

# Religious Intelligencer.

THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST.—Peter

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## NOTES AND COMMENTS.

**—STRINGENT.**—Though Atlanta, Georgia repealed loyal prohibition law which is very stringent. The license fee is fifteen hundred dollars. Every licensed saloon must have its main entrance on the public street, and no screens or other obstructions of a clear view of the interior through doors or windows will be permitted. The name and description of every person twice convicted of drunkenness will be sent to every licensed saloon, and in any of them spirituous or malt liquors are sold to any such person within one year from the date of the notice the license of that saloon will be forfeited. The mayor and police committee can temporarily close all drinking places where ever in their judgment the peace and order of the city would be endangered by their remaining open.

**—MRS ASTOR.** Mrs. John Jacob Astor, who died in New York a few days ago, was a very benevolent woman.—She had at her own disposal an annual income of more than one hundred thousand dollars, the whole of which she annually applied to objects of Christian charity besides giving her own attention to many of these objects. When such a person, whether man or woman, dies, society is a heavy loser.

**—THE COLOURED PEOPLE.** Religion among the colored people has been greatly advanced. At the recent anniversary of the African Methodist Episcopal church, the reports showed that this powerful body can now boast of nearly half-a-million members, under the charge of more than 100,000 ministers, and that its churches are all around in good works. It appears that the colored people do not lag behind the new lights, that agnosticism, agnosticism, and heresy have been unable to gain a footing among them, and that the religious hosts adhere firmly to the Bible and the theology upheld by the colored fathers a hundred years ago. These facts are instructive to the whole community.

**—TACT.** Speaking of tact being a very good thing, the *Standard* says that of Phillips Brooks it has been often told that he says to admiring mothers when their offspring are brought to him for his expected approval, "That is a baby indeed!" A friend of ours listened to a sermon that did not, in his estimation, reach a very high order of pulpit discourse. He saw that the minister thought otherwise. As the preacher came beaming toward him, at the close of the service, our friend, with consummate tact, said to him: "Do you always preach like that?"

Yes, tact is an excellent thing, but there is a danger that that may sometimes be called tact which ought to be called by another name.

**"CHINA'S SORROW."** That turbulent and erratic river, the Hoang-Ho, rightly called "China's Sorrow," has again shifted its bed, and resumed an old channel which it occupied centuries ago; only it is now ceasing its flow toward the sea and broadening out into a lake, covering an area of thousands of square miles, and burying beneath its yellow waters eleven populous cities in the province of Honan and a densely-peopled region of country. No adequate conception can be formed of the terror and desolation and loss of life which this change of channel has caused. Nearly all the people in the inundated district were drowned, and the survivors are homeless and starving. The full extent of the calamity has not yet been realized, for when this mighty river again seeks an outlet, it will probably scoop out a new one, as it did in 1853, and plough its way remorselessly through fertile plains and crowded cities. Contributions for the suffering are being liberally offered in all the treaty ports, and the Emperor has given two million taels. As the magnitude of this disaster becomes known, it is believed that benevolent foreigners will express their sympathy practically as they did on the occasion of the famine in China ten years ago.—*Z. Herald.*

## BIOGRAPHICAL SKETCHES.

No VII.

ELDER JACOB NORTON.  
Of all the fifty Free Baptist

ministers of Nova Scotia, probably none made so much stir throughout the length and breadth of our denominational field as Elder Jacob Norton. He was contemporary with Thomas Crowell and Asa McGray; but remained in the ranks of the church militant longer than either of them. The minutes of Conference, 1868, contain this reference in the Q. M. Report. "Rev. J. B. Norton departed this life at Canning N. S. May 18th of Inflammation of the Lungs and Typhoid Fever, aged 76 years. He was born at Wells, Me. in 1792, was converted at eighteen years of age, and soon felt it his duty to invite sinners to that fountain of which he himself had drunk so freely. Eternity alone will reveal the number which have been led to Christ through his instrumentality. Fifty years ago our deceased brother came to Barrington, N. S. God abundantly blessed his labors. He was one of the founders of the Free Baptist cause in N. S. and he remained connected with this body till he passed away. He remained unshaken in the faith that was once delivered to the saints till the last; his fears were all gone and this consoling truth remained.—Christ died for sinners; absent from the body, present with the Lord; even so Father for so it seemed good in thy sight. Repeating that obituary, it becomes us now to refer more particularly to the practical phases of his life and work; without, however, attempting his history for which I have not the necessary materials.

