened to make trouble, if they received Christ and did rightly for His sake; and so, they acted as if they thought it better to please the world, and live in peace, and gain, or keep what otherwise they would have lost, seemingly forgetful of Christ's own words: "What shall I profit a man if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul?" If it be strange, then, that any one should not go even so far as Pilate went in saying, "What shall I do then with Jesus which is called Christ?" but just acts as if he were not worthy of a thought: is it not also strange that any one should ask such a question as implying any doubt as to what he would better do with Him, seeing he might as well say, What shall I do with the offer of salvation by grace through faith? What shall I do with the "exceeding great and precious promises?" What shall I do with heaven, even the exceeding and eternal weight of glory which Jesus is preparing for them that love him? If we are to have anything to do with these unspeakable blessings—if they are ever to be ours, as the free gift of God, depend upon it, we will have to do with Jesus now just as we are required to do, and should esteem it a privilege to do, for we read that eternal life is "the free gift of God through Jesus Christ our Lord." "He that believeth on the Son hath eternal life: but he that obeyeth not the Son shall not see life, but the wrath of God abideth on him."

Richmond, N. B.

After Breakfast

To purify, vitalize and enrich the blood, and give nerve, bodily and digestive strength, take Hood's Sarsaparilla. Continue the medicine after every meal for a month or two and you will feel "like a new man." The merit of Hood's Sarsaparilla is proven by its thousands of wonderful cures. Why don't you try it?

General Religious News.

—Of the 1,200,000 people gathered within the limits of Chicago only 85,000 are members of Protestant churches; and of the remainder it is estimated that over 500,000 have never heard the Gospel.

—Rev. Dr. Joel Swartz is seventy years old, but thinks nothing of riding fifteen or twenty miles on a bicycle. He is pastor of a Lutheran church at Gettysburg, Pa., and makes all his pastoral visits mounted on the whirling wheel.

—Seventy young men have gone from the Evangelists' Home, Birmingham, to preach in England and abroad. They work on unsectarian lines, and their labors have been wonderfully blessed. Mr. Odell is about to build a large hall in a thickly-populated part of Birmingham, to gather in the neglected masses.

—Right Rev. Antoine Racine, D. D. Roman Catholic bishop of Sherbrooke, Que., died last week. He had been indisposed for ten days past, but it was not supposed that his end was so near. Bishop Racine was born near Lorette, Que., in 1822. After being parish priest in several parts of Quebec diocese, he was made first bishop of Sherbrooke on the 1st of September, 1874.

—Among English speaking peoples the adherents of Episcopal churches number 20,000,000; those of other leading churches, Methodist, Baptist and Presbyterian, 60,000,000. The boast of the Episcopalians that they constitute the church of the English race is far from being sustained by the figures.

—Prayers for the dead are causing discord in the Anglican church in British Columbia. A clergyman sought by intercession to obtain repose for the souls of those drowned in the "Victoria" disaster, and the congregation of Christ church, Vancouver, of which Rev. H. P. Hobson was recently the rector, has taken umbrage at his action. If the dead get comfort from those prayers the living certainly do not.

—Rev. H. A. Adams, for several years a wellknown minister of the Episcopal church in New York, has joined the Roman Catholic church. In giving his reasons for the change he says some severe things about the church he has just left. This is part of his letter:

"Not only in her failure to teach, and by the inconsistencies of her whole theory, did the Episcopal church grow more and more a cause of shameful sorrow to me; but much more keenly so when I beheld, after ten years of bitterest experimental knowledge of her ways, the miserable fiasco of her prosocial and institutional existence. Without a parallel in history, the parish system of the Protestant Episcopal church stands at this time the most stupendous and ridiculous monstrosity in Christendom. With a rector 'called' by a vestry made up of the rich men of the place—a rector intimidated, harassed, made by his very tenure impotent, the hired mouthpiece of this vestry of rich men, sometimes immoral, often ignorant, usually officious, always in the way. Here he is to teach these rich masters of his what they already know and like. He is to tolerate and indorse any abomination which may have been (and usually is) established in the parish. He is to belie himself his parish, God's very work, for peace sake. And they are the 'successful' rectors (poor dumb slaves) who have been able to keep everybody happy and questions and idea of a disturbing nature in the dark."

Things Religious in the Provinces.

—The Methodist Camp Meeting at Berwick, N. S., begins on Thursday of this week.

—Rev. J. A. Gordon, who is about to take the pastorate of the main street, St. John Baptist Church, left Charlottetown, P. E. I., much to the regret of his church there and his brother ministers of all denominations.

—The Queens County, S. S. Convention will be held at McDonald's Corner, beginning to-morrow, Thursday, at 10 a. m. Rev. A. Lucas, the Field Secretary, and other prominent workers will be in attendance.

THE SCHOOLS QUESTION. — The Methodist Conference of N. B. and P. E. I., adopted the following resolution:

Whereas, This conference has received from the Miramichi district a memorial concerning the school law of the province of New Brunswick; and Whereas, This conference has given to this subject its careful consideration; Therefore, Resolved, That, without expressing an opinion upon the disputed questions now before a commission appointed to investigate the same, this conference would express its very decided conviction that any departure from the principle of a free and unsectarian school law for the whole province would be unwise and inexpedient and a serious hindrance to the educational advancement of this province.