

TERMS NOTICES.

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

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Payment of subscription may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the authorized agents as named in another column, as well as to the proprietor at Fredericton.

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 sometimes confusion and mistakes.

ALL COMMUNICATIONS, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton N. B.

The Time Is Short.

Those who would benefit by the "Extraordinary Offer" must act promptly.

We hope every present subscriber will take advantage of it.

And send at least one new name with his own renewal.

The ministers can do the INTELLIGENCER a great favour by speaking to their congregations about it, urging present subscribers to pay at once and soliciting new subscribers.

Do this, brethren. Do it at once, please. If you have done it, do it again.

Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, DEC. 19th, 1894.

"I am the light of the world," is Christ's claim concerning Himself. "Ye are the light of the world," is His declaration concerning His disciples. He shines through His disciples.

The deadliest peril to christianity, now as in olden times, arises, says Canon Farrar, from the unreality of christians. So many of the opinions and practices of professing christians differ so widely from the simple gospel which Christ preached. They much more resemble the dead Judaism of priests and of Pharisees.

To teach a Sunday School class week after week is, perhaps, quite trying to you. The children may seem to have no interest, and in various ways they try your patience. You wonder whether any good results, or can ever result, from what you are doing. Your faith is often severely tested. Do not be disheartened. Do not give up the work. The truths you teach are having effect even now; and, by and by, there will be rich fruitage from your seed sowing.

We have to thank those who have sent new subscribers with their renewals. We are hoping that many hundreds will do so before the close of this month. Our thanks are due, also, to those ministers who have made special reference to the INTELLIGENCER from their pulpits and in the homes of their people. Some have already sent new subscribers, and we are hoping to have lists of new names from all the ministers.

It has been our careful and earnest endeavor to make the INTELLIGENCER such a paper as will prove a blessing to any family receiving it. We are assured that it has done good to many people, for which we are thankful. We regret that it does not find its way into many hundreds more homes, as might reasonably be expected. Those who know the paper may serve it by calling the attention of their neighbours to it now. This is a good time of year to solicit new subscribers. We shall be glad to send sample copies to any address.

Extravagance in the matter of Christmas presents is a grave mistake. If the "hard times" of the past year brings about a reform in this, the Evangelist thinks that the people have suffered will not have been wholly in vain. For the past few years this form of extravagance has been continually increasing, until the giving of presents has become a burden

so grievous to bear that the true significance of the gifts which mark the blessed time is almost forgotten. The drain upon the purse has been excessive; that upon the time only less so. The most generous-hearted person looks forward to the season with dread. Surely this is all a mistake. A gift which is more valuable to the receiver than the love it represents, is no true gift.

The Anti-Saloon League of Ohio held a Congress last week. The lines along which it is working are indicated in the pledge to which it is seeking signatures everywhere through out the state, which is as follows:

"I promise and pledge, whatever my party affiliations, that I will cast my vote in caucuses, primaries, and at the polls only for candidates of moral integrity, who are known to be opponents of the saloon."

It is substantially the position taken by the Prohibition Convention held in Montreal last summer. And it should be pushed with diligence in every part of Canada. No man should receive the support of a prohibitionist who is not pledged to do everything, even the embarrassment or overthrow of his party, to secure the delegatization of the rum traffic.

It has been well said that the missionary spirit and true spirituality are so nearly identical that they rise and fall together. This is history. What is the church for? Primarily and essentially to give the truth of the gospel to the world which lieth in wickedness. Her mission is to carry the living Christ to the nations dead in sins and trespasses. To do this she must have the living Christ within her. If she have him, if his spirit be within her, she will be impelled to do missionary work; for the Christ within us is still under the impulse of the love of Calvary, and imparts that impulse to all who receive him. If we resist the impulse to mission work, we quench the Spirit. If we quench the Spirit, we smother missionary enthusiasm. The two go together inseparably. But if we yield to the Spirit of God within us, we will become interested in missions.

Death of the Premier.

The death of Sir John Thompson, which occurred on the 12th inst., caused a shock through the whole country. He was at Windsor Castle and had just been sworn a member of the Privy Council, when, suddenly, his life went out. He was but fifty years of age, and was supposed to be in robust health. It is, however, learned since his death that he had for some time been suffering from heart trouble, and that it was his intention as soon as possible to retire from public life.

