

TERMS, NOTICES, ETC.

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Items of religious news from every quarter are always welcome. Denominational news, as all the 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 needless confusion and mistakes.

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Religious Intelligencer.

REV. JOSEPH McLEOD, D. D., EDITOR

WEDNESDAY, Nov. 26th, 1890.

REVIVALS. Messrs Crossley and Hunter the well known Canadian evangelists, are now at work in Manitoba, and are having much success. At Rat Portage there has been a good revival. At the end of two weeks nearly a hundred had confessed Christ.

MOODY. A series of meetings is begun in Chicago this week by Mr. Moody in connection with his Bible Institute work. It is sought to teach the best methods of practical Gospel work. Dr. Gordon, of Boston, and other well known and successful leaders in christian work, will assist.

FINDING FAVOUR. The scheme of General Booth, for reaching and relieving and saving the poorest and criminal classes of London, is finding quite general favour. The papers and pulpits are saying good words, and large contributions are being promised.

THE STUDENTS IN COBB DIVINITY SCHOOL (Free Baptist) at Lewiston, Me., is an African prince. He is known now as Mr. L. P. Clinton. He is a member of the junior class, and is a good student. He is, says a correspondent of the Star, by right, king of a country with as many inhabitants as England. His father ruled the Bassa tribe in Western Africa, and Mr. C. was known in his own country as Prince Somayou.

ST. JOHN LICENSES THE RUM TRADE. The people who voted to license the abominable trade must bear their share of the responsibility for such awful things as the foregoing. And some of them are in churches.

STANLEY. In the controversy brought on by those who thought Mr. Stanley had done scant justice to Major Bartolot, he is certainly getting the best of it. The facts, as they are now being made public, are very creditable to the officers whose character it has been sought to vindicate. And Stanley's suppression of these facts in his book certainly exercised a charity that hid a multitude of sins.

FEW CHURCHES. Berlin is not a city of churches. Indeed there are few cities so poorly supplied with places of worship. It is stated that while in the last twenty years it has had an increase of half a million in its professedly Protestant population, only five Protestant churches have been erected in that time. The more thoughtful and influential men, including the Emperor, are becoming concerned about the religious indifference shown by these facts, and are encouraging evangelizing agencies in the city.

A NEW CHURCH. About a year ago Rev. Dr. McDougall retired from the pastorate of Calvin Presbyterian church, St. John, having intimated that he was going to the North-west. Almost immediately he began holding services in a Hall in the city, and organized what has since been known as the Independent Presbyterian church. A week or two ago he made another change, declaring his withdrawal from the Presbyterian body. According to the newspaper reports of his utterances he intends to call his organization the church of the Messiah, and will hold himself and it free from all denominational connection. If his statement of views is correctly reported, he has departed far from Presby-

terian doctrines, and his church is likely to be a kind of free and easy of the "liberal christianity" class.

THE CORRESPONDENCE SCHOOL. Every person who desires to be enrolled as a student in the Free Baptist Correspondence School of Theology, is requested to send his name and P. O. address at once to Rev. Dr. Summerbell, Lewiston, Me. It is intended, if possible, to inaugurate the school immediately, early next month if the number of students will warrant. Already a number of pastors have made application. We hope a good number of the young pastors in the Province will avail themselves of this opportunity.

YOUR OWN CHURCH. "Be true to your own church," is good advice. "Don't run down either its pastor or its members; either its doctrine or its policy; either its ordinances or its usages. Give it a hearty and loyal support by word and deed. Remember that it belongs to you; that it is a part of your religious life; that in and by it you are being trained for usefulness here and immortality hereafter; that its honor is much in your keeping; that its growth and purity are affected to the extent of your influence by what you say and do; that people who have faith in you will look upon it largely according to your representation; that you have promised to advance its interests; and that with its good name and prosperity are bound up the glory of the blessed Jesus. Then do nothing to injure its reputation, or to weaken its power for good, or to mar its peace and fellowship.

ORDINATIONS. Our Baptist brethren are not altogether satisfied with their ordination council method. An ordination council is not always as representative as it should be, and often possesses much less knowledge of the candidate for ordination than is desirable. To provide an additional check, the Southern Association, at its last session, passed the following: Whereas, it is desirable that care should be taken in the matter of ordaining young men to the work of the Christian ministry in connection with our denomination, and Whereas, it is often found very embarrassing to all concerned, for a council to meet having no previous knowledge of the facts of the case: Therefore Resolved, that this Association appoint a committee of five pastors within its limits, with the chairman of which committee any church desiring to call a council shall consult and advise before doing so.

