

TERMS NOTICES.

The RELIGIOUS INTELLIGENCER 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 per year.

New subscriptions may begin at any time in the year.

When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which the subscription is paid. It is changed generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to say what is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

Payments of subscriptions 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 875, Fredericton N. B.

THIS MONTH.

Many hundreds of subscriptions expired December 31st. We are hoping to have renewals of all for 1895. Some have already been heard from. The others we desire to hear from at once.

Personal Request.

If you have not yet paid your subscription for 1895, this is an earnest request to you to forward it now. By promptly responding to this request you will do the INTELLIGENCER a kindness which will be appreciated.

If each one will do what he can, the "Intelligencer" will have an encouraging first month of the New Year.

Do It.

Religious Intelligencer.

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

WEDNESDAY, JAN. 23rd 1895.

A Revival in every church this winter. Has it begun in your church yet?

None but men of sound moral character should be chosen for places of trust and influence.

What about the collections for missions? Have they been taken? Do not neglect this important part of your christian work, brethren.

One of the first symptoms of decline in spiritual life, says the Bible Reader, is the disposition to refer to other people's mistakes as sins and to our own sins as mistakes.

If you have not already sent your renewal for 1895, do not let this month close without sending it. We very much desire and need to have a remittance from you this month. Please do not disappoint us.

To know whether one is doing his good works because he delights in God's service may be determined by observing whether he is as hearty and enthusiastic when serving under the leadership of another as when he himself is leader. Some who are very zealous so long as they are given prominence, lose their zeal when required to take subordinate places.

How natural it is to cherish the memory of offenses suffered and injuries done. But that is not the better way. Forget the unpleasant thing as quickly as possible; do not brood over it; do not talk about it. Be superior to it; keep the spirit sweet in spite of it.

In a recent sermon Dr. Park-hurst talked plainly concerning the duty of christians toward reformed fallen women. He said: "If your fallen sister has reformed and has been washed in the blood of the Lamb, what is it your business what her former life has been? His blood is sufficient to redeem her. Some of you gather your skirts about you to escape from them while they are just as precious to him as you are. They want recognition from women as women. If they don't get it they invariably live a dishonorable life, die a dishonorable woman, and their bodies are buried in the potter's field, where your pitilessness has driven them. There is no reason why an ex-convict or a fallen woman should not be received into society when they have again become

good persons and the past is blotted out."

In a recent address Rev. Dr. McGregor, of Edinburgh, speaking of his observations during a tour of Europe, said that the gulf which separates Protestantism from Romanism is an impassable gulf. It could never be crossed till Rome changed, and Rome would never change till the end of the world. Every fresh visit which he had made to Roman Catholic countries, through a period of nearly forty years, had sent him every time home stronger in the conviction that one of the supreme blessings which God Almighty in His mercy ever sent upon mankind was the Reformation, and that a tremendous weight of responsibility lay on the head of the man who would depart one hair's breadth from its principles, or bring the Protestant Church one hair's-breadth nearer to the Church of Rome.

The Canadian Methodist missionaries in Japan have tendered their resignations to the Mission Board. No action has yet been taken by the Board. The missionaries are six in number, and all of them have been in Japan long enough to become well equipped for the work. The difficulty which has culminated in the resignations originated, it is stated, in the financial policy of the Board. Recently a reduction in the allowances of the married missionaries with children placed them upon a less favorable footing than formerly. While the missionaries hope that the difficulties may be solved, they have intimated their intention of sending a manifesto to be published in the religious papers in Canada respecting their grievances. The general conference, last September, was agitated by the missionary discussions relative to Japan, and the subsequent events indicate that instead of mending in the interval they have become aggravated.

The term "heathen" has lost its distinctively geographical meaning, the "Christian Register" suggests. We can no longer with truthfulness apply it as a term of religious reproach to people outside of the pale of our civilization. In that sense, it may not be anomalous to speak of the Christian heathen and the heathen Christian. The heathen Christian may go to church Sunday, pay his pew-rent, put money in the contribution-box, and serve on the parish committee; but he may grind his employees, oppress his tenants, and heartlessly thrive on the misery of his fellows. We have often heard of the poor heathen. He can easily be found in large cities. Some of his heathenism comes from his poverty. He lives in dirt, and some of it is rubbed into his constitution. He is a heathen by environment. Then there is the rich heathen. He is not as good as his environment. If externality could make him good, he would go to heaven on his possessions. He is a social heathen, a man who lives only for himself, when he ought to live also for humanity. So far as the word "heathen" is a term of reproach, we need not go very far away from home to find an application for it.

