

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER FOR NEW BRUNSWICK AND NOVA SCOTIA.

Rev. J. McLeod,

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

[Editor and Proprietor.]

Vol. XX.—No. 33.

SAINT JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 15, 1873.

Whole No. 1021.

THOMAS LOGAN

Is now showing an excellent stock of seasonable goods, comprising,

White & Grey Cottons,

White & Grey Sheetings,

PILLOW COTTONS,

LINEN SHEETINGS,

TABLE DAMASKS,

TABLE CLOTHS,

Napkins,

Doyleys,

Towels and Towelling,

Quilts and Toilet Covers.

WHITE and COLORED

Knitting Cotton!

AND

ANGOLA YARN.

Patch Work, Turkey Red, Yellow and Green Cambrics.

THOMAS LOGAN.

Fredricton, March 28, 1872.

GRAND DISPLAY

OF

New Goods,

FOR SUMMER, 1873.

AT THE

ALBION HOUSE,

FREDRICTON, N. B.

MILLER & EDGEcombe,

Have now open for inspection 33 Cases and Bales of STAPLE and FANCY

Dry Goods,

For the summer trade. Imported direct from the Home Markets.

BLACK and COLORED SILKS,

IRISH POPLINS.

300 PIECES CHOICE DRESS GOODS

In all the Newest Styles.

A Rich Stock of Mourning Goods.

SHAWLS—in Cashmere, Black Lace, Paisley,

Roman Stripes, Barage, Grenadine, &c., &c.

PARASOLS AND UMBRELLAS.

PRINTED MUSLINS, CAMBRICS, BRILLIANTS, &c.

487 PIECES OF DARK PRINTS.

WINDSOR LACES IN SETTS,

and by the Yard.

ROUILLO 1st CHOICE KID GLOVES,

with 1, 2, 3, and 4 Claps.

10 Bales of Grey and White Cottons, Tickings, Sheetings, &c.

WOOL and HEMP CARPETS.

SAINT JOHN COTTON WARPS,

In all colors and numbers.

This Stock we can recommend to our Friends and the Public. Inspection will prove it to be the largest and best assorted Stock of DRY GOODS ever before shown in this City.

All Goods sold with small profits and at one price.

Inspection invited.

MILLER & EDGEcombe,

Fredricton, July 11, 1873.

The Intelligencer.

FREE BAPTIST MISSION IN LOWER BENGAL.

In addition to the extracts given last week from Bro. Phillips' report, we extract the following from the report of Mrs. Phillips, which are interesting as giving an idea of the important part of the work performed by her. It will be seen that Bro. P. does not labour alone, but has in his wife a worthy and zealous co-labourer:—

GIRLS' HOME.—No striking incident calls for record this year. Steady, earnest work has been the chief characteristic. Four have made a public profession of Christ, and all the church members have been labouring for souls with unwearied zeal during the last few months. Their deep interest in behalf of the unconverted members of the school and their zealous pupils has given us great joy, and we have already seen rich fruit from their labors. But their crowning work has been in the zenanas and among the women and children. In the heart of the great bazar, in the Hindu labyrinth, where the sun's bright rays never fall, these girls have been permitted to carry the light of eternal life, and the frightened women, hiding in those dark, gloomy recesses, have welcomed them as we do the morning. In the suburbs of Midnapore they have found houses where from five to twenty pupils from each house come daily to listen, read and buy books. The accounts these young teachers bring of their work often fill our hearts with deep gratitude.

But especially did we feel the power of the Gospel as we saw them teaching two large classes of wicked women in jail, who were listening with intense interest to every word, and eagerly said, "Tell us a little more." Of this work more will be said in another place.

At the beginning of the year we had among our unconverted girls a perfect Topsy, a wild, most ludicrous specimen of humanity, but exceedingly affectionate, and now and then her great eyes would light up with a glow of love and tenderness quite foreign to the other girls, and notwithstanding her school name, "the crazy girl," we began to hope that some time, she would do something beside venting her own incoherence. The days flew away and she seemed a little more sane, and docile. With tears she told us her desire to begin a true and better life, and to-day she is a member of our little church, and a living proof of the power of renewing grace.

Several of the older girls are to be married this year, and the younger ones we hope will be able to take their places.