AN AFRICAN PRINCE. One of the students in Cobb Divinity School (Free Baptist) at Lewiston, Me., is an African prince. He is known now as Mr. L. P. Clinton. He is a member of the junior class, and is a good student. He is, says a correspondent of the Star, by right, king of a country with as many inhabitants as England. His father ruled the Bassa tribe in Western Africa, and Mr. C. was known in his own country as Prince Somayou. He gave, in a recent address, an account of the religious customs of his country, and of his own conversion to the Christian religion. Being a young man of enterprise he left his own country and came to Liberia. His purpose was by coming in contact there with Europeans and Americans to learn their languages and so become able to conduct the commerce of his people. He learned more than he had thought of doing. Meeting with Christian missionaries he heard the great story of Christianity and accepted its truths. This changed all the plans of his life and now his purpose is to make his country a Christian land. Although he has been in America but six years he has good command of our language and is a most interesting speaker. He is eloquent while speaking of the work of missionaries in Africa, and his hopes for his own country. He will return to Africa after completing his studies.

DIVINE HEALING. Toronto is just now suffering the infliction of a couple of professional faith healers—a man and his wife, hailing from Australia. They do not lack followers; there is nothing so absurd or blasphemous but it will get followers, some of them very well-meaning people too. These two are reported as talking in the most familiar and irreverent way about God and what He enables them to do. For instance, the man said:

One thing the devil can't stand is divine healing. Job thought that the finger of Jehovah had touched him, but if he knew anything he would know that every boil on his body had been made by the devil's dirty fingers. He gave a humorous description of the interview between Peter and John and the beggar. Peter put his hand in his pocket to find if he had any money to give the beggar. Not a bolus, not a denarius, not a bit, not a cent. 'John,' he said, 'give me a little money to help this fellow.' But John had not a nickel. They were a beggarly lot. Then they said to the beggar: 'If you put your trust in Jesus of Nazareth you will be healed.'

After referring to the fact that the ministers of the city did not receive him with open arms and give him the use of their churches—a fact, by the way, very much to the credit of ministers,—he went on to say that,—

"People are getting tired of the gospel of healing with salvation. They want the gospel of healing with salvation. They say if God is with us, let us have the power that is in Him. What a wretched gospel that is. It is a gospel that gives boils, but will not take them away. The parsons of Toronto will get stirred up by the gospel of healing and will grind out talk about it, and the less they know the more they will talk. Churches send out a sickly lot of fellows to the heathen with a Bible and a medicine chest. (Laughter.) Christ can heal the leper now, and His missionary can only physic the sick."

They, as all of their sort, have an eye to the collection, and are not at all modest in urging generosity in their own behalf.

No christian questions the power of God in healing the sick or in any other way He chooses to exercise it. But it is presumption even to blasphemy when men and women travel the country claiming to be especially commissioned to dispense divine healing. And when they do in the manner and language quoted it is more than shocking.

About Revivals.

In every church there should be a revival this year. In every church there may be one. It should be sought at once. And the seeking, with all that is involved, should be continued till the revival comes in fullness of power. It will come if rightly sought.

Usually the revival begins with the minister. He gives himself to earnest thought about the cause of God and the condition of the unconverted. He is troubled. He prays. His burden of soul increases. His preaching becomes more earnest, his pleadings with the people more urgent. He talks to the burden-bearing members about it, seeking to enlist them in the matter. Their interest is awakened. They pray. In the church and in their homes their prayers are burdened with the desire for revival. They talk to their brethren of its necessity. They show in the spiritual glow of their lives and in their pious walk that it has already begun in their hearts and lives. Others catch the spirit. The unconverted are impressed. Seekers declare themselves. The work spreads. Many are converted.

But whether the work begins in this way or in another, the revival is needed and must be sought, sought of God, sought earnestly, sought in the faith that will not be denied. And God will not disappoint His people sincerely seeking what is His delight and glory to give.

