

TERMS NOTES, ETC.

The RELIGIOUS INTELLIGENCER is issued every Wednesday, from the office of publication, York St., Fredericton.

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Payment of subscriptions may be made to any Free Baptist minister in New Brunswick and Nova Scotia, and to any of the 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. Observation of this rule will prevent much copying and needless confusion and mistakes.

All communications, etc., should be addressed RELIGIOUS INTELLIGENCER, Box 375, Fredericton, N. B.

Religious Intelligencer.

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

WEDNESDAY, JAN. 20th, 1892.

Now

is the time to send renewals.

Now

All our readers and friends can serve the "Intelligencer" better than at any other time.

Now

In putting the "Intelligencer" into Free Baptist homes the best work of the year for the family and the church may be done.

Now

Our ministers, on whom we gladly do and must depend for new subscribers, are urgently requested to press the canvass for renewals and new subscribers.

Now.

Austria prohibits both Sunday evening and Monday morning newspapers.

"Whatever career you embrace, propose to yourself an elevated aim, and put in its service an unalterable constancy."

Poland lost her independence in 1792. This year, the centenary of the sorrowful event, will be observed throughout the country as a year of mourning. All the women of the land, from the highest to the lowest, will wear black the whole year. And in other ways the people will show that the memory of their loss abides with them.

Some people who very much enjoy flattery mention of themselves in the papers never have a good word to say of those same papers.

"We are not being saved unless we are longing that other men should be saved," is Dr. Dale's way of stating a great truth which all Christians should carefully ponder.

Dr. MacArthur of New York makes the statement that every Sunday, in his congregation, more nationalities are represented than were in Jerusalem on the day of Pentecost. And every one hears the gospel in a language that he can understand.

The Bishop of Chester, Eng., is evidently a dyed-in-the-wool churchman. He was recently asked to preside at an undenominational meeting in the interest of mission work. He declined, saying that he regarded undenominationalism as "the great imposture of our day, the offspring of an unhallowed alliance between bad logic and worse theology, the youngest pretender to religious supremacy, the smooth-faced mimic of a designing secularism."

The old Voltairean sneering contempt for religion is, within late years, dying out in France. One of the symptoms of the change is a sympathetic curiosity for religious questions and for that whole order of ideas which the older generations set aside with contempt as old wives' tales. In the French schools the professors who are most eagerly listened to are those who battle against the spirit of the last century, and go back to Christian sources for support of their teachings. The light is breaking through the darkness of infidelity.

—DR. McCABE is the Missionary Secretary of the Methodist Episcopal church. Recently a western man wanted him to take stock in a silver mine of great richness, promising that much of the profits would be consecrated to the mission cause. The Secretary returned this characteristic and thoroughly Christian answer:

"I am working two good mines now: One of them is the mine of Self-denial. It is situated far over in the Valley of Humiliation. The other is the mine of Consecration. It is entered over on the heavenly side of the brook Panhell. I find there are riches enough in these two mines to convert the world."

—OUR LORD'S PROMISE—"Lo, I am with you always, even unto the end of the world," is thus emphasized by Canon Liddon: We are too apt to think of Christ's first coming as a thing that is past and gone. In one sense it is so. Eighteen centuries and more have passed since He was here visible among us, and yet we know He is with us now. He came to be with his people, not for thirty-three years only, but for all time. As certainly as He dwelt with his disciples in the first age, so certainly He is present with all who love him now.

Whatever anxiety, if any, the Czar and his government may have about the host of people suffering by reason of the famine, they are able to find time to worry the Jews. In Moscow a renewal of the permit granted in May allowing residence in the city, has been refused, and hundreds of families are being driven from home in the depth of winter. In Vilna and Kiev Governments, Jewish millers, and crofters, and labourers, employed by Christians, hitherto tolerated, are being compelled to return to the Ghetto of the towns where their parents were born. The law forbidding residence within fifty versts of the frontier is carried out with increased severity. The Correspondent of the London Times, at St. Petersburg, says that within the last few weeks "hundreds of thousands" of families have been deprived of all they possessed. We should hope this is exaggerated.