Supreme Court Decision.

Our readers probably remember that certain questions were some time ago put to the Supreme Court of Canada touching the prohibition of the liquor traffic. It was desired to have determined the question of the power of Local Legislatures to prohibit. On Tuesday last week the Court gave judgment, answering the several questions submitted. The judgment is that Local Legislatures have not the power to prohibit either the importation, the manufacture or the sale of liquors—that all the powers of prohibition are in the Dominion Parliament. Regarding importation and manufacture the judgment of the Court is unanimous, while regarding sales the Court divided three to two. The judgment does not interfere with the Canada Temperance Act, which is a Dominion law, nor with the local option acts of any of the Provinces.

The case will, it is said, be appealed to the Privy Council by the Ontario Government—not with the desire or expectation of having the judgment reversed, but, in fulfillment of a provision of the plebiscite act, to get the decision of the Court of final resort.

The judgment just given accentuates the importance of sending representatives to parliament strongly pledged to prohibition. Whatever powers the Local Legislatures may have in respect of local option, as to sales, the power to deal with the great evil at the source—the manufacture and importation—is in the Dominion Parliament. There the battle must be fought and the victory won. It is the duty of all electors who would have the country delivered from the awful devastations of a legalized liquor traffic to do their utmost to create a Parlia-

ment which will overthrow the destroyer. Other questions are important, but compared with this the most important of them is trivial.

A Revival.

III. THE HOLY SPIRIT.

Prayer is not only the expression of a desire; it is the confession of weakness and dependence. God does not require us to pray merely because He takes pleasure in hearing our requests, but because it is essential to our salvation that we should know our dependence, and that we should confess it. This posture of dependence the soul must assume, else it cannot be blessed. The pride of the Pharisee is a wall over which the Holy Ghost will not climb; the humility of the publican is the prearrangement of mercy. So the church must humble itself, must take the attitude and have the spirit of supplication, and call upon the Holy Spirit for help. The experience of the early church at Jerusalem is a lesson for the church through all time. "Tarry ye at Jerusalem till ye be endued with power from on high," was their Lord's command. However well equipped otherwise their going forth would have been in vain without the endowment of power. They had to wait for "the promise of the Father." When the Holy Ghost came upon them their preaching was with power, and multitudes were saved. So the church now must have the same dependence upon the Holy Spirit. And the time spent in prayer and waiting for the Spirit, even though it be weeks, is not lost time.

The mistake made by many churches is that they rely too much on other things—men, methods, circumstances, feelings &c.—and too little on the Holy Spirit. Human conditions and instrumentalities have their value, and it is well when they are just what christian judgment and the church's observation have shown to be the best. But the church that depends upon these chiefly, rather than upon the Holy Spirit will, in the long run, find what it has thought a revival to be a doubtful good. But, on the other hand, whatever else may be or may not be, if the Holy Spirit be manifested a revival is certain. He is the all potent force in awakening christians and equipping them for effective service, and in the conviction and regeneration of the impenitent. He takes the truth and shows it to men. He convicts the world of sin, of righteousness and judgment. He gives life to dead souls. One sermon, a very indifferent one in the judgment of men, if filled with the Holy Ghost is worth thousands of sermons, such as may be called brilliant, which are without His breathings of power. Even the commonplaces uttered by the pulpit become thunderbolts of truth when carried home to the hearts of hearers by the Holy Spirit.

What the church—the pulpit and the pews—needs to day is to realize the need of the presence and power of the Spirit. The work committed to the church is not accomplished by human strength or skill, by fine organization or brilliant preaching, but "by my Spirit saith the Lord." And the presence of the Spirit in quickening and saving power is always accessible. God is "more willing to give the Holy Spirit to them that ask than earthly parents are to give good things to their children." He is never sought in vain when appealed to in humbleness of spirit and faith.