A pastor began to feel a deepening earnestness in his work; and an increasing spiritual sense of its solemnity. There seemed no special cause for it, but such was the fact. The result was a quickened church and many conversions. The pastor learned afterward that the peculiar impressions upon his mind and heart began with the agreement, unknown to him, of the women in their prayer-meeting, to make this one special subject of prayer—aspirational blessing upon the pastor. The prayers went silently to heaven, and the answer came. "Pray for us," Paul says, "that the Word of the Lord may have free course."

Are there not devout souls in all the churches, who mourn over the weakness of spiritual life and yearn for the presence of God in power? Let them get together for prayer for revival, and the spirit will surely be manifest in quickening and converting power.

Already in some places there are signs of gracious quickening. Rejoicing in this, let the Lord's people in all our borders humble themselves, confess their need, pray and work, and seasons of refreshing from the presence of the Lord will gladden all the land. Amen.

A Cure for Consumption.

The name of Dr. Koch is well-known. He is not a quack nor a mere theorist. He is regarded as a very practical man, who has already done much for medical science and suffering humanity. For several years his name has been associated with the discovery of a cure for consumption. He has been steadily and industriously experimenting with and perfecting his discovery, and now claims to have what the great army of consumptives are longing for. The doctor's plan is to inoculate consumptives with a kind of lymph. Exactly what it is and how prepared are kept a secret, the chief reason being to prevent the making of cheap imitations, which might do more injury than good. Certain eminent German physicians make a public declaration that after experimenting in many different cases they had prepared, they fully endorse Prof. Koch's statement regarding his remedy. The Emperor

of Germany has shown his faith in the new remedy, having directed the appropriation of a large sum to enable Dr. Koch to devote himself to the work of instructing other physicians.

Consumptives from all parts of Europe are flocking to Berlin for treatment. Just to what extent the treatment is likely to be beneficial will not be known till the present excitement subsides. It is not claimed that the remedy is effectual in long standing cases of consumption, but only when the treatment is had in the early stages of the disease.

It is not well to expect too much. Lungs that have been eaten away cannot be replaced; but if, as is now believed, it is possible to arrest the dread disease in its incipient stages, Dr. Koch's discovery is certainly a thing for which the world may well be profoundly thankful.

Less Than a Century.

"What hath God wrought!" Great and marvellous things have been done since the consecrated William Carey sailed for India, three years less than a century ago. India was not then open to the preaching of the Gospel. The East Indian Company and their friends declared boldly that the project of sending out missionaries "was the most extravagant, mad, useless and dangerous project that had ever been conceived." And christians, except a very few, felt and said the same about the crazy undertaking. But, nothing daunted by opposition and ridicule, moved deeply by the Holy Spirit and strong in the faith of the promises, the man of God went forth on his mission, endorsed by the newly formed and not strong Baptist missionary society. Over against all opposition was the command of the Saviour, "Go ye into all the world, and preach the Gospel to every creature," and it was easy to see that his purpose would triumph, and to us living in the last decade of the nineteenth century we have the evidence of the fact. There are now two hundred missionary societies in the Christian Church, with 7,000 missionaries and assistants, and with over 35,000 native helpers, and every land open for the proclamation of the Gospel, as far as law is concerned. Of course, while depraved human nature exists there will be opposition to its holy doctrines in every land. In 1831 the legal opposition was removed in India, and now there are half a million of professed Christians, and over a million of adherents. Burma followed at a later date, and has over 30,000 members of the Church. China followed in the rear, and now has over 1,000 missionaries with their assistants, and over 130,000 professed Christians. The first Protestant missionary landed in Japan in 1854, and now the membership is over 25,000, with over 16,000 children in their Sabbath-schools. Their contributions last year were nearly \$50,000. Madagascar, the Sandwich Islands, the Friendly Islands, the New Hebrides, and other islands, are many of them, as fully Christianized as portions of our own land. Africa is now, as never before, being occupied by the missionary of the cross, and possibly to-day contains quarter of a million of professed Christians. But the work is just begun in all these lands. The missionaries had to spend years in preparing grammars and dictionaries of the languages; and years more in establishing schools and colleges, and in gaining the confidence of the natives. It was the time of sowing the seed, but the reaping time has come, and the reapers may be expected to come with rejoicing, bringing their sheaves with them. The handful of corn has been sown on the top of the mountains, and we may with confidence expect the fulfilment of the promise: "The fruit thereof shall shake like Lebanon, and they of the city shall flourish like grass of the earth. . . . All nations shall call him blessed."

