

Religious Intelligencer.

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

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WHOLE No. 1778

SPECIAL ANNOUNCEMENT.

To all whose subscriptions are due.

The response to our call for renewals prior to March 1st was very general and gratifying. To all who forwarded their payments we return hearty thanks.

But there have come to us intimations that in a good many cases it has been quite difficult if not impossible to pay within the time specified; and it has been represented to us that it would be a great convenience and a favour if the time for advance payments by those whose subscriptions are past due could be extended to the end of the month. It is stated that money is in freer circulation now and later in this month than in either January or February, and that, therefore, payments can be more easily made. Acting on these representations, made by some of our friends, we have concluded to extend the time one month, and to say to those whose subscriptions are past due that *the payments they make prior to April 15th will be received on the same terms as advance payments.*

This is a favourable offer, and we hope it will be taken advantage of by all concerned. Two reasons influence us to make it,—(1) We want to give our subscribers the best chance possible, and (2) We need now all the money due.

From those whose subscriptions fall due this month or later we shall be glad to have renewals when they are due. We hope they like the INTELLIGENCER so well that they will desire to have it continued to them.

It will be noticed that the offer of OUR FAMILY PHYSICIAN is continued. How much longer we will be able to continue it we are not now prepared to say. We would like to keep the offer open till every subscriber who desires the book gets it; but we cannot engage to do that unless the orders for them come very quickly. To get the books so that we can offer them to our subscribers on such terms as we have been offering, we have to purchase them in very large quantities. And unless we are assured of a sufficient number of orders we cannot continue to offer the book after the small stock on hand is exhausted.

Those who wish to make sure of the book should order it at once. It is certainly a good book, and we would like to have the chance to put one in every home in the country.

NOTES AND COMMENTS.

INVALID.—By a recent decision of the supreme court of New York, a bequest of money to be held in trust and used to pay for "Masses for Souls," is invalid.

BLOCKED.—It is not often the Eastern States are so completely snowed under as last week. All the lines of travel were blocked, the people and business were snow-bound. Even telegraph and telephone communication was stopped.

LIBBY PRISON.—We see it stated that it is seriously proposed to remove the old Libby Prison from Richmond, Va., to Chicago, where it is to be rebuilt in precisely the same style, of precisely the same material, every part being marked, and even the bricks carefully boxed and shipped with great care, so that the building may present precisely the same appearance as it does where it now stands. The *Journal and Messenger* well characterizes the project as one of the silliest. The old hulk, anywhere else than where it now stands, will be an absurdity and devoid of interest.

THE LIBBY TUNNEL.—The reference to Libby Prison reminds us of the article in the *March Century* giving an account of the escape of a number of prisoners from the prison

by tunneling a distance of over fifty feet. It tells how the work was undertaken and done in the face of great difficulties.

A LONG REIGN.—Queen Victoria has now reigned longer than any monarch except Henry III. and George III. She overtook Queen Elizabeth six years ago; and, on the 15th of a recent month, she outdid Edward III. She has about six years to make up to rival Henry III., and nearly nine to rival George III.

THE PHONOGRAPH.—Zion's Herald presumes that when Edison has perfected his phonograph, every editorial sanctum will have one just outside the sacred portal, for the benefit of that class of individuals "which comes—but never goes." Over it, in large, full-faced letters, will doubtless be some such sign as this: "Editor busy. Please talk to the phonograph. Turn the crank before speaking. Answer will be sent by mail if matter is of importance. Do not use this for duns. Please give full name and address. Waste-basket for poetry and real estate pufflets on the right."

FAITH-CURE. An opinion of faith-cure is thus expressed by the Central Methodist Advocate: "Last week a man in Chicago, who had been under the care of a faith-cure 'doctor,' died from lack of proper treatment and broncho-pneumonia; and the so-called doctor has been very properly indicted by the grand jury. Almost every reputable physician recognizes that an implicit faith in God and a strong belief of recovery on the part of patients go a great way in medicine. But it is nothing short of madness for a sick man to throw himself entirely upon the mercies of Providence, and ignore that which centuries of experience have shown to be the most potent and common means through which God restores health."