—A TRUTH is happily put by the "Watchman" thus: Christianity must speak the language of the people and of the age to which it brings a message. Christian thought in every epoch needs a fresh translation. There are many words, phrases, modes of expression, of the sixteenth century divines, for example, that in their day were plump with meaning. Three hundred years later they have become cant, they sound remote and vague, they do not appeal to the present life and thought. It has always been the excellence of great preachers that on their lips the leading truths of Christianity have found expression in the language of the time. It is the office of all preachers to rethink the thought of God, and express it in terms that are intelligible to their hearers. More than one minister who complains that he does not find a hearing would win large audience if he would consent to talk English, and not to use a theological phrase that does not represent a living thought.

—CARDINAL MANNING died on the same day as Prince Albert Victor. An old man—nearly eighty-four, his health had been feeble for some time. He was born a Protestant, entered the ministry of the English church, and remained in it till he was about forty years of age. He was married, but his wife lived only a few months. He was one of the several who about forty years ago went over to Rome. He was much made of by the Papal authorities, and soon came to occupy a foremost position. He was made an Archbishop in 1865, and a Cardinal about ten years later. He was evidently a very earnest man, and busied himself with schemes for the improvement of the condition of the masses.

Death In The Royal Family.

The Duke of Clarence, eldest son of the Prince of Wales, and heir presumptive to the British throne, is dead. He died Thursday morning, of pneumonia, after an illness of only a few days. He was in his twenty-ninth year, and was to have been married in a few weeks. His death is a severe shock to his parents and to the Queen, his grandmother, and also to the young lady, Princess Mary of Teck, to whom he was betrothed. Not a great deal was known about the deceased Prince, except that in the last two or three years he has shared with his father those semi-regal functions which devolve upon the heir to the throne; and it is said has shown much good judgment.

As everything that affects the royal family is of interest to the people, there are evidences of real sorrow in every part of the empire, and profound sympathy with the aged sovereign, the parents of the Prince and the young

lady who was so soon to be his wife. The Princess of Wales, report says, is completely prostrated by the bereavement, and is also the Princess Mary; and the Queen is said to feel it more than any death since her beloved husband, Prince Albert, died.

By the death of Prince Albert Victor, his brother, Prince George, becomes heir to the throne. He is much better and more widely known than was his deceased brother, and is said to be a young man of marked ability. He is the Sailor Prince; but will now have to abandon the sea, and turn his attention to duties such as he probably never expected to fulfil. He has but recently recovered from a serious illness. He is not married and should he die the succession would fall to the Duchess of Fife, the eldest daughter of the Prince of Wales.

"Pale death with equal foot strikes wide the door of lordly halls and hovels of the poor. In its presence all men realize, as at no other time, that they are akin, and are moved to face towards God and eternity."

Church Entertainments.

Several articles on the subject of church entertainments have recently come under our notice. It is a subject of much importance, and which deserves the serious consideration of ministers and all earnest Christian people. There is an idea abroad that to reach the people and hold them the church must do some extraordinary things; that preaching the gospel, the service of sacred song, and other things pertaining to worship and strictly Christian work are not sufficiently attractive; that the people weary of them and must be reached and interested by other means. This notion has invaded the church. Ministers and church leaders have come under its influence. Hence the growing custom of providing entertainments—some of them a mixture of the religious and the secular, and some wholly secular—to enlist and retain the interest of the people, and to get money for church purposes. The arguments used in support of these modern methods of church work are quite plausible. "The people must be attracted," "young folks need entertainment, and if the church does not furnish it they will get it elsewhere"; "we need their money, and we cannot get it in any other way," &c. &c. The weakness of these pleas is that they are an acknowledgment that the gospel is not, in and of itself, a success as an attracting and controlling power. This, probably, would not be admitted by those who favour church entertainments, but if their premises be true there is no more legitimate conclusion concerning the gospel than that it is a failure.