Grant may not be stating the facts about Nicholson's methods with absolute exactness. But whether the details of the *modus operandi* are as he states them or not, there are, probably, few who doubt that the whole business was largely a fraud and robbery. The rum business always robs the people. And when it can it robs the revenues too. It is a lawless, conscienceless thing everywhere and always. Nicholson is dead, and it is not quite the fair thing to attack him. But are there any rum dealers in St. John or elsewhere, large or small, who are not doing or ready to do substantially the same things charged against him, so far as they have opportunity? And it does not make the wrong and crime less that by such means men are able to build big houses and occupy prominent positions in civic affairs and social life.

OF MINISTERS. Rev. Mr. Mowatt (Presbyterian) of this city, has received a call to the pastorate of Erskine church, Montreal.

W. C. T. U. The W. C. T. U. of the United States, in session in Augusta Ga., last week, re-elected Miss Willard President.

How Rum Men Make Money.

St. John has an interesting and quite sensational equity case on hand. For many years John W. Nicholson was a chief rumrunner in that city. When he died, about six years ago, his estate was valued at nearly a half-million dollars. He did not will a dollar to any benevolent purpose. His business had not been benevolent and the disposition of the property accumulated was not inconsistent with the character of his business, and his methods in carrying it on. The estate was left in the hands of trustees—his wife, J. McGregor Grant and Simon Jones. Grant is his brother-in-law, and Jones is another rumrunner. Not long after Nicholson's death, his wife died. Grant represented to the heirs that another trustee should be appointed in place of their mother, deceased, and suggested his son, the cousin of the Nicholson heirs. He was appointed. Soon after Grant

senr. suggested that Grant junr. be appointed agent of the estate, with a salary of \$1500 a year, representing that the estate would save money by having an agent. He was appointed.

The heirs have become dissatisfied with the management of the Grants. Young Grant seems to be getting considerably more than the stipulated salary. And some other things displease the heirs. They have become so much dissatisfied that they want the Grants removed from the trusteeship. And they have begun a suit in equity for that purpose.

The case was heard before Judge Palmer last week. At great length their grievances are set forth. They appear to make out a pretty good case. But the other side is yet to be heard. The next hearing will be the first week in December. Meanwhile judgment must be suspended.

The sensational feature of the case is a letter written by Grant senior to the heirs. It was written in September last. The frequent attempts of the heirs to have a more satisfactory management of the estate seems to have moved the senior trustee to pen the remarkable epistle. He evidently thought it would put a stop to their annoying interference with his management of the estate.

The letter is addressed to the eldest of the heirs. It begins with, "My Dear Ollie," and closes with "Your affectionate Uncle." Very endearing terms, to be sure. But between them there is sandwiched about as much venom, not to say brutality, as could well be put into a letter of its length. The ugliness of the thing is relieved, however, in one or two places by a silly expression.

The part of the letter which is of interest to the public is the statement about how Nicholson got the money, the management or mismanagement of which is the occasion of the present suit and the attendant revelations. We quote from the letter:

If I chose to retaliate, as you richly deserve, I could put the Dominion government in possession of information which would justify them either now or at any time within fifty years in seizing the books and property of the estate and leaving you all simply paupers with the reputation of the family irretrievably ruined and the public astonished with a revelation of twenty years of most successful fraud not only on the government but on themselves as customers. The question has often been put to me, how has Mr. Nicholson accumulated such a large fortune when other liquor dealers could not. I and four others in St. John could answer that question and tell how night after night, the shutters of the store would be put up, all lights extinguished except on the lower story all clicks in the windows covered over, the nuts cautiously taken off the copper hasps of the "Customs Bonded Warehouse," the doors opened, cask after cask rolled out, one fourth of their contents transferred to empty casks ready in the "duty paid" warehouse, the quantity abstracted replaced with alcohol, water and coloring mixture, the adulterated casks marked with chalk on the chine, rolled back into the bonded warehouse and afterward sold to the public and the government defrauded of the duty on the quantity abstracted. Every cask that came into the store whether of brandy, whiskey, wine or gin was treated in this manner and the profit of every quarter cask averaged \$25 and the invoice books in my possession will show that the estate is liable to the Dominion government for nearly \$300,000, or in other words the duty on one fourth of every cask of liquor imported.