CATHOLIC REFORM.—Rev. Phillip Norton, writing in the *London Times* presents facts to show that the Catholic reform movement, which to the north of the Alps, has attained imposing dimensions under the leadership of Dr. Dollinger, is not without its counterpart in Italy. The magnetic attraction of the Vatican is no longer so powerful as it used to be for devout and progressive souls in the Peninsula. One proof of this is that the number of youths of noble rank, studying for the Roman priesthood, is smaller to-day than ever before within the memory of man. So long ago as 1862, a society was formed in Naples, under the auspices of Monsignore Michele Caputo, Bishop of Arriano, for the purpose of renewing the spiritual life of the Church on the principle of depressing the Papal element, and giving scope to those vital truths which are the heritage of universal Christendom. So eagerly was the idea responded to that the membership of the association included thousands of persons in various part of Italy—several deputies of the Italian Parliament, whole chapters of cathedrals, churches, heads of religious orders, canons, rectors, curates, philosophers, scientific men.

Spurgeon.

BY THE REV. SMITH BAKER.

The greatest religious sight in the world is Mr. Spurgeon's Tabernacle, when six thousand people are in it, as is generally the case twice each Sabbath, when the great preacher occupies the pulpit. The writer recently heard him preach three times. Twice I went very early, and found a good seat quite near the platform. The third time I went later, and had only a standing place in the upper gallery. I had read Mr. Spurgeon's sermons, and had read about him, and was anxious to see and hear for myself.

There is nothing in the tabernacle itself to attract people. It is a simple, plain, unartistic, building, dark and dingy. There is nothing in the order of the service to draw the crowd, for there is no organ, cornet, or choir. People go to hear the preacher. What is his power? A most difficult question. He is not learned, in the common use of the term. He is not an orator, in the popular sense of the word. He is not brilliant. He resorts to none of the so-called sensational methods. But for thirty years he has filled the great tabernacle twice each Lord's

day with eager listeners. He is doubtless the greatest of living preachers. His name will live in history with those of the great masters in the pulpit in all centuries. What is the secret of his power?

1. He is "a master of the situation,"—a plain, stout Englishman, with a strong, emotional face. He is at home in the pulpit. Six thousand turned faces do not disturb him more than would a child asking a common question. This natural ease is a power in itself. He is not unconscious of his audience, but independently conscious that a sea of eyes are looking at him. It is the grace of calm self-control.

2. He has a "magnificent voice,"—not an "artistic" voice, but natural, full, round, sympathetic, grasping. It secures attention at once. It is not loud, but is so distinct and penetrating that it fills the great house. It is the voice of an earnest man in tender conversation with a friend. It is a voice more like Mr. Blaine's than any other I have heard. It is not a tiresome, but a restful, stirring voice, if such a combination can be.

3. He makes a pure, simple use of good Saxon, of the Bible and John Bunyan style. His speech is not coarse or rough, or defective in grammar, but is clean, every-day English, and is suited to express the deepest thoughts to the most uncultured ears. It is pure English, in word and sentence, distinctly uttered, with directness and much illustration. He does not descend to low or slang expressions, but speaks within the comprehension of the commonest minds even in expressing the greatest thoughts.

His speech does not make your head ache so much as it makes your heart and conscience ache.

4. He is full of his subject. There is no laboring for either words or thoughts. There is no pumping, but the overflow of a fountain which pours forth a constant torrent. He is a fast, but not a rapid, speaker, with no hesitation, or going back to repeat. He does not impress one as a learned man in the popular sense. He does not advertise his knowledge of secular science, but he does impress you with the fact that he is a Bible student and has mastered his subject, has thought about it, and prayed over it until he is all full of it and must pour it out. Indeed, he remarked in my hearing that he never made a sentence with a thought of rhetoric in his life, but that he read and thought and prayed over his subject until he was full of it, and then let the sentences take care of themselves.

