

Religious Intelligencer.

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

VOL. XXXV.—No. 3.

FREDERICTON, N. B., JANUARY 18, 1888.

WHOLE No. 1769

Some Explanations.

OUR FAMILY PHYSICIAN "is still offered as a premium to both old and new subscribers to the INTELLIGENCER.

The offer, however, cannot be continued indefinitely. We are not able now to say, positively how long it will be made, but possibly not longer than the first of March. Those subscribers who would like to get this valuable book had better do so at once.

From letters received we learn that in a few instances the impression exists that the terms to new subscribers are different from and more advantageous than those to present subscribers. This is a mistake. The price of the paper is the same to any and every subscriber, whether old or new—\$1.50 a year when paid in advance. Of course subscribers in arrears are expected to pay what is due, and an advance subscription. The fifty cents added to the subscription is to be paid only by those who desire the premium book.

There is, we are led to believe, an idea in some quarters that every subscriber must take and pay for the book or else he cannot get the paper. This also, is a mistake. Taking the book is optional. We have nothing to gain by their taking it except the satisfaction of having furnished them an excellent work for next to nothing. The majority of subscribers so far, both old and new, have taken it.

We want the subscribers to the INTELLIGENCER, and if they wish the book also, we are glad to furnish it on the simple terms announced.

The book is liked by those who have received it. The information that has reached us confirms our prediction that it would certainly give satisfaction. From the communities unto which the book has gone, orders come for more, which means that the people who see it want it.

A good many have expressed surprise that we are able to give such a book at a merely nominal price. Well, it is somewhat surprising, but we have managed to do it. To justify the venture, though, we need a large number of new subscribers, and we are expecting them. Already good lists have come from some sections, and others will come from the same places. We are looking for an increase in every part of the field. This month ought to bring some additional hundreds of new names. Will all the friends of the paper, give it a lift now by introducing it to their neighbors?

To those of our friends who have, for any reason, fallen behind on their payments, we have to address this word, asking them to just now make an effort to pay. We need all the money due. No one owes very much, but the aggregate of arrears is a sum the need of which we feel. A slight effort on the part of each one of these will help us greatly. Please attend to it now.

Our thanks are due to the many who have so promptly renewed their subscriptions for 1888. The readiness and heartiness of their renew-

als greatly encourages us. Thank you all. We are expecting to hear from hundreds of others before this month closes. Let all whose payments are now due or past due, kindly forward them by the next mail.

Help us get the thousand and more new subscribers at which we are aiming. Every one counts. Already a good many have been received. We are hoping the numbers will be much multiplied this month and next.

Every present subscriber can secure a copy of OUR FAMILY PHYSICIAN by getting two new subscribers for the INTELLIGENCER and renewing his own. See announcement of terms on the fifth page.

NOTES AND COMMENTS.

—FRANCE'S PRESIDENT. Of the new President of France, M. Carnot, the *spectator* of London gives this sketch:—"He is a man accounted 'pious' in France, because he upholds strongly the idea of a God who governs directly, though he may not have revealed himself. He is free from suspicion in pecuniary matters to the English degree, and those who know France best just now will most value that qualification. And he is a man suspected by friends and enemies alike of a determined will—a will which can, on occasion, withstand any pressure whatever, and go on indifferent to results. Those qualities or attributes, if guided by adequate intelligence, make up a strong man; and we shall be surprised if M. Carnot leaves no mark in the history of France."

—A SINGULAR TRIBE. Writing from a station in the Congo Region, Africa, a correspondent of a Baptist Missionary Magazine says:—"I have just heard of a very singular tribe occupying a tract of country near the head waters of the Juapa, called *Bo-sumba-noto*, said to be very numerous and warlike. They possess no firearms, but are skilful in the use of bow and arrow. *Lonza* is the name of their chief. They wear no clothes of any kind; and, when comparatively young, the mothers stretch the skin of their bodies, irrespective of sex, so as to cover the abdomen and thighs in front, and the hips behind,—nude and yet not nude,—from which they derive the name *Bo-sumba-noto*. *Bo* signifying people, *Sumba*, to stretch; and *Noto*, skin: 'people with skin too much,' as they say; hence, a people with the skin of the body hanging down."

—A NEEDED LESSON. China—heathen China—has been giving our United States neighbors a lesson in common honesty to which they might well give a little heed. It is on this wise:

The Secretary of State is in receipt of a note from the Chinese minister, returning, by direction of his government, a portion of the Rock Springs indemnity, lately appropriated by Congress, which represents the amount of six claims, which, in the final distribution of the appropriation, have been ascertained to be duplications. Mr. Bayard has appropriately acknowledged this honorable action of the Chinese government, and the amount so refunded will be returned into the treasury, which shows how very dishonest the Chinese are! We wonder where the extra amounts of the "Alabama Fund" that remained unclaimed went to. Did the United States Christian government return it? We are very much interested in knowing this as the analogy is so complete.

