

TERMS, NOTICES, ETC.

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Items of religious news from every quarter are always welcome. Denominational News, as all other matter for publication should be sent promptly.

Communications for publication should be written on only one side of the paper, and business matters and those for insertion should be written separately. Observance of this rule will prevent much copying and save confusion and mistakes.

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Religious Intelligencer.

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

WEDNESDAY, FEBRUARY 13, 1889.

A prohibition resolution will be moved in the Commons this session.

A PASTOR writes: "I offered prayer and the INTELLIGENCER in eleven homes yesterday." Such work is not in vain.

Be careful of your companions. One is not only judged by the company he keeps, but he soon gets to be like them.

Among whom ye shine as lights in the world," is the Apostles way of expressing the mission of Christians. It is, in other words, what our Lord said: "Ye are the light of the world."

CARLYLE says, "Genius is the capacity for taking infinite pains." Be a genius.

THIRTY-FOUR volumes of Spurgeon's sermons have been published. They have had a world-wide circulation, having been translated into many languages. Who can estimate the good they have done.

A Scotch writer puts the fact pithily when he says, "Next to the Bible itself, there is nothing of which the Romish church is so much afraid as truth in history."

Those who are really loyal to any cause are ready to generously support it.

Be true to your church obligations. In the covenant you said, we will labour for its prosperity and upbuilding. We will not forsake it in adversity, but will bear each other's burdens, and so fulfil the law of Christ.

Did you notice the stranger in church last Sabbath? And did you give him a cordial greeting, showing him that he was welcome? Do so, whenever you get a chance.

Zion's Herald remarks that "the 13th chapter of 1st Corinthians is a very good standard of sanctification." Just so. Some people who talk much about sanctification would do well to read it till they catch its spirit.

The pictures of some would-be artists need to be labelled, else no one would imagine what was intended to be represented.

Do some Christians need labelling? Is it necessary to ask the question about some, "Is he a Christian?" The very asking such a question implies a strong doubt—a doubt for cause. Everyday consistency will make unnecessary such question.

WHAT MIGHT BE DONE. If each Christian were all he ought to be and as active in his master's service as he might be, what wonders would be accomplished. Dr. Pierson puts the matter in a very striking form thus:

"If today there were but five hundred disciples on earth, and each of them and of their converts should bring to Christ one soul each year, by this simple geometrical progression the number of converts would swell so fast as to include the whole race in twelve years. Or, if there were but one disciple, and he should be the means of converting one soul each year, and every new convert do the same, thirty years would multiply the number to more than thirteen hundred million."

—PROFESSOR Blackie thinks that one good sermon a fortnight would do more good than so many hurriedly prepared and carelessly delivered discourses. The devil would have lots of chance to spoil the effect of the sermon in the intervening fortnight. The Professor does not, we fear, quite understand men and their needs.

—MEN generally find what they are looking for. This illustrates it:

"An ancient dame sat down to inspect the beans for the midday meal. Immediately she found a rotten one, and presently another: soon a third, and the old lady rapidly counted ten, whereupon she decided the beans unfit for cooking. A little girl said, 'Granny, look for the good beans;' whereupon the dame began and soon counted fifty that she decided the beans were more good than bad."

Look for the good, sometimes.

—EVANGELIST Harrison (formerly known as "the boy preacher") in a New York revival meeting which was advertised as a "Let all the people come and shout" meeting, is reported to have said, speaking of the Holy Ghost:

"Let it come as it did last night when I was preaching! Hallelujah! Yes, let it come. Why, a young man in the gallery said he saw it as it came down! Yes, he did. Glory! It is settled on the people, and he saw it go all through the aisles."

These are the things which bring religion into ridicule.

—THE SEMINARY. Rev. J. A. Gordon, General Superintendent of the Union Baptist Seminary, was in this city last week. He preached in both the Baptist and Free Baptist churches, and his sermons were much enjoyed. He also addressed a union education meeting. He made a very practical and persuasive address, and left an excellent impression on his audience.