If this year is to be one of genuine revival throughout the churches—and we most devoutly hope and pray that it may be—there must be an appreciation of the need of revival, an earnest seeking unto God for mercy, and a full reliance on the Holy Spirit to give effect to the word preached and the christian work undertaken. God waits to bless His people and save the impenitent. Let the conditions of blessing be met, and His salvation will flow like a river through the land.

ANOTHER.—Robert Ely, who was a few years ago Attorney General of Georgia, died in the Atlanta Alms House last week. Rum did it.

THE OLDEST.—Mr. Alex. Lawson, of the Yarmouth Herald, is the oldest editor in the country, having been in charge of the Herald for sixty years. He celebrated his eightieth birthday last week. Congratulations from newspaper men in many places were sent. The INTELLIGENCER joins in the expressions of regard and good wishes.

JOURNALISTIC.—The Christian Statesman begins the year in a new suit, and looks exceedingly well. The Statesman is devoted to public morals and all christian reforms, and is an ably conducted journal. Success to it.

The Late Rev. Wm. Downey.

In the last issue of *The Kings Highway* B. N. Goodspeed replies to what was said in the INTELLIGENCER of Dec. 19th. He denies the correctness of what we then stated, and repeats the substance of his original story. We expected he would do this. But we thought he might attempt no more. After the appearance of the INTELLIGENCER's article (Dec. 19), Mr. Goodspeed called on us. In the conversation he said that the alleged "confession" of the late bro. Downey was made to him in the presence of Mrs. Downey. We supposed that when he wrote again, as he intimated he intended doing, he would mention Mrs. Downey as a witness of the correctness of his story. It would not have been surprising had he done so; for the state of mind that could hear what he says he heard could, without great exertion, believe that other people also heard it.

We are in a position to say that Mrs. Downey was present during the visit of Mr. Goodspeed to her husband; but she did not hear him say the things which Mr. G. alleges he said. Neither to Mr. G. nor to anybody, at any time, did she hear her husband say such things, but she often heard him say, in substance, the things stated by us in the INTELLIGENCER of Dec. 19th. She knows that her husband had no such thoughts or feelings as Mr. G. attributes to him, but quite the opposite. And she feels that Mr. G. has done her husband injustice and herself and family unkindness in spreading abroad an unwarranted story.

We are not intending to have any controversy about this matter; there is no necessity for it. When Mr. Goodspeed printed his imaginings it became necessary for us to make a statement of the facts in the case—not with the expectation of convincing those who wish to believe something else, but for the satisfaction of those who did not know the facts, and in justice to the memory of a servant of God who, being misrepresented, cannot now speak for himself. Having done this, there is no necessity for further reference to the matter unless something new is stated by those who seem more anxious to maintain their notions than careful of the means they employ to do it.

After the foregoing was written the following letter from Rev. J. W. Clarke came to hand. It was entirely without solicitation on our part, and without knowledge by him that we would refer to this matter. The letter speaks for itself:

Meeting with the pastor of the Reformed Baptist church of St. John a few days since, he asked me if I would like a copy of the *Highway*. Thanking him, I answered yes. The one which he gave me bore date of January 15th, and contained a portrait of the late Rev. Wm. Kinghorn and, also, a sketch of his life. I was glad to see the picture of a man whom I had known and loved, and whom I believe is now in glory. In the sketch of his life, as published, I noticed a number of things, one of which I feel impelled to refer to, viz; that the reasons why fellowship was withdrawn from certain members of the Conference was because of a feeling of opposition which arose in the minds of worldly members of the denomination, and because the disfellowshipped believed in a free and full salvation. Let me kindly and in a christian spirit say, that such statements constitute what I should term a consummate misrepresentation of the truth. If fellowship was withdrawn because they believed in a free and full salvation through Jesus Christ, then I think we should all have been disfellowshipped. My understanding of it is, (and the Year Book of 1888 will decide it) that fellowship was withdrawn from certain brethren of the Conference who caused much harm and division to many of our churches by preaching the doctrine of entire, instantaneous sanctification as a second and distinct work. However, my knowledge of and experience with the author of the sketch has been such that, for one, I would be slow to sanction all his statements, whether uttered or written.