—PROGRESS. A contemporary tells us that the progress of Romanism in the Protestant Church of England is painfully indicated by the fact that praying and offering masses for the dead is greatly on the increase. The "office of the Dead" was "sung" on a recent evening in sixty-seven churches in England, Scotland, and Wales; and on the following morning masses for the dead were offered up in no fewer than one hundred and seventeen churches.

—NATIONAL DEBT. The enormous public debts of the great European Powers are beginning to

excite apprehension, and the feeling that sooner or later something like repudiation must follow is evidently shared by many intelligent observers abroad. Lord Derby in a recent speech commented upon the indebtedness of Europe, and declared that he feared for the safety of the immense popular investments in national bonds. Europe now owes something like \$20,000,000,000 and is paying about \$800,000,000 a year on interest account. This enormous debt must eventually be paid or repudiated. Lord Derby believes that England, with her strong commercial instincts and great resources, will pay her debt, but he fears that extensive repudiation may be looked for on the Continent, and he urges the borrowing of less money in England for public purposes.]

—THE NEWSPAPER DUN. This is the way a Dakota paper talks about and justifies what is sometimes called the newspaper dun:

Let a farmer place himself in a similar business and see if he would not do the same. Suppose he raise one thousand bushels of wheat, and his neighbor should come and buy a bushel, and the price was a small matter, \$2 or less, and say, "I will hand you the amount in a few days." As he does not want to appear small he says all right, and the man leaves with a bushel of wheat, and another comes in the same way, and still another, until the whole one thousand bushels are trusted out to one thousand different persons, and not one of the purchasers concerns himself about it, for it is a very small amount he owes the farmer, and of course that don't help him any. He does not realize that the farmer has frittered away his large crop of wheat and its value to him in a thousand little tributes and that he is seriously embarrassed in his business because his debtors treat it as a small matter. But if they would pay him promptly, which all could do as well as not, it would be a large amount to the farmer, and would enable him to carry on his business without difficulty. The above comparison is too true as the difficulty with which the newspaper men have to contend."

Reviews.

BY REV. THEODORE L. CUYLER.

The human agencies which God owns to the awakening of His churches are various; the same agency which is potent at one time seems impotent at another. In the outpouring of His Spirit, God exercises His own sovereignty. The features of revivals differ also. Charles G. Finney aroused the communities whom he visited, with trenchant and alarming denunciations of sin and its retributions. The sermon and the anxious-seat were his two chief agencies. The characteristic feature of the great awakening in 1858 was *Prayer*; every day at noon vast multitudes of people in our cities thronged the Union prayer-meetings. Dr. Finney visited New York at that time, yet his preaching attracted but little attention. The crowds flocked together at the bell for prayer. In the evangelistic services of Messrs. Moody and Sankey, sacred songs made an element of power, as it was in the days of the Wesleys.

2. Still more remarkable is the variety of the Holy Spirit's action upon the hearts of awakened sinners. The prodigiously powerful preaching of Finney, which tore sinners up by the roots, produced most pungent, heart-rending convictions of sin. His "Autobiography" (which is the most wonderful book of its kind since Bunyan's "Grace Abounding") teems with descriptions of penitent sinners who cried out in agony, and sleep was banished from their beds. The scenes in the Philippian jail was repeated in the revival-meeting of Charles G. Finney and Dr. William Wisner and Dr. Lyman Beecher fifty years ago. Yet the inquiry-meetings of our times, especially those conducted by Mr. Moody, rarely exhibit any such demonstrations of excited feeling. The style of preaching is entirely different, and the influences upon souls is correspondingly different. It would seem as if the Divine Spirit wrought differently also. I can testify that such cases of convictions as I often witnessed at Burlington and elsewhere during my early ministry, I almost never witness now. The same style of preach-

ing even does not produce the same spiritual phenomena in the inquiry room! This is very mysterious; but it is an indisputable fact. Many veteran pastors will confirm it from their own experience. The type of revival-work has so changed that Mr. Finney would hardly know himself, if he were introduced into the inquiry-room of Mr. Moody or Mr. Mills and other popular evangelists of our time. Here, as in some other phases of revivals, we enter the domain of mystery. Brethren, when we attempt to construct our charts for revivals, we very often get *beyond soundings*.