He had just come from St. Martins, and he tells us that the work of the Seminary is proceeding very satisfactorily. The attendance is even larger than it was last term, and some others are expected soon. All the friends of this important work of two Christian denominations will rejoice to hear this good report of the institution.

—SELF-DENIAL. A custom which is said to prevail in a Japanese family is suggestive of what might be done in self-denials by Christians. It is thus described:

"They have a box into which they put percentages. Said one of them: 'If I want to buy a garment that costs \$1, I buy it for 80 cents; or give a feast that would cost \$5, I give it for \$4; or to build a house for \$100, I build it for \$80, and put the balance in the box. At the end of the year we meet, open the boxes, and give the contents to the poor. It costs us some self-denial, but we are always prosperous and happy.' They call this worshipping 'The great bright god of self-restraint.'"

—NEEDED NOW. These words, addressed to an assembly of ministers by Bishop Lavington as long ago as 1750, may well be pondered by ministers of every name, everywhere, now:

"My brethren, I beg you will rise up with me against moral preaching. We have long been attempting the reformation of the nation by discourses of this kind. With what success? None at all. On the contrary, we have dexterously preached the people into downright infidelity. We must preach Christ and Him crucified. Nothing but the Gospel is—nothing besides will be found to be the power of God unto salvation. Let me, therefore, again and again request—may I not add, let me charge you? to preach Jesus, and salvation through His name?"

—IMPERIAL FEDERATION. Mr. Geo. R. Parkin of this city, is about starting—indeed has already started on his tour in the interest of imperial federation. He spoke in St. John last week and made a fine impression. He is eloquent and, with a subject like federation to which he is so enthusiastically devoted, he is sure to impress his audiences and compel them to think about and investigate the subject. The Sun says:

The tour which Mr. Parkin is about beginning is itself a striking proof of the greatness of the Empire. During this month he will address meetings in Montreal, Ottawa, Kingston, Toronto, Belleville, Hamilton, London, and probably Winnipeg, Regina and Vancouver. After a brief rest he will open a campaign in the Eastern and Southern hemisphere, where half a dozen capital cities of as many states will hear from him. Then perhaps he will address meetings in India, and afterwards report to Lord Rosebery in London. Yet everywhere in this great circuit our ardent and eloquent New Brunswicker will be speaking to fellow citizens on a topic of mutual concern.

OF MINISTERS.—Rev. S. B. Dunn of Granville, N. S. has been invited to succeed Rev. W. Dobson as pastor of the Methodist Church in this city. Rev. Dr. Macrae, St. John, fell and broke his wrist on Saturday.

Church Business.

Two weeks ago we wrote of the church prayer meeting. We now wish to direct attention to the business of the church. It is a matter of more importance than many seem to think. It is not possible to have steady and satisfactory church activity, and real and permanent prosperity if the business affairs of the church are neglected or carelessly attended to.

Church work is not done when the Sabbath service and a weekly prayer meeting are sustained, and an occasional series of revival meetings has been held. A properly constituted church, intelligently managed, will have a Sabbath school, will give attention and support to home and foreign missions and Christian education, and will do it systematically. It will also provide liberally for the support of the ministry; will keep its place of worship in repair and from time to time make such improvements as are necessary; will have a full and correct record of its doings; will report itself to the proper body and be represented therein by delegates who truly express its intelligence and spirituality; and will be actively interested not only in everything which concerns the religious life of the community but also in that which concerns the denomination at large and the Kingdom of Christ in all the world.

But to the financial affairs of the church we would call attention more particularly. It is not possible in this day, in view of the demands on the church, to separate financial obligation from church life and activity. There must be money with which to support its interests and carry forward its several enterprises. The money is in the hands of the members of the church and others who have more or less interest in the cause. To get this money, as much of it as is needed, into the treasury, and then use it for the Lord's work is an important duty of the church. There are few if any churches that succeed as well as they might.

