

## TERMS, NOTICES, ETC.

The RELIGIOUS INTELLIGENCER is 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 a 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 it is now sent, and then that to which he wishes it sent.

The date following the subscriber's name on the address label shows the time to which his 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 pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of our 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 all confusion and mistakes.

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

## ADVANCE PAYMENT.

## Special Announcement.

When the price of the INTELLIGENCER was reduced two things especially were had in view, (1) the expectation of securing a large increase of subscribers, (2) the expectation that all subscribers would pay promptly in advance.

Both these things have in a very good degree been realized; but not yet so fully as is desired and needed.

Of course we did not expect that our whole list would in a week or two fall into the strict prepayment plan. Our experience forbade such expectation. But we did and do yet expect that it will be accomplished within a reasonable time. We are glad to be able to say that December was a good month, both in renewals and new subscriptions. January also, has been encouraging.

There are, however, some hundreds of subscribers from whom we have not yet heard. Some of them are in arrears in various amounts, large and small; but the most of them were paid up to the end of 1887.

These, we feel sure, are intending to send renewals soon. Some of them will have reached us even before these lines are printed.

The special announcement we have to make now is this: Subscriptions received prior to March 1st will be regarded as advance payment. Those not paid by that date will have to be charged at \$2.00 a year.

We greatly prefer to have the payments now at the lower rate. We trust those interested in this announcement will not fail to appreciate the importance to us and the advantage to themselves of making their payment within the specified time.

There is now a full month in which to clean up the whole list. It can be done, if each will promptly do his part. Will you? Do.

Now for a pull all together. If each does his part the INTELLIGENCER will go into the second quarter of this year in a better condition than ever before. We strongly desire this. Not the paper alone, but the subscribers' interests, too, will be served by this. We are determined to give our readers a good paper. They can help us do this by prompt response to this call. Now is the time.

## Religious Intelligencer.

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

WEDNESDAY, FEB. 1, 1888.

—TWO SHORT. Charlotte Brontë says truly, "Life appears to me too short to be spent in nursing animosity or registering wrong."

—FIVE WEDNESDAYS. Though the shortest month, February this year will have five Wednesdays. This will not occur again till 1914.

—READ IT. The article on the first page headed A Pleasant Interview tells one family's experience with "Our Family Physician." Read it. Having done so, you will probably want the book, if you have not already got it.

—THE BEST TEST. Speaking of a call to the ministry, a contemporary says,—"the best test of a man's call to the ministry is his ability to translate his life into a sermon." And it might be added that the best test of the sermon is the ability of those who hear it to translate it back into life a gain.

—REVIVAL. Ottawa is having an extraordinary religious revival just now. Messrs. Crossley and Hunter, Methodist Evangelists, and Mr. Meikle, Presbyterian Evangelist, are there. There is great interest, large attendance at all the meetings, and many earnest seekers. The Premier and other statesmen are reported as attending frequently. We wish they would all get converted.

—MUCH THE SAME. Referring to the complacent pity, not to say derision, with which Protestantism generally has regarded the belief of Roman Catholics in the miraculous healing effected by faith developed by the relics of departed saints, the *Christian Register* remarks that the Protestant Church now finds itself invaded by an eruption of "faith-healers," whose credulity is as ardent and unbounded as that of the most ignorant and superstitious Catholics.

—A DIFFERENCE. "It is one thing," said Fred. Robertson, "to defend the truth when you know that your audience are already prepossessed in its favor, and that every argument will meet with a willing response; and it is another thing to hold the truth when truth must be supported, if at all, alone,—met by cold looks and unsympathizing suspicion."

There is a difference between sympathy and prejudice—applause and hisse.

—DEATH OF AN EDITOR. Rev. A. S. Patton, D. D., editor of the *Baptist Weekly* of New York, died a few days ago. Dr. Patton was 62 years of age. He was born in England, but came to America when a child. For about forty years he was a Baptist minister. He occupied prominent positions and was one of the foremost ministers of the body. For several years he has devoted himself chiefly to the management of the *Baptist Weekly* of which he was the owner and editor. His excessive labours and the anxieties attendant upon newspaper management are said to have hastened his death. He was a devout man, one who evidently walked with God, and was abundant in labours for the advancement of Christ's cause.