3. But amid all the mysteries that are connected with the special outpourings of God's Spirit, there are some things which are tolerably certain. One is that a church may keep in such a state of warm, healthy, normal activity that it shall not need any *awakening*. There will be no spiritual slumber to awake out of. Richard Baxter's church of Kidderminster never had any alternations of declension and revival. Mr. Spurgeon's church in London does not seem to have. The preaching is at a good anthracite glow all the while, and so is the condition of the church. We admit that there are such things as *waves* of spiritual influence that sweep over a church or a city or a whole land; we acknowledge also that our Sovereign God often pours out His Spirit more copiously at one time than another; but still the solid truth remains that a Christian church may keep up to such a high mark of praying, giving, working, and watching that it shall suffer no *declension*. Convictions of sin and conversions to Christ will go on steadily. Of course, as there is no long period of disgraceful stagnation and decline, there will exist no necessity for a spiritual resurrection. It is neither a healthy or a creditable condition of things in which churches are *expected* to pass through alternations of slumber and wakefulness, freezing up and thawing out, barrenness one year and fruitfulness the next. No healthy Christian lives in that intermittent fashion; why should five hundred Christians attempt to do it as a church?

4. Another fact is that while the Divine Spirit may be continually present in a healthy, vigorous Church, yet the manifestations of the Spirit's power may vary. There may be many more conversions at one season than another. Counting converts is not the only true mark of a church's growth. Activity in benevolent work, growth in household piety, increase of godly living, are equally clear evidences that the divine life is flowing there in strong, warm currents. Training people for Christ after they get into the fold, is about as important as getting them in there. A great deal of the "harvest" in many a revival is allowed to spoil for want of what the farmers call *being well cured*. I know of certain ministers who are so busy in trying to drive the sheep in at one door, that they do not observe how fast they are slipping out at the other door. Conversions to Christ are not *ends*; they are only *beginnings*.

5. If a church is in a cold, declining state, there is no salvation for it but by a true revival. It must have a fresh influx of the divinely imparted life, or else pull its feet up into the bed and die. To secure such a revival the Scriptural methods must be employed, and not mere potent human machinery. When a certain church had abandoned its first love and grown cold, the divine command was "to remember whence thou art fallen, and *repent and do the first works*." That counsel is as applicable in America as in Ephesus. The pastor of a certain frigid church called his elders in after night into his study; they confessed their sins together, warmed their own souls up by fervent prayer, and then the flame kindled through the whole church. They did not run after a man; they *went straight to God*. He is always ready to meet His returning people more than half way. Go to God, if you want a revival!

6. Finally we should be constantly working for the Holy Spirit, waiting for the Spirit, and watching every indication of His presence. The true secret of success in a church or an inquiry-room, is to *cooperate with the Holy Spirit*. No man emphasizes this truth more than does the great evangelist, Mr. Moody, and the great pastor, Mr. Spurgeon.

Amid all the mysteries of the divine dealings, one thing is clear—that is, that God never breaks His Word, or violates His own precious promises. And this side of Heaven there will be continual need of Revivals.

The Cocaine Habit.

THERE HAVE BEEN ONLY A FEW VICTIMS, BUT THESE ARE INCURABLE.

The Bellevue hospital authorities say the cocaine habit is on the increase according to their statistics. It has not, however, reached startling proportions, as only 15 cases have been treated in Bellevue during the present year. About one half of the patients were found to be suffering from morphine as well as cocaine, and as a rule, resorted to the latter to escape the former. Owing to the comparatively recent discovery of cocaine they were not aware that they were flying for relief to a more deadly drug. The cocaine habit is considered incurable when once contracted.

The most notable instance of its dire effects known in this country is in the case of Dr. Charles Bradley, of Chicago, who was a fine specimen of manhood and one of the leading physicians of the Lake City. When he commenced experimenting with the drug, using himself, his wife and his children as subjects for his experiments. In a very short time he became a mental and total wreck, and is now a probably incurable invalid in the Christian Home of this city. He naturally lost all of his fine practice in Chicago and became a vagrant.

One of the peculiarities of the cocaine habit is that a majority of its victims have been physicians, which is at least partly accounted for by their efforts to arrive at a thorough understanding of the action and effect of drugs.