Pastors are sometimes at fault. They neither strongly insist on careful business management, nor diligently instruct their people in the importance of honouring the Lord with their substance. So many have wrong and very small ideas both of the need of money in Christian work and of their ability to contribute it. There is need of much plain and loving teaching on this point of Christian duty. If a church is well taught as to the obligation and blessing of Christian service in paying for the support and extension of Christ's cause, they will not be long in finding a way of getting the money together and of wisely appropriating it.

System in contributions is essential to the fullest degree of success. What is done fitfully is poorly done, and causes but little blessing on the doers. Raising the support of the minister by donations, or the missionary money by socials and the like, or funds for building or repairs, or to pay the debt by tea meetings or bazaars are not the best ways, and are, even when freest from objectionable features, poor ways. Whatever purpose some of these properly conducted may serve at times, there is no need of resort to them to get the Lord's money; and certainly there should never be employed in the interests of the church the flagrantly objectionable methods sometimes used. The Scriptural plan is the one that always produces good results—enough for the treasury, and the consciousness in the people that they have worshipped the Lord in their offerings. "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him." "Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity; for the Lord loveth a cheerful giver."

The lack of business methods in the conduct of church affairs is often cause for surprise to those who know some of the members. Men who are most careful and methodical in the management of their own business, are often strangely neglectful and careless in the management of the business of the church. They owe it to their Master to give His church the benefit of their business knowledge and tact. It is one way in which, with excellent effect, they may serve Him and help their brethren.

The methods employed in successful honourable business are the methods which should be applied to church business. Promptness in meeting obligations is one of them. The business house which is careless in this soon loses standing. So a church which is guilty in this respect is soon discredited. And how many there are always slow in paying pastor and current church expenses and supporting the general work of the body. They get behind, and not only never catch up but do not seem anxious to.

It makes hard work for many a pastor, and puts burdens on the officers of benevolent societies they ought never to be required to bear.

To make prompt payments there must be prompt collections. The people generally are quite ready to pay to the church. A chief reason of their non-payment, in most cases, is that they are not asked. The church fails by its officers, or finance committee, or collectors to solicit regular contributions from all members. This neglect results not only in the loss of money which is needed in the work, but it has the bad effect, also, of giving many people the impression that they are not of any account in the church life and activities, and that neither their presence nor money is required.

The business meeting is essential to the proper and successful conduct of church affairs. It should be held regularly, and in it full and detailed reports of what has been done, and estimates of what is needed, should be made. And this meeting ought to be attended by every member. It is quite as important in its place as the other meetings for worship. We say "the other meetings" because we regard a business meeting, in which matters affecting the life and efficiency of the church are considered and provided for, a part of the service of worship to which Christians are called. Those members have but a poor idea of what is involved in the Christian profession and obligations who are satisfied to have "a good time" in prayer meeting or elsewhere and yet persistently neglect the business interests of the church.

We hope to see the time when more and better attention will everywhere be given to these matters; when there will be no more of the shame and weakness which are caused by the lack of method and carelessness in the conduct of church business. A study of the Old and New Testaments will show that God requires His work to be done with precision—"decently and in order." And Christian men will find it advantageous to themselves and their churches, and a great strength and blessing to the cause at large, to apply to the financial management of the church the same business principles which win success in their other undertakings.

The C. T. A. Cases.

The city is somewhat excited just now over sundry cases of violations of the Canada Temperance Act which are being investigated in the Police Court. Well, it is about time there was some excitement. These fellows (their names are given elsewhere) have been having their own way long enough. There has been no little complaint that somebody has been discriminating in their favour. Even temperance men have been charged with being parties to the alleged discrimination. The law is not designed to be a respecter of persons; a violator is a violator, no matter who he is nor what influences, by money or otherwise, he may be able to command in his behalf. And yet the administration of the law would, at times, appear to be quite favourable to certain persons. They seemed to be quite well satisfied with its working as applied to them, which is a very suspicious circumstance.