We have read his paper for several years, and no one that comes to our table is more closely scanned or more enjoyed; it breathes so true a Christian spirit, and contains so much that is helpful in the Christian life. Though we knew Dr. Patton through his paper only, we had learned to love him for his love of Christ and his good work's sake. He rests from his labours, but his works live.

—PRAISEWORTHY. How often men, claiming to be good temperance men, shrink from any open participation in the war against the rum evil for fear it will injuriously effect their business. They think rum men and their friends will withdraw their patronage and in other ways cause them to suffer loss. The rum men know who they are and manage to keep them in constant dread. Their moral cowardice is a great hurt to the temperance cause.

A firm of wholesale grocers in Minneapolis—Harrison, Farrington & Co., the leading firm in their line in the city—have set an example that may well be followed. They have issued a remarkable circular, in which they identify themselves boldly and squarely with the cause of prohibition, and offer \$5,000 in premiums for clubs for *The Voice*, the well-known prohibition organ of New York. They claim that the liquor question occupies the same place in politics that slavery did, and that they feel bound in conscience to take an attitude of determined hostility to it, irrespective of the effect upon their business. "Our goods are for sale, but not our principles"—such is their stand. All honour to them.

—A VETERAN. Rev. Jonathan Woodman who died a few days ago in Massachusetts, was one of the oldest Free Baptist ministers in America. He was ninety years old; he was licensed to preach when seventeen, and was ordained at twenty. He preached until about two years ago. Of him the *Morning Star* says these good things:

He was one of the oldest and most highly esteemed Christian ministers of the Free Baptist denomination. He had been a preacher of the Gospel for more than seventy years. He was a member of the first General Conference of the denomination, which met at Tunbridge, Vt., in 1827, and made the opening prayer. He was one of the nine men, and the last one living, who in 1825 became associated in the enterprise to publish *The Morning Star*. He it was who gave the paper its name. He once represented his denomination as a delegate to the General Baptists of England. From the time when he was a mere youth, and preached a sermon from which a hundred persons are said to have dated their conversion, till the close of life, he was permitted to lead a very large

number of souls (how large no man can tell) to "the Lamb of God which taketh away the sin of the world."

These things, and many besides may be said of him, whom, all through his long and beautiful life, we dare say none knew but to love, or named but to praise. Was he not a rare combination of piety and good sense, seriousness and cheerfulness, ability and modesty, courage and judiciousness, impulsiveness and self-control, progressiveness and conservatism? Was his demonstrative power in the pulpit ever more remarkable than his sweetness and gentleness as a friend and companion? Truly, "an excellent spirit" was in him. While he greets in heaven the many to whose radiant fellowship he so long looked forward, thousands yet live below to testify to the might of faith and love which they found in him.

## Times Of Refreshing.

Most of our religious exchanges contain numerous reports of revivals. One paper alone, in its last issue, reports ten hundred and forty-three conversions. Other papers have equally cheering reports. We think the reports are much more numerous than at this time last year. This may be regarded as a good sign, a promise of still better things before the winter and spring shall have passed. We should not walk by sight, yet the news of displays of saving grace may, and ought to quicken both the faith and the zeal of Christians, making them more expectant and more diligent.

What is the condition of our own churches? Are they having times of refreshing from the presence of the Lord? We hear of good indications in some places, but do not know that there is a general quickening of Christians and a coming "to the help of the Lord" all along the line of the churches.

There is need, great need, of revival in every part of the field. The churches need new life, better life. The thousands of unconverted about them need to be brought to Christ for conversion. That the Lord is willing to give the needed revival no one doubts. Are the ministers and churches complying with the conditions of revival? Are they seeking His presence and quickening power? Times of refreshing come when the heart of the church is really turned toward God with earnest longing. The Lord draws nigh when His people cry unto Him. Are they doing this? There can be no blessing without it. Prayerless waiting for God to come and revive His work is offensive to Him. Wait before Him in prayer. Fill your pleadings with arguments the promises of His word, His former mercies and displays of saving power. Expect the blessing sought. True faith believes that God "is a rewarder of them that diligently seek Him." He is willing and waiting to give the Holy Spirit to them that ask Him—more willing than earthly parents are to give good to their children. Wherefore doubt? Doubt dishonours God.