The question under consideration is not "whether members of the church have the right to attend entertainments under certain conditions, but whether entertainments shall become a part of the church ritual, or be held in the house of worship, under the auspices of the church."

One of the articles alluded to—that in the "Christian Standard"—takes strong, yet not too strong, ground against them as greatly harmful to the church. We quote some portions of the article, and commend them to the thought of those who would preserve the simplicity and spirituality, and, thereby, the power of the church of Christ.

"One of the tendencies of church entertainments is to reduce the church itself to a mere entertainment society. Any church imbued with this spirit can not be aggressive; can not be evangelical; can not be missionary; can not be of that 'kingdom not of this world'; can not be spiritual. The true mission of the church is to save souls and not to entertain, and if this object be lost its right to live is forfeited. The idea of running a church to entertain the young is a travesty upon the wisdom of God. Christian sociality is in no way dependent upon entertainments for its presence in the church. Church entertainments are practically destructive to the cultivation of the true spirit of brotherly love. They foster the fault-finding, complaining, murmuring, partiality spirit. Church entertainments can not be vindicated from experience as a successful financial scheme. When and where they have proved financially successful they were of the baser sort. Methods were employed of questionable morals and even under the ban of civil law. Some churches have not hesitated to introduce games of chance, raffles, fortune wheels and other gambling methods. Certainly no spiritually minded person would for a moment justify such a course. Some churches say, 'of course such extreme measures are wrong'; but we can have entertainments without gambling or even the shadow of it. This may be true; but

can you have entertainments regularly and not do injury to the cause of Christ, not hinder the church? You can not eat and drink to the glory of God at a church entertainment. The church at Corinth tried this; but fell under the condemnation of the greatest of the apostles. There are those in all churches "whose God is their belly, whose glory is their shame, and who mind earthly things." It is no secret that church entertainments, or entertainments in the church are fruitful sources of hard feelings, sore hearts, weeping eyes, idle hands, and bitter quarrels. "By their fruits you shall know them." The proper way to give money to support the church is to give it.

"If young people come into the church under the influence of entertainments they lack understanding as to their own wants and the nature and mission of the church. Church entertainments are a compromise measure between the world and the church which lowers the standard of spirituality. The church is not the place for revelry and merchandise, but for worship. It is a retreat from the cares and troubles of this life, where the weary soul finds its sweetest rest. It is a heavenly place, and all secular and carnal things should not be permitted to enter its hallowed precincts. Entertainments in the church bridge the moral chasm between the world and the church, and creates the impression in the mind of the unconverted that there is less for them to give up, less of godliness to put on, and less of cross bearing than they expected. Conduct these entertainments to their highest ideal, and they are still trees void of fruits for eternity. They make none stronger in Christ; they do not provoke growth in grace. Their real fruits are frivolity, foolish talking, jesting, irreverence and disorder in the house of God. It is unfortunate that the churches have associated 'sensationalism' with the pulpit, and 'entertainments' with the pew. In this the church is selling her birthright for a mess of pottage. This ought not so to be. The truth never loses its power.

"Some may object that we have not discerned between entertainments as to moral and social features. True, there is a difference; but, as in the case of the dance or the Sunday trade, a little granted and the day for objectionable entertainments is won. That which will foster brotherly love, cultivate the social ties and develop the spirit of unity is certainly to be commended and not to be classed under the head of entertainments. The argument, if any is made in this chapter, is against the entertainment as found in practical operation in the churches, and not against the ideal one, which is but a mere man of straw. They are not commended by the wise, nor patronized by the more devoted members of the church. Entertainments draw out all the irreverent, the indifferent, the careless, and the lagging elements of the church; but we never knew them to become reformed thereby. Who ever knew of an entertainment making a poor Christian a better one? It does not improve their attendance at church. It does not make them more devoted at home. It does not inculcate the spirit of Christ. It does not encourage Bible reading. We refer to the entire class of entertainments and for no one in particular. As they exist they are a hindrance rather than a help to the church.

In renewing your subscription for 1892, see if you cannot induce some one who has never taken the paper to subscribe.

A Wonderful Life.