He was born in Halifax, Nov. 10, 1844, and was the son of the late John S. Thompson, for some years Queen's Printer in Nova Scotia. He studied law and began practice in 1865. In 1877 he became a member of the N. S. Legislature, and in 1879 became Attorney General of the Province. In 1882 he became leader of the N. S. government, and soon after was appointed a judge of the Supreme Court of the Province. In 1885 he resigned his judgeship to become Minister of Justice in the Dominion government, being elected to Parliament from Antigonish Co. On the death of Sir John A. McDonald, when Sir John Abbott became Premier, Sir John Thompson became leader of the House of Commons; and on the retirement of Sir John Abbott, in 1892 he became Premier.

That he was a man of distinguished abilities, and devoted to what he believed to be the good of the country, there can be no doubt; and those who knew him, of all shades of politics, agree that he was a man of good life. That he was much respected not only by those who agreed with him politically, but by those who differed widely in politics and other things, has been very manifest since his death.

The Queen was deeply moved by the tragic death, almost in her very presence. She sent a despatch of sympathy to Lady Thompson. Everywhere much sympathy has been and is being expressed for his widow and children. It appears that he left but small provision for them, and a movement has been started to raise a fund for them.

The funeral of the dead statesman will be in Halifax, his remains being now on the way from England in one of Her Majesty's warships.

The death of the Premier dissolved the government. The Governor General called on Mr. Bowell, the senior member of the cabinet, and who was acting Premier in the absence of Sir John Thompson, and asked him to form a new cabinet, which duty he has undertaken. It is not likely that any changes will be made, except such as are necessary to fill the office of Minister of Justice, held by the late Premier.

Essential to Church Life.

In a paper on mission work as essential to church life President Gates, of Amherst College, makes the point that to engage earnestly in such work, "either in the field or by planning at home for such work, insures to the Christian a breadth of outlook upon the world as a field which ennobles and dignifies its conceptions of Christianity. The unity of mankind, the solidarity of the race into which Christ came as the Elder Brother and the Redeemer, the brotherhood of all mankind, is made very real to the Christian heart in such mission work for men of other races."

It is not true, as some seem to think, that as a man loves the whole world he is likely to love his own land and people less. Especially, it is not true of christian love.

In proportion as we feel an interest in the other races of the world and in other quarters of the globe, and in precisely that ratio does our love of our own land and our own interest in the solution of those problems of Christian living which must here be settled grow more vivid and intense.

If christian churches were to undertake far more of this helpful work than they have yet undertaken they would not be overburdened. God will not allow us to suffer from such larger work for the little ones, the benighted ones for whom he died. The great danger of our churches in these times of financial stress is not that we shall do too much of this mission work, but rather that we shall dwarf and belittle our Christian life by economizing first of all in our gifts to missions. The true standard of giving for Christian missions has not yet been accepted by the churches. If we gave ten times what we now give for missions we should not endanger the life and growth of our churches. Rather, we should increase their strength and effectiveness.

The Christian cannot reach the highest development of his Christian personality unless he labors constantly and unselfishly for others than those who are bound to him by the ties of family and church relationship.

Only in proportion as Christian churches learn to labor with unselfishness can we hope to develop the Christian character. While the church that works for others blesses others, it is itself blessed, perpetuated, and strengthened. This is the lesson of Christ's own words, "He that loseth his life for my sake shall find it." If we love our own land and our own people, we can in no way so surely contribute to the preservation of our national life and the increase of our national power as by pushing forward this unselfish mission work for the lifting up of others.

The highest and most authoritative warrant for our work is found in Christ's command, "In his will is our peace." The whole of philosophy and of life is summed up for the Christian in intelligent, loyal, loving obedience to the holy will, to the command of God. And when the risen Redeemer, whom we honor, returning into the heavens, whence we shall see him come again, bids us disciple all nations, shall we not feel an unquestioned confidence that in caring for those neglected races we are doing the will of him whose servants we are?