5. He is a serious, faithful preacher, dealing with the Bible as the Word of God, proclaiming that Word not as an opinion or speculation, nor as simply presenting a good religion, one of many other religions, but proclaiming it as the one, only Gospel—the loving, eternal word of the eternal God. He plants himself on "thus saith the Lord."

6. He is a cheerful preacher. While he deals with the most awful subjects, and is intensely serious, he is cheerful, hopeful, at times mirthful. Yet he never trifles. He says even terrible things with a serious good nature.

7. There is an undertone of tenderness in his thought, his words and his manner. The greatness of his emotional nature, sanctified by his spiritual life, makes even his denunciations tender. The tone of his voice, the language of his eyes, and the expression of his face, are honestly tremulous. You feel that a great heart is back of all, a heart loving you, a heart longing to bless all men. You have the feeling that he is a kind, fatherly man.

8. There is also a tremendous will force. He is a born general, and could lead an army. He has perfect self-control, and is a man who knows how to gather up the reins and hold them with ease. He speaks with authority. Not with a nervous force, merely nor loudness of manner, but as if fully commissioned and having a right to be heard. His is a will power which calmly projects itself over his audience.

9. He is desperately in earnest. It is not the earnestness of arm-thrashing or screaming, but a deep and even excitement of the whole nature. He speaks with his voice, his eyes, his face, his hands, his whole body. The blood leaps to his finger tips; he is excited from head to feet. I was quite near to him, and have rarely seen a speaker's

physical nature so thoroughly stirred, and in a more remarkable state of controlled tremulousness. He is calm, but his is the calmness of fire under control, of a rolling river between solid banks. The impassioned soul within speaks through every fiber of being. The stupid preacher finds no comfort in Mr. Spurgeon. He is dead in earnest.

10. He is spiritual. You feel at once that a man who communes with God is speaking to you, that he is holy, that to him God is all. Spiritual truths are divine and eternal realities, and the speaker has experienced what he preaches—the power of a sanctified character. There is no mere professional art, or mental conviction, but a man of God speaking for God. The Holy Spirit is with him.

These are things which impressed one hearer, at least, revealing the secret of Mr. Spurgeon's power. They are the elements of greatness everywhere. Mr. Spurgeon would have made a great general, or a great politician, or a great railroad president. He is a born leader, and had he not been "born again," he would have made an awful leader in the forces of sin. He is a magnificent illustration of the power of the old-fashioned, simple Gospel, honestly proclaimed by a consecrated, sensible, holy man. Nothing, after all, is so popular as the old truth, spoken as by "a dying man to dying men."

—Morning Star.

Bound To Say It.

The story is told of an old preacher, named Birch, that he was so fond of preaching on the subject of paying old debts that he managed to refer to it in nearly every sermon. One of his auditors, who had been wearied with Bro. Birch's iteration of the subject, once said to a neighboring minister: "I wish you would suggest a subject that I can give Bro. Birch, out of which he cannot get anything about paying off old debts." "Give him the conversion of Saul of Tarsus," said the minister. Soon after this, the wearied brother met his pastor, and said: "Bro. Birch, I would like to hear you preach a sermon, on the conversion of Saul of Tarsus. Won't you do it?" "Certainly," said the pastor. "It is a capital subject. I will preach on it next Sunday." On the following Lord's day, Bro. Birch announced the text, Acts ix, 6, "Lord what wilt thou have me to do?" and opened thus: "My brethren I shall preach to you to-day on the conversion of Saul of Tarsus. Saul, my brethren, was a truly converted man and my sermon will be a discussion of the marks of genuine conversion. And the first mark, my brethren, of a genuine conversion, is that a man will always pay off his old debts."

A Notable Man.