A truly wonderful life closed when Rev. Dr. Crowther, bishop of the Niger territory died. His death occurred in London on the 31st ult. He was nearly eighty years old. His history reads more like a romance than a chapter from real life. He was born in Africa, and belonged to a savage tribe, not one of his people having at that time seen a white man. When he was a little boy, slave stealers attacked the settlement in which he lived, killed his father and dragged his mother, himself and two others of her children into captivity. He was soon separated from his mother; he was first exchanged for a horse; and afterward traded off for some rum and tobacco. He was confined in a slave-shed with a lot of others, with iron fetters around his neck, awaiting shipment to Cuba. He tried to kill himself, but could not succeed. The slave-ship which was taking them to a life of slavery in Cuba was captured by an English man-of-war. He used to tell that the capture greatly terrified him; he thought the sailors were cannibals, and that they all would be killed and eaten; the pieces of pork and the cannon balls he saw about the war-ship he thought were the bodies

and heads of human beings, and supposed he would soon be of them. The captured slaves were taken to Sierra Leone, and liberated. There he was taken in charge by the missionaries of the English church. Under their teaching he became a Christian, and was given the Christian name of Samuel Crowther. A bright boy, he studied hard and made marked progress. He was, later, sent to England and graduated from an English College. He became a teacher, and then a minister, and was so wise and successful a worker that he was made a bishop in 1864—the first bishop of the Niger territory, East Africa. Twenty-four years after he had been taken away from his mother he found her and his sisters, and she lived with him till her death about ten years ago, she being then over one hundred years of age. He wrote much on topics connected with his work in behalf of his people, and translated the Bible in Yoruba, a language spoken by eight millions of people. He was abundant in labours for the benefit of his native land. A few years ago the Royal Geographical Society of England gave him a gold medal "in recognition of his services to geography." He visited England several times, and when there was treated with much honour. The Queen entertained him on one occasion.

His career is interesting and impressive, (1) in showing the capabilities of the African, and (2) in demonstrating anew the gracious power of the Gospel of Christ.

Field Notes.

NO. VIII.

Benton is in both York and Carleton counties. Eel river runs through it, dividing it, and making its relations to the two counties. It is a station on the C. P. R. about twenty miles below Woodstock.

The majority of Sunday School workers in New Brunswick know of it, whether they know just where it is or not. They know of Mr. S. J. Parsons, and therefore know of Benton; for his home is there. He carries on a tannery, but finds time to give much attention to Sabbath School work.

It was our plan to be there just one night; but a heavy storm interfered with the plan, and made the visit twenty-four hours longer than schedule time. The additional twenty-four hours included a Sunday. It is a good place to be "stalled," as the rail-road men say; the day was pleasantly spent, and we trust not unprofitably. The home of Mr. and Mrs. Parsons is as hospitable as home can be, and they are as genial Christian companions as can be found anywhere.

The Sabbath School of Benton is, of course, an all-the-year school, and good. Though not a large community, the school has from 125 to 150 members, and the average attendance is large; even severe storms do not seriously lessen the attendance, as we noted with pleasure.

There is only one church building in the place—a union church. It is occupied fortnightly by the Methodists. Rev. M. R. Knight is the resident Methodist minister. And he, too, has done something to give Benton note and importance, for during his residence there he has begun the publication of *Canada*—a worthy paper devoted to religion, patriotism and literature. Though having the experiences common to journalistic ventures, Mr. Knight is encouraged by the reception given his paper. He is pushing it with a good deal of tact and vigour, and we hope may win the success he desires and deserves.

Baptists are more numerous in the place than any other denomination, but they are just now without a pastor.

There is a Division of S. of T., and a W. C. T. U., and both are doing such work as is open to them to forward the temperance cause. Within a few years a great change for the better has been effected; there used to be much sale of liquor and drinking, with all the resultant evils; now there is no sale, very few who drink at all, and a greatly improved moral and religious tone.