A Letter—And an Explanation.

During the late Bro. Downey's sickness, and not long before his death, I said to my wife, "I think we ought to go and see Bro. Downey; I feel like going." So we went to see him; he was very low indeed, but was very glad to see us, and after some little conversation about his sickness, he said to me, "I have said and done some hard things against you, and I want you to forgive me." Anyone might imagine what my feelings were when he said this. Of course I had never felt to hold any hard feelings against the dear brother. I had feelings of regret that anything should take place that would be calculated to separate our friendship, and when he said what he did to me I felt to forgive with all my heart, and to rejoice that our feelings were so in harmony. Our dear brother then went on to speak of the cleansing power of the blood of Christ to purify the soul, and in the course of his remarks he said to me, "You were right, Bro. Ben, I always believed it, now I feel it. Don't be afraid to speak it out, brother." We talked some little while, and in the course of the talk he said to me as many as three times, "Preach the blood, the cleansing blood, and don't be afraid to speak it out." He also remarked to me, "Some of my friends come in, and to comfort me they speak of what I have done. I tell them it's all trash to me. Then holding up both hands he said about to this effect, "Lifting up one hand first on this side," he said, "is what I have done; it seems to me all like trash." And lifting up the other hand, he said, "It's all bright here, the cleansing blood. Oh I feel its power!" And it was just wonderful to look upon the happy countenance of our dear brother. It was one of the happiest periods of my Christian experience to converse with this dear brother, sanctified wholly by the power of the Holy Spirit. The cir-

cumstances and things referred to made it peculiarly touching to me, and I shall never forget how our feelings seemed to blend together in holy fellowship.

Our dear brother was very low at this time, and we thought he would never get out again; but he did get out again for a short time, and one pleasant day came up to my home to see us. When he came in he said, "I have come to return your call." He was very weak; he was really hardly able to be out, as we thought. We were glad, however, to meet him again. It was the last time we met. When I helped him in the carriage at the door, and shook hands with him, it was for the last time. Just before he left, sitting beside me on the sofa, he said to me, "Where is your Alliance held this year." (It was near the time of our yearly meeting.) I told him on Grand Manan. He said he would like to be able to go. "Well," I said to him, "If you will go, I am going over, and I will take the best care of you I can;" but of course he was not able to go. How I should like to have taken him by the hand and helped him on board the steamer, and to have helped him in the church at our Alliance; and then to hear him tell of the cleansing power of the blood that cleanseth from all sin.

The foregoing is part of a letter, signed B. N. Goodspeed, printed in the last issue (Nov. 30th) of *The King's Highway*, "the organ of the Reformed Baptists of Canada."

We reproduce it in these columns that our readers may have a clear understanding of what follows. We may say, at the outset, that we regret having to refer to the matter at all; and we do so only because silence now would be misunderstood by some, and misconstrued by others.

The case has a history. Statements substantially those contained in the letter, but with more or less colouring according to the frame of mind of the narrator, or the object had in view by him, have been in circulation since a little while before the death of the late Rev. Wm. Downey. But, so far as we know, they have never been in print before. The object in printing them now can only be conjectured.

The first part of the letter in question tells what purports to be the correct story of the removal from office of the deacons of the Peniac Free Baptist church, one of whom was the writer of the letter, brother B. N. Goodspeed. Bro. Downey was pastor of the church at the time. About the accuracy, or otherwise, of the account of the part Bro. Downey took in the matter, and the spirit he manifested, we are unable to speak from personal knowledge. We assume, however, and with excellent reason, as will appear farther on, that the statement of the letter writer has, naturally, the colour of his own feeling that he was being unjustly treated. It was easy for him to think that Bro. D. "stirred up quite an excitement in the church," that he boasted about the much good he had done, and that his treatment of Bro. Goodspeed was not very kind.