Accompanying sincere prayer, the prayer of faith, there is always earnest work. Prayer without work is vain. "We are labourers together with God." "Go work," is our Lord's command to every disciple. When the church prays in earnest, there is at once an increase of Christian activities, both general and individual. In extra services, in house to house visitation, in personal appeal, in private conversation, in all ways there is the expression of deep religious interest and anxiety that all may participate in the blessings of salvation.

When the unconverted see that Christians are really concerned for their salvation, they cannot but be thoughtful and anxious. What impression do they get from the condition and course of the church to which you, dear reader, belong? What impression do they get from your own religious life and activities?

Brethren, let the greatness of the issues at stake move us to fuller consecration and greater earnestness. All about us are the "dead in trespasses and sins." It is the business of the church to warn them of their danger and lead them to Christ. Is this work being done? If so, in the name of Jesus and with strong confidence in His promises, prosecute it with increasing diligence till all shall know Him whom to know is life eternal. If it is not being done, begin at once. For Jesus sake, for the sake of the perishing, for your own sake who will receive the condemnation of the unfaithful servant if you fail to do what you can, go at once about the work which the Lord has appointed His people. "Faithful is He that calleth you;" He will prosper the work of the humble and earnest. "Your labour shall not be in vain in the Lord."

"If my people, which are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land."

## Estranged Brethren.

In church, as in other relations, dissensions sometimes arise which occasion the interruption of Christian fellowship. Speaking of these the *Baptist Weekly* says,—"The existence of little differences of judgment, or the remembrance of offensive words and acts, unexplained, and which ought to have been forgotten, serves to keep up a feeling of alienation pitiable to contemplate; and to bring about a different state of things should be the earnest endeavor of all who are conscious of the existence of alienation from any with whom they are in church relationship. Christian fellowship is too sacred a thing to be broken and left uncared for until it results in settled estrangement. The counsels given by the inspired apostle, bearing upon such cases, are such as need to be impressed upon many who have broken fellowship with their fellow-Christians and with their churches: "Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself lest thou also be tempted." "Count him not as an enemy, but admonish him as a brother."

It sometimes happens that estrangement does not result from personal grievances, but from honest differences of judgment and where, since neither party may assume to be infallible, great charity should be exercised. There are errors of judgment which call for sympathy and not for harsh condemnation. It is a rude expedient to thrust a brother to a distance because, as yet, his knowledge is defective or his faith weak. The sweet charity of Christ must be our pattern here, and every true Christian must, without reserve, join in the apostolic benediction:—"Grace be with all them that love our Lord Jesus Christ in sincerity."

Hundreds of subscriptions are now due. We are expecting them right away. Please don't delay the remittance.

## Letters From Rev. Dr. Graham.

A SERMON ON THE JUDGMENT—THE PULPIT END OF THE CHURCH.

## No. III.

In my last letter I spoke of the recovery of our Portland and Saco churches as from the very jaws of destruction. In the case of the latter, there was no great immorality nor charge of any. There had been a prosperous church of several hundred members; but a great church quarrel had dispersed the people and brought odium upon the cause. On this field of desolation, I could gather but four brethren and nine sisters to enter into church covenant. Of our thirteen the brother upon whom we most relied for activity and money failed us altogether, and there is reason to fear that he altogether failed from the divine way. But the good cause prospered. It has prospered there ever since, and is today, one of our large and exemplary churches. Its history and progress from 1843 to 1888 are certainly a greater comfort to me, a septuagenarian than much gold. They are to me as the honorable successes of my son and daughters.

It may not be amiss to enter a little into detail to show the precarious condition of the field and the perplexing questions that had to be met either for prosperity or adversity.