On the platform he possessed remarkable power and was credited with the tongue of an angel, but his manner was controversial and his method argumentative, and he was thoroughly insistent on the doctrinal views he had espoused. In the warmth of discussion he could be most provoking to an opponent, by overlooking or disdaining those amenities of debate whereby the vanquished may still be retained as friends. In his public work it would seem that he had not made the acquaintance of expediency; for he generally divided his hearers into warm friends or outspoken enemies, by his speech and sometimes with a different result from that reached by the Apostle Paul when threatened by a Jewish mob. "When lashing the people from his pulpit he always made the text and subject stick." On one occasion he is said to have annoyed the speaker who preceded him by tying his handkerchief in knots in a conspicuous way; when his turn came he loosed these knots successively as he took up the main points of the speech he was tearing in pieces. On fashion he waged war with the two-edged sword of precept and practice; using once, at least, the text "top-not come down" (an authentic if not the only genuine case) and on frequent occasions taking off his coat for more powerful exercises in the pulpit. His disregard for public opinion told against him in later years when he found the battle an unequal one.

Through lack of organizing power, he did not unite and solidify the valuable materials which were attracted to him in the revivals of his palmy days.

Like Father Knowles he referred frequently to his own experience. On these references it was learned that he was converted in a thunder-storm. I have never heard him call the son of thunder, but he certainly was conceded to be the Boanerges of our denominational life, a verified account of his own experience of religion and call to the ministry is preserved, but has little biographical information. The 23rd stanza runs thus.

"At age of eighteen I begun  
To leave my parents and their home  
And through the wilderness to ride  
To seek my master's son a bride."

His parents wishes, and his own pride and fears and love of home seem to have been the chief obstacle to the young preacher, but he did not esteem them as trifles for he writes.

"Oh if poor sinners did but know  
What I for them do undergo;  
They would not treat me with contempt,  
Nor curse me when I say, Repent."

One of my neighbors remembers the arrival of Elder Norton at Yarmouth. He came down the Bay of Fundy (probably coasting from Calais Me.), in a sloop which he sold to Deacon Caleb Cook, who bought a clock from him at the

same time. The Elder never needed any special prompting to engage in trade; and his versatility was apparent to all who knew him, for navigating and sailing his sloop; compounding medicines, not homeopathic; moose-calling, shad-fishing, and preaching were pursued by him with equal facility.

In all denominational business he took a ready part and was one of the framers of the union of 1837. He spent the last years of his life at Canning where he died.

EDWARD CROWELL.

## A Pure Heart.

No. II.

Theologians have differed about almost all things in their expositions of God's word, but they agree in declaring that the Scriptures teach that man is a compound being made up of body, soul and spirit. This testimony is true; the man whom God made in His own image is a trinity. Now, each of these parts has its seat and centre of activity, and the Bible always speaks of them as they actually exist. The seat of the moral nature, the seat of right or of wrong, is not in the body nor in the intellect, but in the heart. A man is good or bad according as the state of his heart is, and so we are taught that good or evil actions spring from the heart. Now God's word teaches that in our natural condition the heart is sinful, corrupt, defiled and wrong. Hence the desires, the purposes, the motives, and the emotions of the heart are all impure, like the fountain from which they flow. Now these do not have their seat in the body nor in the intellect, but in the spirit; in the teaching of God's word spirit and heart are identical. If it is asked what it is that is converted in man, the answer is the heart. The heart is the seat of our moral nature, and so it is the spirit of man that is converted. In the present state of things God's Spirit only has access only to our spirits; and so here is seen the true principle of a converted soul, a regenerated spirit, washed and made clean by the washing of regeneration and the renewing of the Holy Ghost. Jesus says, "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." "There is a spirit in man and the inspiration of the Almighty giveth him understanding." Here it is where "the light shines that lighteth every man that cometh into the world." Now when the spirit of man is changed all its principles are changed also, and the desires, the purposes, the aspirations, the motives and the emotions are changed, and so we have a pure heart where before all was impurity and uncleanness; all these things are removed from and are opposed to all pollution and evil. But they are never absolute in their conditions, for this very purity may become increasingly so, as the heart or spirit may become more enlarged. Religious life is a derived life, it is also a relative life, and it is a growing life; the purity it unfolds must, consequently, be incomplete. So we have pure principles as opposed to a state of impurity; this is having "a pure heart." No fixed state of purity can be advocated for any human being; if we say of any that they have reached a condition of sinlessness, then their moral agency is destroyed, and they are cut loose from every mooring, and are at the mercy of every wind, and the sport of every wave. We reach this conclusion then, that true purity of heart is a derived, a relative an increasing and a limited purity, "increasing with the increase of God." The truth seems to be thus,—that a pure heart is produced by our connection with, our dependence upon, and our obedience to the gracious operations of the Holy Spirit of God.