The essential part of the letter is that quoted above. That Bro. Downey said some of the things attributed to him there can be no doubt. It would be strange if he had not said them. They are just such sentiments as those who knew him and those who had heard him preach would expect him to utter, and as those who saw him much during the months of his illness heard him express many times. The letter does not state too strongly the unwavering faith of Bro. Downey, nor his joyous "fellowship with the father and with His Son Jesus Christ," nor his blessed assurance that "the blood of Jesus Christ cleanseth from all sin." But the form in which his sayings are reported and their setting, in the letter, are such that the reader is almost sure to get an altogether erroneous impression of Bro. Downey's meaning—an impression that he regretted and repented of his attitude towards the brethren who went out of the denomination, that he endorsed the teachings and spirit of the Reformed Baptists, and that if he had been able he would have attended the yearly meeting of that body and would there have declared his change of faith and feeling. While these things are not definitely stated as being true of Bro. Downey, they are what the reader of the letter, who has no other source of information, would surely believe. And that they are the things which are desired and intended to be believed there can be no doubt.

To deny that our deceased brother intended to give any one such an impression, and to deny that he said anything warranting such an impression is the purpose of this writing.

The story of "Bro. Downey's recantation," as some have called it, was whispered about before his death. It came to the knowledge of the writer that it was a topic of conversation in certain circles. Being very frequently in conversation with him during the months of his illness, we took occasion to mention to him what we had heard. He looked surprised. He thought there must be some mistake—that such things could not be being said. But

on being assured that they were being said, he was emphatic in his declaration that nothing he had uttered at any time could be properly construed into meaning what was being attributed to him. When it was suggested to him how the story probably originated, he spoke of Bro. Goodspeed's visit and of his gladness at seeing and talking with him. And he told about their conversation. Among other things he said,—

I told him (bro. G.) that I had sometimes feared he might have a hard feeling towards me on account of my part, as pastor, in his removal from the office of deacon; that probably what I had said and done had appeared harsh to him; that if he felt hurt I hoped he would forgive me, and not cherish the feeling longer; that I had not now, nor had I at any time had, any feeling towards him but of christian love. I told him that in the matter of the Peniac church, involving his removal from office, I had done what I conceived to be my duty, and that if I were in the same position again I did not see how I could do differently; that I believed then that it was the right thing to do, and I still believe it was right.

Of his conversation with Bro. Goodspeed about christian experience and hope, he said,—

I certainly said to him, as I say to everybody with whom I talk of these things, that Jesus is very precious to me—that all my hope is in the atoning sacrifice of my Lord Jesus Christ. But I also said, what I have said often to you and to others, that this is not a new experience to me; I have not now to prepare for death; many years ago I experienced the efficacy of the precious blood, and therein has been and is my hope and strength and joy; and now, at the end of life, with a clearer consciousness than ever of many imperfections, Jesus is to me, in a large and satisfying degree, all that my heart has desired and believed. I have long believed and taught that too much cannot be said about the precious blood by which we have this blessed salvation.

Bro. Downey was as clear and emphatic as any man could be in declaring that there was no warrant for the construction put upon his words. He added that he did not think that Bro. Goodspeed had so reported him, but that some person with more zeal than carefulness, bearing Bro. G's account of the conversation, had imagined the rest. It would seem, however, from Bro. G's letter that he must have a somewhat similar impression. And it is easy to understand how the story has grown.

Very frequently Bro. Downey spoke of the denomination with which his lot had been cast, and said, again and again, that his belief in and love for its doctrines, and his desire to preach them was never stronger than when he found he was no longer able to preach. Of his love for his brethren in the ministry he often spoke, saying they seemed to become dearer to him as the time drew near when he must bid them good bye.

Besides the conversations with Bro. Downey, the substance of which is recorded above, other brethren talked with him on the same subject and received from him, we have been informed, substantially the same statements. They may be disposed to state what he said to them. Of course we know better than to expect that anything that can be said by anybody will change the belief of those who desire to believe that Bro. Downey said what is reported, and who think they can accomplish some purpose by repeating their story.

The foregoing statement of facts is made,—(1) because an altogether unwarranted story has been and is being diligently circulated concerning a brother who is no longer here to answer for himself, (2) to prevent the repetition of the statement that no public denial of the story has been made or can be made, (3) to satisfy those of our people who have heard the story, but have not heard the correction, (4) to do justice to a brother who was not "tossed to and fro, and carried about with every wind of doctrine," and (5) to suggest and emphasize that it is no new thing for Free Baptists to believe that Jesus saves from sin—that He saves to the uttermost, and that when they talk about experience of the cleansing efficacy of His blood they are not to be understood as having adopted a new doctrine, or as being ready to join another church.