In further scanning the columns of this paper, I came upon an article headed "Something More." Reading it I saw it was an article by B. N. Goodspeed, referring to an article in the INTELLIGENCER of Dec. 19, 1894, which was an explanation of a letter published in the *Highway* of Nov. 30th, which letter contained statements concerning the late Rev. Wm. Downey. All readers of the INTELLIGENCER will remember it. If you will allow me space, Mr. Editor, I would like to state, in as few words as possible, a few things which Bro. Downey said to me, about two weeks before he died, Bro. J. H. Erb being present.

In July 1893, Bro. Erb, my family and myself left St. John for Carleton Co., whither we were going to spend a

few weeks vacation. We went by Steamer to Fredericton, thence by train from Gibson to Florenceville. While on the Steamer, going to Fredericton, we were told that certain persons attending the Reformed Baptist Alliance, which had been held at North Head, Grand Manan, just a short time before, had publicly stated that Rev. Wm. Downey had experienced the "second blessing" and that he fully endorsed the doctrines so dear and precious to them. Reaching Fredericton about 4 p. m. we registered at one of the Hotels, soon after which we (Bro. Erb and myself) called to see our sick brother Downey. He expressed his gladness at seeing us, and bade us sit with him. During the while we were with him he talked with us much about his hope. He said, "Brethren, Jesus is all to me that I need, though my body is weak, my faith in Christ is strong;" and many such expressions. As I sat at his bed side, looking into his face, which shone with the brightness of heaven, and listened to his utterance of assurance, I felt that the privilege of listening to such an intelligent christian brother, as he was nearing the "Pearly Gates," was a blessing for which I was thankful. And I so expressed myself. Then I said, "Bro. Downey, have you experienced something new and different from what you believed and preached when you were well?" Turning himself towards me he answered, "No Bro. Clarke, nothing new, nothing different, it is the same religion that I experienced when a boy, and the same that I have always believed and preached." Then I referred to what I had heard that day, on the boat, about him obtaining the so called "second blessing" &c, and how he was so reported at the Alliance, and asked if such report had or had not foundation. Looking towards me in surprise, he repeated the words, "Who could have said that?" "Who could have said that?" And then he distinctly and emphatically denied having said anything like it to anybody, or of giving anybody any reason for so reporting him. Bro. Downey certainly believed in a free and full salvation through Jesus Christ. So do we all.

J. W. CLARKE.

St. John, Jan. 18, 1895.

A Prohibition Convention.

A convention of Kings Co. prohibitionists was held last Thursday at Berwick. The following resolution, which was adopted, expresses the purpose of the Convention:

Whereas, This convention has been called for the purpose of considering the best possible course to be pursued by the temperance party in the coming dominion election; and

Whereas, A very large percentage of the electors of this county believe in the principles of prohibition; and

Whereas, The gentleman who has for some years so ably represented us has seemingly signified his intention of retiring from the constituency, thus making it necessary for the electors to think of some other; and

Whereas, The present is an opportune time for the prohibitionists to seek a man who will represent their convictions on the question:

Therefore resolved, That in the judgment of this meeting the temperance forces should be immediately organized for the purpose of bringing out such a man.

Steps were taken to organize the County, and a committee to look after the organization in each parish was appointed, and it is expected that parish organizations will be effected at once. An Executive Committee for the County was appointed, which committee is to call another meeting of the convention.

There are, doubtless, differences of opinion, even amongst prohibitionists, as to the course which will most advance the prohibition cause. The Kings Co. Convention would seem to show that the prohibitionists in that County have concluded that the time favourable for a more emphatic declaration of their principles at the ballot-box. In this they are right. It is high time that prohibitionists in every part of the country massed their strength to demand recognition of their principles. And they will succeed if they stand well together. The progress of the movement in Kings will be watched with interest, and whatever is done there will have effect upon other Counties. The INTELLIGENCER hopes those engaged in the movement will not be discouraged by the weakness of some of their friends, nor fooled by the schemings of the political machines.