From the first of my ministry, I have been accustomed to speak with little reference to notes or full manuscript. Among our people, this in those times was greatly in my advantage as one of "the college men." But on principle, I always held it as right and even as expedient on some subjects to write with great care and to deliver the discourses word for word either from manuscript or from memory. With some subjects it is a waste of time for a single delivery to commit to memory, though I readily commit to memory my own productions.

I had been preaching three or four months; again in my audience every week precious youth had been converted and baptized. A heavenly breeze seemed to swell the sails of "the ship Zion." But what a catastrophe nearly wrecked us! can you credit me if I tell you!

One bright Sabbath morning, I read a carefully prepared sermon on the Judgment. My audience seemed in sympathy with me and I was in profound sympathy with my solemn theme. In the afternoon I preached the second sermon on the Judgment. Again, I followed my manuscript word for word. Again great solemnity seemed to rest on the audience. I think still I read the impressions of the audience correctly. In the evening, the social meeting had no life. The older people seemed to have taken sudden colds. At least they

could not or would not say a word in prayer or exhortation. I had "to carry the burden of the meeting" without my usual "helps." The mystery! What made all these good brethren and sisters so suddenly dumb! To them the Lord seemed without glory: only a withered shrub. No responses and no tears of joy, even over repenting sinners! All the harps were upon the willows!

But see what a delegation of my grave seniors filed into the parsonage the following evening. Forty years ago I often heard "the youthful pastor" prayed for. True, I was beardless, but far from being a youth. Thirty years old! Here was a "surprise party," but without joy or mirth, solemn as the Judgment.

In polite language "the youthful pastor" was given to understand in no ambiguous terms that his resignation would be very gladly accepted if he were to "read any more essays instead of preaching on Sunday." Here was a Daniel come to Judgment for reading sermons to others on the Judgment. It was a solemn time, but my sense of the ludicrous was disappearing itself with the scene. The dear brethren, I believe, are all in heaven now, and most affectionate is my remembrance of them.

Do you think I began to grow wrath at those dear brethren? Do you imagine I told them I knew my own business and that they must not trespass on my rights to declare the Word of God in a way according to my sense of duty? That if they would attend to their own work, I would attend to mine?

Not a word in that line. I agreed with them that as a rule it is better to speak without manuscript, but that it is better for the lame to walk with crutches than not to walk at all; and, finally, that I had been feeding them for months on milk, and that the time had fully come to give them a portion of meat, and that I had served up the meat on the best dishes at my command.

By this time the awful gravity was turning into smiles. Instead of a quarrel, we had a sweet season of prayer, and "the youthful pastor" was freely trusted to exercise his own discretion as to the matter and manner of his discourses. The bond between pastor and people was strengthened; the members of this very committee regretted as much as any when duty called me from that church to our young mission in New York City the very first days of 1850.

Allow me one more incident. The difficult thing in church work as almost everywhere else is to make a beginning in things which every body sees ought to be improved. Take as an illustration the repairs on the sanctuary.

Our house of worship well symbolize what was the condition of the church at its lowest stage. With coming prosperity it was in vain I urged the painting and other repairs of the house. A beginning had to be made and I hired two young mechanics to paint the front of the house, as the awkward fashion then was.

Of course when Sunday came and the people assembled there was a great excitement. The coat of paint had revealed the dilapidation of the building. To all inquiries I quietly responded that I had begun to put the pulpit end of the house in order; and that I intended to put on another coat of paint during the week. Of course, I had no need to say another word. The house was soon painted outside and in, and otherwise renovated. The people had distinct notice that the age of improvement had come. So, for forty years, improvement has succeeded improvement in that church.

There are a dozen more incidents, I would like to give, of paying off debts, of settling old quarrels, of getting rid of the stubborn who became impediments in the way, of counteracting the influence of heresies, especially the heresy of non-support of the ministry; But I must sum it up in one sentence: Taking care of the pulpit end of the sanctuary.