A PRESENT.—A good Christmas present to your son or daughter away from home, or to some poor neighbour, would be a year's subscription to the INTELLIGENCER.

PERSONAL.—The London *Lancet* publishes a statement that the Pope is suffering from catarrh, and is forbidden to leave his private apartments,

The Christmas Spirit.

There is one way in which the Christmas spirit should show its power. It should reveal itself in our personal lives. What Christ is to us, we ought in our little human measure, to be to others. Christmas means love. Christ came to our world to pour divine kindness on weary, needy, perishing human lives. The Christmas spirit truly in our hearts should send us out on the same mission. There is need everywhere for love's ministry. Hearts are breaking with sorrow, men are bowing under burdens too heavy for them, duty is too large, the battles are too hard. One of the saddest things about life is that, with so much power to help others by kindness of word and kindness of act, many of us pass through the world in silence or with folded hands.

"What silence we keep, year after year."

With those who are most near to us and dear!

We live beside each other day by day, And speak of myriad things, but seldom say

The full, sweet word that lies, just in our reach, Beneath the commonplace of common speech.

"Then out of sight and out of reach they go—

These close, familiar friends who loved us so;

And sitting in the shadow they have left,

Alone, with loneliness and sore bereft,

We think with vain regret of some kind word

That once we might have said, and they have heard."

Surely we should learn the true Christmas lesson of gentle, thoughtful kindness to these we love, and to all we meet in life's busy ways; and we should show the kindness while their tired feet walk in life's toilsome ways not waiting to bring flowers for their coffins, or to speak words of cheer when their ears are closed and their hearts are stilled, and it is too late to give them comfort and joy.

"This is the cruel cross of life; to be Full-visions only when the ministry Of death has been fulfilled, and in the place

Of some dear presence is but empty space."

Thus the true Christmas spirit in our hearts will work out in transfigured life and in Christly ministry. It will lead to the brightening of one little spot at least on this big earth. There are a few people whom God calls to do great things for him; but the best thing most of us can do in this world is to live out a real, simple, consecrated Christian life in our allotted place. Thus in our little measure we shall repeat the life of Christ himself, showing meekness and lowliness of heart, and doing in our poor way, a few of the beautiful things he would do if he were here himself.

"The dear Lord's best interpreters Are humble human souls; The gospel of a life Is more than books or scrolls."

—J. R. Miller.

Was Onesiphorus Dead?

PRAYERS FOR THE DEAD.

In a recent sermon preached by Rev. Dr. Barret, London reference was made at length to prayers for the dead, a subject of considerable interest by reason of the growing practice of many churches of the Church of England. His text was 2 Timothy i. 16. "The Lord give mercy unto the house of Onesiphorus." He said the only verse in the whole Bible that could be quoted even as appearing in support of the doctrine of the legitimacy of prayers for the dead was that of the text. It was said those words proved, or irresistibly suggested, that Onesiphorus was dead. After a most patient and unbiassed study of the whole passage, he was only able to say that that was an unwarranted assumption. There was no proof whatever that Onesiphorus was dead. Even supposing he were dead, the words did not amount to more than a pious wish that he might be found at the Great Day among the redeemed. Scripture was absolutely and entirely silent on the subject. This silence did not mean, as had been contended, that the practice was not condemned. With him it had considerable weight when it was recollected how copious were the references in the Bible about the spiritually dead who are living. Prayers for the dead, as taught and practised by a certain section of the Anglican clergy, was really part of the great Roman Catholic and sacerdotal revival that was rapidly revolutionizing the Church of England. They were accompanied by the solemn celebration of the Eucharist, with a ceremonial purposely made to resemble, as nearly as possible, that of the Church of Rome, and were dependent for their efficacy, not on the devout and clinging love of the survivors of the dead, or their words of intercession, but on the presence of the priest, who offered up the bloodless oblation with sacerdotal unctions and powers. They were, in