The most noted patient besides Dr. Bradley among the Bellevue cocaine victims of this year was a well-known physician of this city, who was treated last summer. This gentleman is about 40 years of age, is a graduate of the New York medical college, and a few years ago was considered one of the brightest members of the medical staff of Bellevue hospital. His practice was large and among the best people of the city, and his family is prominent in the city. He, like Dr. Bradley, began experimenting on himself and became a victim of the drug, but discovered his danger before he had lost his reason and voluntarily entered the hospital for treatment. He only remained eight or nine days, however, and left apparently convinced that he was safe, but his friends fear he did not remain long enough. In another and very sad phase this New York physician follows Dr. Bradley's experience, for he, too, experimented on his wife, and the husband had severely left the hospital before his wife entered it as a patient.

A patient who was given cocaine in its legitimate sphere says the sensation is not all pleasant. It leaves a numb, uncomfortable sensation in the stomach which makes even thoughts of food nauseating and creates other distressful sensations.—*New York World*.

Religious Statistics.

"Religious statistics are frightfully abused." Scientific methods have leavened all departments of thought. The age is one which delights in definitely tabulated laws, which eschews all conclusions as to principles, save those which can be based on concrete instances in point. But the old adage that "figures cannot lie" is but the expression of a half truth at best, if indeed there be any special truth in the saying whatsoever; for statistics, even when authentic, depend for their significance so largely on grouping, on the clear apprehension of all modifying circumstances of time and place, that they are often used quite as forcibly in the cause of error as of truth. Moreover, we cannot overestimate the harm which may accrue to the Church when the thought of her members is habitually directed to the accomplishing of a large and evident success in the way of numbers. The moral aspect of the Gospel is thus obscured,—truth would seem to be accredited by numerical majorities, which is counter not only to biblical teaching but to reason. In the more specialized work of the Church, it thus comes that the parish is "run" simply on business principles, and its work estimated by business

standards. And many a clergyman is condemned as a failure from lack of popularity, when, according to the same argument, the work of the majority of the saints, aye of the Master Himself, must be adjudged as anything but a success. It becomes every Christian who would keep himself pure and true to the Gospel, to guard carefully against any such intrusion of alien and worldly elements, both in estimating his own work and his brother's. Holiness cannot be expressed in figures; the risen life with Christ is not always evidenced in statistics. In general, quality cannot be converted into terms of quantity, and the Church's mission is to work a qualitative change in the world through the power of the Christ.

The Denominational Paper.

No Christian denomination can now get along without a paper. The denominations owe more than they know, perhaps, to the steady and widespread influence exerted by their papers. Here are some things said about the religious paper, by a Methodist minister of experience and observation:

"1. The church paper has been of incalculable value to me in my church work. Its effect is to awaken an interest and zeal in and for the church, in all her general interests, such as can not be awakened otherwise. It makes my hearers religiously intelligent, which is a matter of no small importance. Those who take and read the church paper are much more ready to give their hearty concurrence in every 'good word and work.' In short, its value in the church work of the pastor, eternity alone can tell.

"2. I am confident that the success or failure of the pastor is largely influenced by the number of church papers taken in his church. His influence for good, will, in my opinion, be more far-reaching and abiding, if the membership in general are readers of the church paper.

"3. The pastor who is indifferent or hostile to the circulation of the church paper on his charge, can not, as I humbly believe, successfully and permanently build up the church. Success in building up the church lies, to a very great extent, in bringing the people into love, harmony, and sympathy with it and all its interests; and there is nothing that will so effectually and thoroughly do this as the church paper. Therefore, the pastor who is indifferent or hostile to the circulation of the church paper, must content himself with the most limited measure of success, in the way of permanency in the upbuilding of the church.

"4. We can not expect or look for a very marked degree of progress or permanent success of a congregation, the members of which are not readers of their church literature. Such congregations are more or less vacillating, more liable to be 'carried about by every wind of doctrine,' less able to stem the tides of moral evils, with which our land is flooded. It may be argued by some that the reading of the Bible is sufficient. True, if they would only read and study the Bible; but my observation leads me to conclude, that the best Bible students we have in any of our churches are those who read their church literature.

"5. In my experience, I have never known of a station, the members of which were unable or unwilling to take ten copies, or more, of the church paper, when properly presented by the pastor. I have found persons, to whom I would present the matter, who were anxious to take the church paper, but who also said that the subject had never been presented to them before. It will sometimes require energy and persistency on the part of the pastor, to secure the general interest of his people in this direction, but his energy and efforts can not be spent in a more noble way; it is much better than sitting on store-boxes, whittling and gossiping away his time and energy. I believe that every minister will be better paid and more appreciated by a class of church paper readers.

"6. I can not believe that there are many if any, stations in the denomination, the members of which would not take at least ten copies, if a proper and persistent effort were made by the pastor in charge. He may have to 'try, try again, but no matter,' my brother, press the people,—yea, urge them. It will pay. Try it, and be convinced."