D. M. G.

SUNDRIES.—Mrs. Garfield, the mother of the late President Garfield, died at Mentor, Ohio, on Sunday. . . . The trade and navigation returns for the last fiscal year are very nearly completed and will probably be published in a day or two. The volume of trade as shown by the total imports and exports exceeds two hundred millions, the largest amount since 1884. . . . The Jewish Chief Rabbi in London has just attained his 85th year.

Will each Free Baptist Minister make a special effort this month to still further increase the number of *Intelligencer* subscribers in his field? Try it, brethren.

## Letters From Rev. J. H. Erb.

DEAR EDITOR:—My last letter was written in Orleans; it may well be called the "queen city of the South." It has nearly three hundred thousand population; it is built on a very level prairie and is about as low as the Mississippi River: some of the finest flower gardens one ever looked on are to be seen here, and some of the most magnificent residences too. The day before our arrival the city had been visited with a very heavy rain, and consequently, the air was quite damp and chilly which made it a little unpleasant, but despite all, we were devoted to sight-seeing; and although this was my second visit to this city no one of the party was more anxious than I. A visit to the French Markets was very interesting; there one can get anything he wishes in the way of eatables served in any style, at any time, and at any price. Of course some of the cooking does not seem to be the cleanest possible, but after one has seen the Mexican's way of cooking he thinks almost anything will do, and so can take quite a meal. The bell rings, the conductor sings out "all on board," and the great ferry-boat, with train and passengers, moves out from the wharf and in a few minutes we are on the other side the Mississippi, and on our way over the Southern Pacific Railroad which is one of the finest on the continent and running through some of the finest prairies that one ever looked upon. The air was real Spring-like as we journeyed on our way, the birds were singing and everything seemed to say winter is past. On Saturday, the last day of the old year, we stopped at Shulerberg for dinner; it is quite a small town, but notable as having been the scene of one of the most daring train robberies ever committed in this country. It was on the 8th of last June, the express train was taken charge of by a band and every thing valuable carried away. At 3 o'clock P. M. the same day we arrive at San Antonio. Everything looks much as when I left, seven months ago. I greatly enjoyed meeting old friends. The New Year came to us as fine as possible and like a day in mid-summer. Bro. Cosman and I enjoyed the day in church going. We attended service at 11 A. M. in the first Baptist Church; as Bro. C. had never attended a real Southern Negro Meeting and was anxious to do so, we went to the second Baptist Church (coloured) at 3 P. M., to Bro. C. it was a genuine treat, to me it was only the repetition of what I had often seen and heard; it is quite impossible for one to imagine the scene who has never been favoured with the privilege of meeting with the coloured people of the South.

In some respects there has been a marked change in San Antonio within a few months; the Sunday closing law so called (the law that demands the closing of every place of business on the Sabbath) is being quite well enforced considering the great difficulty there is in enforcing such law in this country. The members of our party are quite well at present. We had been reading of the very cold weather in the north and thinking it a long way from us, but on Saturday evening the 14th inst. one of the most severe blizzards that ever visited this country began blowing, and it lasted till Monday. The old people here say they have never known such cold weather in this part of Texas. There were a few hours when the thermometer registered 10 above zero. There has, however, been very little loss in stock, there is an abundance of grass, and the cattle and horses are fat, so they do not mind the cold. My letter is long enough for this time. My address is and will be until further notice San Antonio, Texas. I will be glad to hear from any of my friends; it is quite impossible for me to write to them all individually, but would hear from them. With kind regards and best wishes.

Yours etc.,

J. H. ERB.

San Antonio, Texas, Jan. 19 1888.

Have you sent your renewal for this year? If not, please send it now.

PERSONAL.—Mr. Geo. W. Fenwick, who has been making a visit to his relatives and friends in New Brunswick and Nova Scotia, started for his home on Thursday last. He says he has had a most enjoyable time amongst the friends of other years. They have, certainly enjoyed his presence with them. . . . Mr. A. F. Randolph is expecting to leave for Southern California in a few days. He will spend the spring months there. . . . Rev. Dr. Pitblado, formerly of Halifax, and now of Winnipeg, has accepted a call to a Presbyterian church in San Francisco.