A Scotch working man who had lost an arm became a letter-carrier. While thus engaged he studied Greek and Latin and became remarkably proficient in both. His name is W. H. Murray. He became a co-porter of the Scotch Bible Society and was sent to China, where in the course of sixteen years he has sold 100,000 copies and portions of the Bible in the Chinese and Tartar languages. He diligently studied the Chinese, and he found that his knowledge of Braille's system of reading and writing for the blind by means of embossed dots was very helpful to him in this arduous task. Before a Chinaman can read such a book as the Bible in ordinary print he must learn to distinguish some 4,000 characters. Mr. Murray conceived the idea of adapting Braille's system to the language. Noting down the value of every sound as he mastered it he found that with 420 sounds he could produce an extensive literature. These 420 sounds were, therefore, reduced to a system of equivalent dots. To test his system he took a little blind beggar, an orphan, into his house, and undertook to teach him to read by it. In six weeks the little fellow was able to read fluently and to write accurately. The experiment was next tried on two blind beggar men, with the boy as a teacher. One was able to read in two months, the other in a longer period. Mr. Murray by this method has made it possible to reach the half million or more of blind beggars in China—an abject, miserable class, many of whom add leprosy to their blindness—by a Christian literature. The poor creatures are delighted

beyond measure to have such a source of enjoyment and benefit opened to them, and some of them walk hundreds of miles to put themselves under Mr. Murray's tuition. The people consider it as little short of miraculous thus to teach the blind, and when a native co-porter takes his stand in a public place and begins to read from the Bible, crowds speedily gather to listen and to buy of him.

Woman's Capacity.

The *Baltimore American* believes in woman's capacity for varied and successful work. It says:

Throughout the United States there are thousands of successful women farmers. We have a number in Maryland, and they manage large estates in a way that keeps the balance on the right side of the ledger. Idaho has a horse queen, who owns between seven and eight hundred horses; and, although only twenty-three years old, she is making a fortune. Mrs. Deborah Powers, of Lansingburg, N. Y., is slightly older, being ninety-seven; but she has vigor enough to be at the head of a banking house. In New Hampshire the other day, the stockholders of the Dover Horse Railroad unanimously elected Mrs. Dow president, and she showed her good sense by at once reducing the fares to five cents; and, in her business career, she has made her private fortune of \$40,000 grow into \$100,000. A hundred instances could be cited of women who exercise controlling interests in large manufacturing concerns. In literature woman is unprecedentedly active. Over half of the books published in this country last year were written by feminine pens. In the fine arts, she wields a large power; and, in journalism, she is making both money and reputation. One of the most successful speculators in New York is a woman and a millionaire; but in ninety-nine cases out of a hundred, a woman touches speculation to her cost, and her best policy is to let it alone. Many men complain of a decrease in opportunities for employment. They forget that this is due to woman's competition. She does not stand on the street corner and wait for work. She searches for it; and, when she finds it, she holds on to it. Men of spasmodic activity need not expect to outdo her persistence, and the only way they can equal it is to follow her example. The time will come when women will be paid as well as men. There is no reason why she should not receive equal wages for the same labor, and the tendency is naturally and inevitably in her favor. Her enthusiasm is a credit to herself and a stimulus to the sterner sex. May her success increase!

Little's.

Last spring, the superintendent of a Presbyterian Sabbath school distributed a few kernels of pop-corn to the members of the school, to be planted and tended by them for the missionary cause. At a harvest festival recently held, the corn which was raised was brought and sold at auction, and the amount realized, over \$14, goes to the Home Mission cause. Other donations in the shape of apples, potatoes and other fruits and vegetables were also sold, and that, together with the door and supper receipts, netted the school nearly \$40, to be used in buying new books.