Since the above was in type we have received a communication from one who was present, extracts from which are appended as giving an inside and, therefore, more correct view of the Convention than is furnished in the reports which have appeared:

But the information which the papers offer to the public about the Convention does not give a full idea of the magnitude of this great movement which is destined to make somewhat

of a change in political centres in this county. The convention was beyond doubt a great success, especially so when it is considered that only very short notice was given, which, of course, hindered many from coming who would gladly have been present. And yet, I doubt very much whether the conventions called at the instance of any of the political parties have been as representative or as largely attended as was the one held at Berwick last Thursday. Strong resolutions were passed and opinions were freely expressed, declaring that irrespective of political preferences the temperance people of this county shall be heard in the next Dominion elections. There seemed to be a strong determination that no stone shall be left unturned which in any legitimate way will help our cause at the polls. The county is now organized in all parishes, and public meetings will be held and a resolute canvass made in the interests of this great issue, which will sooner or later be a prominent part of the platform of any political party which expects to secure the suffrages of the people of this county.

The temperance people are determined to rally their forces about the candidate who will accept, at least as a part of his platform that which was adopted by the Berwick Convention. It is to be hoped that one of the political parties will bring out a man who will represent the convictions of the temperance people on this great question, thus saving it (the political party) from what at present would seem to indicate a tremendous defeat. The temperance people are in the battle to win, and there are few people who will not admit that if this course is pursued that they (the temperance electors) will have the balance of power and will assuredly win which ever way they go.

I will, with your permission, Mr. Editor, have something to say in later issues of your valuable paper as to what I regard to be the duty of a christian and temperance citizen on this very grave question of prohibition.

Help Your Pastor.

The most serious hindrance to successful endeavor is a lethargic, worldly and uninterested church. To make a pastor's work effective he must have help.

Help your pastor. This may be done by constant and regular attendance on the services of the church. It is an obligation resting on you from the time you joined the church. It is your proper and consistent course as a church-member. Love to the cause of Christ should constrain you not to forsake the assemblies of his disciples. To see you in your place whenever the doors are opened, is comfort and encouragement. Then, help by real, sympathetic listening to the sermons. It is hard work to preach when it is evident that to many who sit in the pews the sermon is a weariness. Dr. Dale has truly said: "If a minister knows that his people, or a large majority or them, are impatient of intellectual effort; are unwilling or unable to bear the strain of continuous thinking for ten minutes at a time; if they become restless or look at him with blank faces which show that he has lost their interest when he is giving them an exact and careful account of the movement of thought in some difficult passage in Paul's epistles, or is endeavoring to define with accuracy some great Christian doctrine, he will be discouraged." There can be no doubt that many churches not only have no relish for sound doctrine, but they have also no relish for solid thinking. An appreciative hearer gives a preacher inspiration. Do not be afraid to tell the pastor that he has preached a good sermon. Only a man lacking in good sense will be vain enough to think he can afford to intermit study because of the acceptability of his sermons. Fulsome praise is to be avoided, but, when a minister is told how a sermon has enlightened, comforted, or stimulated a hearer, he will be helped to a higher conception of his work and constrained to make even fuller proof of his ministry.

Help your pastor by your prayers. Paul was constantly appealing to those among whom he had labored to pray for him. Certainly ministers in these times need prayers fully as much as the apostle did. There are temptations, trials and discouragements which command sympathies and should draw out supplications. That a pastor's heart may glow with love to his Master, that his faith may be strong and his ministry marked by wisdom and zeal, and that that ministry may be blessed to the edifying of the church and the salvation of those "without," should be constantly in your thoughts and prayers.

Help your pastor by striving to make the church nearer the New Testament ideal. Many a pastor as he comes

back to his feeling, but each other his church a quote from should sympathy recognition generosity No man have a should When you away fellowship taken Do not names on receiving of a Bib society of bers—the Receive t own boys they were miles off grand w stood and of meanl for the p Help y bring o tians rea pastor w nity to alas, thei to make converted think the can invite Perhaps some fri might a sanctuary itself in would be —Inquir

The Pi

When modern ed praye ly easy t of praye bringing will be w the heat seems to to organ success, church m heathen coming Prayer must hav mission sion field largely prayer, and the majority petitions heathen Largely, monthly service, and pray Let us nature missions

1. The Short H "In Presbyte lished th of the P the Over remarks which he the first of the h revivals In these faint beg any ente month after the minister new lig years fo and wha America abundant God's ki praises, day even more sol every q and so d in the U 1846, a inviting ica to er years. Edward into th 1784, a the N of Sutfilf tion to the Ass bled at ings for a reviv general for that diffusion can prom unanimo hort al heartily to God calendar