Much has been said about the manner of getting evidence in the cases now before the court. While we are ready to say that the use of detective methods should not be resorted to except in case of necessity, we are not prepared to admit that the course pursued in these cases is not justifiable. One of the great difficulties has been to get trustworthy evidence against the guilty parties. Frequently persons have sworn that they had not purchased liquors, when everybody who knew their habits and resorts believed they were lying. That there are men amongst the witnesses summoned in these cases—men who are habitual drinkers—who would not swear falsely on any account, not even to shield themselves from the disgrace of being acknowledged frequenters of illegal rumshops, we have no doubt. But that many do evade the truth, even when under oath, in the interests of the rum-selling gang is generally believed. If reports of the cases now being tried are correct there has been strange swearing to tell an untruth in ordinary matters. What mean all the hesitation, the unwillingness to answer, the poor memory, the affected ignorance? These things simply show how the drinking habit dulls the moral sense, and how easily men persuade themselves that their habit and the trade of those who minister to it may be protected by evasion of the plain truth. Indeed one of the "arguments" of the rum-selling fraternity and their friends against the Act is that "it causes so much perjury." They may be permitted to know about the perjury, since they

are the guilty ones. We are not disposed to deny their own statement about themselves, in this particular at least.

This willingness of so many to commit perjury is one reason why it is necessary in some cases to resort to detective methods. The young man, Nichol, who undertook the unpleasant yet necessary work in these cases, did so for no other reason than a desire to bring determined violators of the law to justice. He is a young man of good character and thoroughly trustworthy. They who talk about his having done an unmanly or, as they sometimes phrase it, "a sneaking thing," might do well to stop and think whether they have been doing their part as good citizens in winking at persistent violations of the law and giving friendly recognition to the violators, and whether now by their criticism of the means employed to bring them to justice they are not giving sympathy and succour to the worst and most dangerous men in the city. Every word and act condemnatory of the prosecution or criticizing the manner of getting the complaints against these fellows is regarded by them as sympathy for them as unfairly used and persecuted, and strengthens them in their purpose and practice as avowed defiers of the law. Good citizens cannot afford to so far forget themselves and what they owe to the community as to, in this or any other way, become, even unwittingly, abettors of criminals.

The prisoners before the court do not pretend to claim, nor does anybody claim for them, that they are not guilty. True, they enter the plea "Not guilty," but they do not expect anybody to believe it. Their guilt is a notorious fact. And it is not the establishment of innocence for which they strive, but escape from the just penalty of their crime. Unhappily it is too often the case that in some strange way the purpose of the law is defeated and the guilty go free, emboldened to further carry on their work of debauchery. That any good citizens, any who are interested in order and moral reform, any who are thoughtful of the welfare of the young men and boys of the community, any who have sympathy for the many who have suffered and are now suffering by the existence of the rum trade, any who have knowledge of the guilty men and the evil they have done and are now doing—that any should, either by criticism of complainants' methods or in any other way, by any means, for any reason, give them countenance or aid them in escaping the penalty of their crimes and so give them chance and encouragement to continue their vicious, destructive and deadly work is cause for deepest regret.

The trials have not been without sensations. One was caused by the intimation that in case of the conviction of the prisoners they would not be allowed to be imprisoned in the county jail. An injunction by county officials to prevent it was talked of. This may be mere street rumor, though a newspaper report of an interview gave a sort of authority to it. Whether such a thing has really been contemplated we do not know; and about the legal worth or force of it if undertaken we do not assume to express an opinion. We do know, though, that recourse to such a step has not been had in any previous case. A number of men have been jailed, and no question about the right to put them there has been raised. Perhaps we are to understand that the fellows at present in jeopardy regard themselves as in some way superior to those who have been sent to jail. Can any one tell us in what respect one rum-seller is superior to another? In that are the criminals now on trial different from their fellow-criminals who have been in jail? If there is any difference it is in that the present lot are worse than the others. They sell more rum, and do vastly more harm. There are no men in this city who more deserve the extreme penalty of the law than those now being tried.

There has also been talk about prosecuting the men who have been instrumental in having the complaints made. This, like the jail injunction intimation, looks as though the chances of the rum men are not very good. Nobody need fear anything that may be done either in the jail matter or in arresting complainants. It might not be very pleasant; but the more of that kind of thing done the better for the temperance cause in the long run. Obstructionist and retaliatory tactics always react against those in whose interests they are employed.