Now this work effects the whole man, corrects a great deal of intellectual infirmity and directs the relations and acts of his life. And so he is being gradually prepared for the heavenly state. In closing this paper permit me to make a quotation of some length on this subject from a monthly periodical published in London, England, entitled "The Life of Faith," vol. VII. Says the writer: "A clean heart." Does this mean absolute freedom? Does it really imply sinlessness? Is there such a state—no fault existing in the believer? If it is possible for the fountain thus to be cleansed, must it not mean that the outflow in life and

conduct is absolutely faultless? Most certainly not. Let the answer be given clearly, and without reservation that a pure heart neither means sinlessness, nor does it, in its scriptural usage, ever imply such a condition. The reason for this is simple. Granted that the aims, the motives, and the purposes are as clear as day, nevertheless, in this working out, they must act through a mind which doth yet see through a glass darkly, and through a body which is yet waiting for its redemption, and is one of humiliation compassed about with infirmities. A child will often desire, with an honest heart and full purpose, to do its Father's will, yet just because it is a child it is still liable to failure, through lack of power to carry out, or lack of knowledge to understand that Father's will. Here then is the sum of the matter, as this search seems to establish it. The best of man is capable of so being made clean that he shall love God with undivided affection, desire his will absolutely, aim continually at pleasing him, yet have this testimony that he does please God, and yet in as much as he does not now fully know, even as he is fully known, and is still compassed with infirmities or weakness of body therefore he will daily and hourly need the efficacy of the great trespass offering for sins of ignorance, and will still find it his daily prayer, Forgive us our trespasses. Only let none suppose that no great change is implied if, after all, it is true that, 'We all offend.' A pure heart does imply a mighty change; and as it is maintained in the power of the cleansing blood gives a cloudlessness of vision between the soul and God, a conscious testimony of pleasing him, and a manifestation of him with a fulness unknown before. It was surely a great change, for the old state was, at best, one of suppression, in which the evil thought is kept under and does not break out in action. But it is from the heart, and the heart is then at liberty to rejoice ever more."

Thus I have given my thoughts on this subject. My desire is that all should understand what a "pure heart" is and have it, and that God be glorified through our Lord Jesus Christ.

A. TAYLOR.

## The Known and Unknown.

BY KNOXONIAN.

Once upon a time a group of visionary people, of a little sect we need not name, were seated upon a rock at one of our St. Lawrence watering places, engaged in conversation. A matter-of-fact theological professor chanced to pass near the rock on the way to his morning dip. One of the visionaries told him that they were conversing about the *unwritten* words of the Saviour, and asked him if he would join in the conversation. The matter-of-fact theologian modestly replied that he was quite well satisfied with the *written* words, and always preferred them to the words that were *unwritten* and are now unknown. Conversing about unknown words must be a very unsatisfactory kind of exercise. It does no more for one's spiritual nature than was done for Ephraim by the diet that Hosea alludes to in the first clause of his twelfth chapter. In fact it is very much the same kind of diet.

Talking about unknown words, however, is not much more unsatisfactory than talking about unknown events that may occur in 1888. "Nobody knows what may happen this year," says some one fond of peering into the unknown future. Well, that is true as a mere proposition. It is also true that the probabilities in favour of certain things taking place are so great that for all practical purposes they amount to a certainty. There is nothing absolutely known about this new year, but the probabilities are a million to one that certain things will take place.

Your note falls due at the bank in thirty days. Now it is not an absolute certainty that the bank will try to collect that note. The probabilities are, however, a million to one that you will hear from the bank or its solicitor about that time. In fact the probabilities come so near an absolute certainty that you had better have the money ready.

The minister does not know any more about the future than any other man. Still every minister is reasonably certain that if his health does not break down he must pre-

pare and preach between fifty and 100 sermons during the year. Things may occur that he now knows nothing about, but he may rest assured that when the clock strikes eleven on each Sabbath forenoon he will be expected to enter his pulpit with a new sermon or an old one touched up a little. In view of this fact it is much more sensible to get ready the sermons than to sentimentalize about the unknown quantities of the future.

A professor of theology does not know the future any more than a "mere pastor," but the probability in favour of his having to deliver a certain number of lectures is so great that for practical purposes it amounts to a certainty.

Even a student does not know the future. He does know, however, that, unless some very unusual changes take place, he must go up for examination, and pass or be plucked. The probability that the examination will take place is so great that he prepares for it as diligently as if he had a special revelation telling him of the day and hour that he must enter the hall.