We were sorry to be prevented from reaching Canterbury and Southampton on Sunday as we had intended, and regret if any were disappointed. We did the best we could in the circumstances, and then submitted to the inevitable, thankful that, since we could not reach the points we started for, the lines fell to us in so pleasant a place.

Next day a drive of eight miles over "the ridge" took us to the Mouth of Eel river. We were glad to meet there Revs. A. H. Bonnell and G. Swin. The latter was returning from a trip to his old pastorate in Prince William, where he had been officiating at an interesting event. Bro. Bonnell is still ministering to his large pastorate. His work necessitates much

driving, but he seems to stand it well. He reports the cause improving in some parts of the field, and thinks there is, on the whole, reason to be encouraged. He has not been able yet to have special services in any of the churches, but hopes to soon.

Being in the vicinity of Houlton a few days ago we spent a few hours in that border town. Rev. J. E. Gosline is in the second half of his third year as pastor of the Free Baptist church there. His report of the last year's work appeared in these columns two or three weeks ago. The church is now in excellent condition. A social meeting we attended was certainly a refreshing season; the church was well filled, the prayers were fervent, the testimonies were numerous and good, all betokening intelligent faith and a good degree of spiritual life. The Young People's Society of the church has about one hundred members, and is flourishing. The Sabbath School has largely increased in number of scholars and in interest. The work in every department is healthy, and the church is an aggressive Christian organization. Bro. Gosline also ministers to the churches at Hodgdon and White Settlement; both are near Houlton, and he preaches at them on alternate Sabbath afternoons.

In Woodstock the week of prayer was, the brethren say, of better interest than for several years. Following it the Methodist and Free Baptist churches arranged to have union meetings, which are now being held. The other churches had previously made other arrangements for special meetings.

Bro. Phillips, who, with his family, were kindly remembered at Christmas in sundry gifts of a useful and valuable sort, had an additional presentation the first week in the new year. Woodstock Lodge of Masons, for whom he preached a few weeks ago, showed their appreciation of his sermon and their estimate of him as a citizen and a minister by presenting him with an address and a silver tea-service of six pieces.

Rev. Jos. Noble, whom we met a few days ago, continues in excellent health, and is as busy as ever and deeply interested in everything that concerns the cause to which he has devoted so many years. He is thinking to visit Coverdale, A. Co. and places in that vicinity soon.

We found Rev. Thos. Connor at his home in Woodstock. His health is good for a man of his years. He has not been from home much during the winter; he is not strong enough to undertake such work as he did in earlier years. He expects to make a few preaching visits soon. His loyalty to the people of his choice never weakens, and his anxiety for the prosperity of Zion is as of old.

Many hundreds of subscribers are yet to be heard from. Now is the time. Please do not delay.

Kind Words.

Many kind words reach us about the INTELLIGENCER. They are greatly encouraging. We append a few extracts from letters:

"I would on no account suffer my acquaintance with your much valued paper to terminate. It is as welcome to our home as the flowers of May, and has been for the last thirty-nine years."

"Another year has just commenced with us all; I send you greeting, and pray that it may be to you a year, better than any of its predecessors, not because of having less work to do, but better because of having a continued consciousness of right doing and greater manifestations of God's presence in your arduous work. The INTELLIGENCER is to me still the peer of all papers. I owe very much to its teachings. It has helped me to live a Christian. It helped me, and helps me still to be a minister."

"I have not for several weeks enjoyed reading the paper as much as I generally do, simply because I had not renewed my subscription as promptly as I ought. Now that I have paid it I will feel better and enjoy the good things I read."

"It is nine months since I have seen the INTELLIGENCER, and I cannot get along longer without it. So I send subscription."

"I could not do without the INTELLIGENCER in my family, I am at loss to understand how any Free Baptist families get along without it. If they knew its value they would subscribe at once."

THE FUNERAL of the late Prince Albert Victor takes place Wednesday.

LICENSES.—There are many applications for liquor-selling licenses in Halifax. The "Witness" utters this timely warning: "If you sign a petition for a license you make yourself so far responsible for the conduct of the business in that liquor shop, and for all the results accruing."

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