He also "affectionately" intimates that had the particulars been divulged in the life of Nicholson he would have been sent to the Penitentiary.

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Parnell is in disgrace. When serious charges were made against him, in connection with Capt. O'Shea's suits for divorce, his friends and admirers—and they were a great host, refused to believe them. It was expected that when the case came to trial he would prove his innocence. Up to the very day of trial he was expected to be able to make a satisfactory defence. But now he stands convicted of the most grossly immoral conduct. And the evidence goes to show that he has been as guilty these eight or ten years as he is to-day.

It is a good sign, a sign of healthy moral tone, that condemnation of him is general. It will be a sorry day when the public conscience is so dead that the sins of men in prominent places are winked at.

The effect on the Irish cause cannot yet be estimated. If, endorsed by any considerable number of his followers, he persists in leading the Irish party, more harm will be done to the cause of Ireland than has been done by all the senseless and reckless dynamites. For the sake of what is good and just in the claims of the Home Rule party—and there is much that is—is it to be hoped that his leadership will cease at once. His withdrawal from public life, say the "Empire," is the only course left to him.

"It is mere weakness and foolishness for people to indulge in regrets that a man of intellect and power, as Mr. Parnell's opponents admit that he has proved himself to be, must sacrifice his career and forego all future services in public affairs. Such a sin as that brought home to Mr. Parnell carries with it its own punishment and severe as that punishment may be, no one with a regard for proper principle will say it is not richly deserved. There is a disposition among some of the Parnellites to brave out the scandal, and they talk triumphantly of insisting on his retaining the leadership. If these people imagine they can successfully defy public opinion, they will find themselves egregiously mistaken. The Parnellite party is now allied with Mr. Gladstone, and must recognize his authority, even if only for the sake of expediency, and no one knows better than Mr. Gladstone the effect of retaining Parnell as co-leader of the Opposition with public opinion expressing itself in open condemnation of the scandalous episode in which the Irish politician cuts such an inglorious figure. It is to the credit of many home rulers that they are as quick to condemn their leader's wrongdoing as some of the politicians are to gloss it over. Parnell himself is endeavoring to ignore the trouble by calling his followers together for parliamentary work in the usual manner; but he, too, unless we are much mistaken, will find the force of circumstances too strong for him.

Notes By The Way.

NO II. The Blissville, S. Co. pastorate includes three churches—Blissville, Mill Settlement and Patterson Settlement. They are conveniently situated, about four miles from each other. The church buildings are good; that at Patterson Settlement was much enlarged and improved a short time ago, and that at Mill Settlement is new, having been dedicated during this year.

Rev. W. H. Perry is pastor of these churches. This is his third year. Good congregations wait on his ministry, and enjoy and profit by it. He is much liked by the people.

The writer spent two and a half days including a Sabbath (16th inst.) with Bro. Perry on his field, and enjoyed every hour of the time with him and his family and amongst his people. The conference at Patterson Settlement was a meeting full of comfort. Every person present took part in the meeting, and the spirit of the testimonies was excellent. Bro. Perry preaches three times every Sabbath, and, of course, we went the rounds with him. It was pleasant to meet those whom we had met before, and to make many new acquaintances. We took occasion to present, amongst other things, the claims of the seminary, and found the people taking an interest in that branch of the denomination's work. We also attended a temperance meeting Monday evening at Patterson Settlement.

Bro. Perry thinks, and the people agree with him, that the religious condition of the pastorate is steadily improving. It is better than a year ago; the conferences are better attended, the Sunday congregations are larger and more regular, the salary is paid more promptly, more is contributed to general religious purposes, and there is all over the field a stronger and more hopeful religious feeling. These are all good signs. The pastor does not neglect to inform and exhort his people about the general undertakings of the denomination, and the good effects are apparent. He thinks that this year the churches will contribute for Home Missions an amount equal to what is expected of them for Foreign Missions. He tells the people that the INTELLIGENCER is a good assistant pastor, and it is found in many homes in his pastorate. It goes to several more

in that field this will be a benefit for the pastorate we think the people building or buying. We regretted main longer, but ing the year. We were glad McKenzie, who Blissville and P. He had been up some years ago in the churches health, much to years ago. He d he will have a re this year, though tate should offe undertake the la the cause at large in the prospe and churches.