An editor is supposed to know everything. In fact he generally does know almost everything. It must, however, be admitted that even an editor cannot foretell all the events of 1888. There is one thing, however, about the future that the editor does know. He knows that on a certain day the "boy" will come in and yell for "copy." Knowing this, it is the editor's duty to make the "copy." There is no use in telling the "boy" that, not knowing the future, you did not know "copy" would be needed. A printer's boy has no respect for that kind of reasoning.

In what are called the ordinary affairs of life there are many things in the future that may be considered almost certain. For all practical purposes they are certainties. The bread-winner of the family knows that food, raiment and shelter must be provided for wife and children. The mother knows that the little flock must be cared for. The home must be attended to.

In short, most of us know that there is one thing reasonably certain, and that is that we must all *work* during 1888. Whatever else the New Year may bring, it will be certain to bring its duties. The wise course then is to attend to the *known*, and leave the *unknown* to us in the hands of Him who knows all. Bravely, hopefully, cheerfully, let us prepare for dealing with the known. Let known duties, known responsibilities be met in the spirit of faith and courage, and if the unknown and unexpected comes, "the Lord will provide."—*Can. Presbyterian.*

## The Downfall of The Knights of Labor.

With the year 1887 the Knights of Labor organization will conclude its career. The semblance of organization may be kept up for some time to come, but its power is evidently gone, and the name is destined soon to become like that of other labor organizations which have preceded it—but a memory. From the accounts which are received from Philadelphia concerning the financial condition of the central executive committee, the concern seems to be practically bankrupt. The income is already insufficient to pay running expenses, and is rapidly falling off. The lessons to be derived from the disintegration of this order should not be lost on others which may succeed it. The knights but a few months ago had an extensive membership, and regular, heavy and promptly paid dues. It boasted of its power to control the industries of the country and of doing immense damage unless its demands were acceded to. It used its power despotically; it ordered strikes with but little discrimination or reason; it asserted itself against public sentiment if not against state law. Strikes meant assessments, and assessments meant death. It used the boycott as a weapon, to find itself boycotted by its own members. It forgot that no organization can afford to forget or ignore that public sentiment cannot long be successfully braved in the United States, and that law is supreme. The rights of the citizen are maintained as his duties are imposed by the will of the people embodied in the law. These rights were challenged by the organization of the knights, who undertook to override the legal equitable rights of

employers. They struck at a fundamental principle of American institutions, but the principle was stronger than they. There is, we believe, a place and a field of usefulness for labor organizations. The fate of the knights, however, should teach those still in existence and those which may yet be formed, that this place and this field must be kept, and that the supremacy of law must not be disregarded.—*Boston Traveller.*

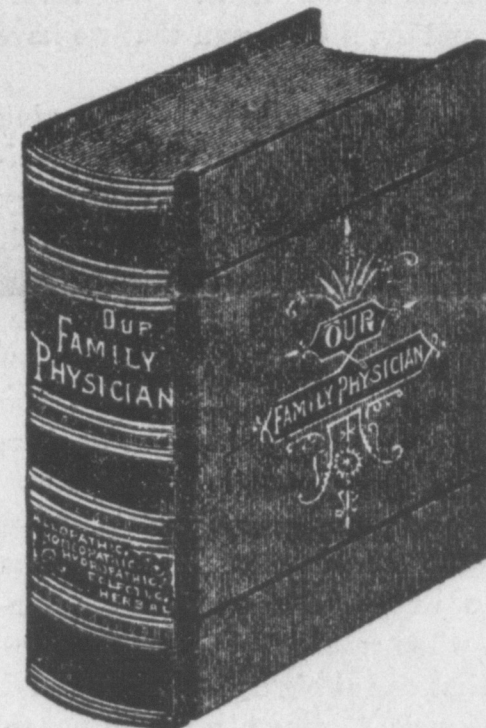
## Vanderbilt's Temperance Views.

Cornelius Vanderbilt is one of the uncompromising total-abstinence men in New York. A row of stores is to be built this summer on a site opposite the Grand Central Depot. Of course, the situation makes the place desirable for restaurants to catch travelers, but no rum is to be sold there, and young Vanderbilt has provided in the deeds for perpetual prohibition of the liquor traffic so far as that 200 feet of the street front is concerned. "If there is one spot where there ought not to be any saloons," he said, in answer to my inquiry, "it is within sight of a railroad station. I have observed that men waiting for a train, especially in a strange city, are pretty sure to wander into a grogery if they see one from the station. If I had my way about it I would prohibit by law the sale of intoxicants within an eighth of a mile of a railroad station."

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