At this writing the trials are not done. Nobody knows when they will be. If an unfortunate victim of any of these fellows had been brought before the court it would have taken less than a half hour to get through with

his case, and he would have paid up or been hustled off to jail. Rum-sellers, for some strange reason, are given more time and attention. But the end will come some day. Temperance people have had many lessons in patience. They have now another chance for its exercise. Perhaps convictions may be had. Perhaps the cases will be dismissed. Convictions would be a grand thing, and for them we devoutly hope. But even if they are not secured, the cause will have gained something. And the end is not yet.

India Letter.

Dear INTELLIGENCER:—I recently had the opportunity of visiting the city of Puri, (pronounced Pooree) the famous seat of the notorious idol Jagannath. The city is on the coast of the Bay of Bengal in the south of Orissa 160 miles from Balasore. It contains twenty thousand people, nearly all of whom are connected with the temple or make a living by dealing with the pilgrims.

The very ground around Puri is said by Hindus to be so holy as to absolve from the deepest sin. Its priests call the city, "the city of heaven upon earth." They say the "fruit of the trees there, is as the fruit of the tree of life," that "the ponds contain the waters of immortality and to bathe in them is more meritorious than to bathe in all the waters of India," that "all the people are holy" that "the goddess of Fortune resides there and pilgrims may actually eat food cooked by her own hands," that "the gods ever and anon send showers of beautifully scented flowers upon the city, that 'the dust of the city is of pure gold and the idol so mighty and gracious that he pardons the sins of those who have killed a million Brahmans.' All this they tell the pilgrims and a great deal more, too.

But it is only necessary to visit the place to know the facts. The city is dirty beyond description. The people are chiefly beggars, thieves and Brahmans, all intent on making money by illicit means. The streets of the city are of sand it is true, but (perhaps it is useless for me to say it) they are not golden. The ponds, instead of containing the waters of immortality, often contain the water of death, for pilgrims bathe and perform the offices of nature in them as well as use them for cooking and drinking purposes. One of the sights that greatly interested me was the great numbers of fakirs or saints (?). They stretched in a long line along the main street in front of the temple, each sitting nearly naked under a palm leaf umbrella, his body covered with the ashes of burnt cowdung and his long bleached and matted hair wound about his head. One was singing for money, another selling blessings for money, another attending to a sacred fire for money, another—yes one was actually standing on his head and shouting "jagannath, jagannath" for money.

No Christians, Mohammedans or even low caste Hindus are allowed to see within the temple. It stands in the centre of the city, in an enclosure 620 feet long and 600 feet wide, surrounded by a wall 10 feet high. This enclosure is entered by four gates, the chief being called "lion's gate," its sides being flanked by two colossal figures of lions. Within this sacred area are more than fifty temples dedicated to the principal gods of the Hindus. The chief temple is that of jagannath. Its tower is of stone, and is 200 feet high and 42 feet square. Within this is a large marble platform called the "throne of jewels," on which the images of jagannath and his brother and sister sit. Other large buildings are near, some to contain the food for pilgrims and some for the prostitute dancing girls whose business is to amuse the idol and the priests. The outside of the building is covered with figures of elephants and other monsters and the inside with all manner of obscene and gross pictures. No European, however high his rank, can gain admittance to the sacred area as the place would be rendered unholy even by his touch. It is said that a European civil servant at one time entered disguised as a Hindu fakir, but when the Hindus heard of it the inhabitants of Puri had to flee for their lives.

There are connected with the temple three thousand priests. The personal servants of the idol number six hundred and forty, including men to make his bed, men to wake him, men to give him food, men to give him pan, (a kind of leaf chewed by the natives) men to wash his face and even men to give him a toothpick. Then there is a painter to paint his eyes, a washerman for his linen, a steward to count his robes, a servant to carry his umbrella and another to tell him the hours of worship etc., etc. There are also four