A JUDEO-CHRISTIAN movement has begun in Siberia, analogous to that which for two or three years has been proceeding at Kischneff, in Southern Russia, under Joseph Rabinowitz. It owes its institution to a Polish Jew, one Jacob-Zebi Scheinmann, who, on the ground of utterly false accusations, was banished to Siberia in 1874. He settled at Irkutsk, where he set up in business, and at the end of five years found himself in possession of a certain competency. In his native land he had heard something about Jesus Christ from one of his friends, the late David Levinsohn, and the indirect occasion of his banishment was his having roused the wrath of his co-religionists, by declaring on a public occasion his belief that the Messiah came in the time of the second temple. He has published several letters, in one of which he calls upon the Jews to "take up the New Testament, the true *Thora*, which Jesus, the Son of God, and our Master, has taught us, and give ourselves to the study of it day and

night." We shall watch this movement with interest. It is certain that the New Testament is being read by the Jews as it never was before.

SUCCESSFUL.—The story of the success of the Methodist Book Concern ought to make the publishers' mouths water. It began in 1789 with a borrowed capital of \$600, which has grown to be a net capital of \$2,392,366. Its sales last year aggregated nearly \$2,000,000. In the hundred years it has never failed to meet its liabilities. It has contributed \$2,000,000 to the support of the Methodist Bishops.

Last year it gave \$30,000 to the fund for the support of supernumerary preachers; this year it gives \$50,000, and next year it proposes to contribute \$100,000. It is purely a business enterprise, but the secret of its success has been that every Methodist minister has been an interested agent to push its sales, and each one has put into it the same restless energy that he manifests in making converts.

GENERAL GORDON.—The latest version of the death of the martyr of Khartoum was made public by Rev. H. Waller last week. After a sermon in commemoration of Gordon's death, he read a letter from a sergeant who was present when the tragic event took place, and who says that on the morning of the fatal day, Gordon said, "It is all finished" to day Gordon will be killed." Then he went down stairs, and took a chair and sat down on the right side of the palace door. Soon after, a rebel sheik galloped up with some Bargaree Arabs, and when the loyal sergeants by his side were on the point of firing at them, Gordon seized one of their rifles and said, "No need of rifles to-day; Gordon is to be killed." The sheik told the General he had orders to take him to the Mahdi alive, and on his refusing to go, he rushed up to Gordon and cut him over the left shoulder with his sword, "Gordon looking him straight in the face and offering no resistance." His head was then cut off and taken to the Mahdi, and his body buried close to the door of the palace. It is some consolation to learn that the hero's tomb is treated with respect.

Don't Give Him Up.

It is not wise, because the anger of a boy whose purposes are thwarted may take the form of impudent and heartless remarks, to conclude hastily that there is no good in him, that he does not love his mother. Affectionate and faithful mothers are doing good all the time, and years after they have despaired of seeing any results commensurate with their toil, they discover that they have wound cords about the hearts of their sons which are drawing them strongly to true virtue though it may be unconsciously. It has been said that he who truly loves his mother can never be wholly bad. In the same sense we may add that he whom a Christian mother truly loves will rarely be wholly and finally bad.—*Ch. Advocate.*

Among Exchanges.

Good Advice.

"Gain all you can, gain all you can without hurting your soul, your body, or your neighbor; save all you can, cutting off every needless expense; give all you can."—*John Wesley.*

Wastes Himself.

The brother is honest and zealous, but he wastes himself in disputing on trifles, his vehemence often being in the inverse ratio to the importance of the questions that excite his excitable nature. Good judgment, not good intention, is what he lacks.—*Nashville Advocate.*

How He Preaches.

"Somehow he preaches at you, and not at your next neighbor." This naive remark of a college girl in regard to a favorite minister was as high a compliment as is often paid to occupants of pulpits. Evidently the experience of being the direct target of the sermon was as novel as it was agreeable. Random firing has always been a chief defeat of the pulpit, but we are not disposed to put all the blame upon the minister. Perhaps we have acquired the habit of listening for somebody else rather than for ourselves.—*Congregationalist.*