SANTAL TRAINING SCHOOL.—This school has been full of encouragement most of the year. A new spirit has pervaded every hour. The monthly examinations have been much more satisfactory, and the thoughtless, wild boys are really learning to think. The supreme business that has formerly troubled us so much has gradually given place to active efforts, and many boys who used to hide at the sound of the work-bell now heed it cheerfully, and work faithfully through the laboring hours. Fourteen boys are now making good progress in the work shop, several sew well, others are working at gardening. During the last few months the little band of boys belonging to the Church have been untiring in their efforts for the salvation of the unconverted in the school. Evening worship has been commenced in about every house, and here and there little prayer meetings have been opened. Their earnest pleadings and living testimony in the social meetings have moved many hearts to begin a better life. But above all, their personal efforts with individuals have been most gratifying and fruitful. As our bright little Harry said, after the baptism of one of the boys, "I brought him to Jesus, and now I am bringing Billy." This bringing the boys to Christ has been a blessed work. Among those recently added to the church is the ring-leader of all the mischief in the school. Only a few months ago he was the instigator of a grand strike in school, and well-nigh led the boys back to the jungles. To-day he is humbly striving to point them to the "narrow way."

Several have volunteered to take classes in the Sabbath School, and we expect much from their efforts. They also take turns in working at the book-room in the bazar, where many people are constantly calling, and where the opportunities for sowing the good seed are innumerable. This year marks the first entrance of Santal girls to the school. Long have we hoped that they might be induced to share its privileges equally with the boys, and now three have ventured to come. A glad day will it be for the Santals when the girls are not afraid to learn.

COLD SEASON WORK.—It was our privilege on the 9th of January to again welcome the Santal teachers in their semi-annual convention at Bhipmore. The examination was unusually good. They also evinced a much more intelligent knowledge of the New Testament than ever before, and we found that some were daily searching the Scriptures and praying. Some have taught their wives to read, and are more in earnest in gathering the girls into their schools. Sixty-two are now in attendance. Many are almost persuaded to be Christians, but their friends still keep them from making a public profession. The Bhipmore church members were "instant in season, out of season" in their efforts to bring them into the true way. The good old patriarch, Panchu, was present at every examination and meeting, always adding some helping word. He and other Bhipmore church members are leading very earnest, prayerful lives, and the old superstitions are daily passing away from the village, and the persecutors are all silent, save Panchu's wife, who seems bound to fight it out to the bitter end. Her youngest son has just been baptized. This has enraged her fearfully, and she is now striving, as only a fanatical heathen woman can, to destroy her home and torture her

family. Two persons were baptized during our stay. The interest among the women was very cheering. Last year a woman's meeting was begun, and two were present. This year four Christians and a good number of heathen women attended. At nearly every house some were found who were anxious to hear and learn to read.

The little band at Bandarmani has suffered much from sickness during the year. We were greatly pleased with the interest the two young men, Nara and Dukhu, evinced in behalf of the heathen. Dukhu is doing a good work teaching the day and Sabbath school, and preaching evenings. His school is increasing, and the heathen acknowledge his influence for good.

A number of our school boys and girls accompanied us. The girls spent their time in teaching the women in their own houses, and under the trees, and the boys in the villages, selling books and telling people of the true God, and the way to heaven.

Miss Phillips (sister of Rev. J. L. P.) reports her work as follows:—

THE SABBATH SCHOOL.—This has been well sustained during the past year. The whole number of scholars has been one hundred and sixty-eight.

Two or three sad cases have occurred where members of the school have fallen into bad habits, and left us to wallow in the mire of sin. While we grieve over them we have had very much to rejoice and cheer our hearts. The good Shepherd has come very near us, and has called many into His fold. Almost every class has been visited by the Spirit, and some of the number have been led to walk the heavenly way. We have been greatly encouraged by noting the interest evinced by many of those who have found Christ precious to their souls, in leading others to the fountain where they have been washed and made clean. There is now quite a revival spirit in the school. Forty-four have during the year been received into the church, while a good number are seeking to enter the true way. A lad twelve or thirteen years old, whose father had threatened to beat and drive him from home if he became a Christian, boldly came forward and asked baptism, writing his friends beforehand of his intention. We have great hopes that this may rouse his father and brother to see and feel their need of a Saviour, and thus lead them to accept Him whom they have so long rejected.

Our volunteer system for obtaining teachers works well, and we are to begin the year with twenty classes. A young man has just asked for a class of unconverted persons, where there would be a greater field of labor. This is the spirit which we have longed to see in a greater measure. We attribute not a little of the present good interest in the school to the weekly class prayer meetings, which have proved a great benefit to the members. We hope a greater blessing still may be granted us, until each and all shall feel the power of the Spirit, and be led to yield a hearty submission to His teachings.

ZENANA WORK.—With very little interruption we have been enabled to prosecute this work during the past year. Our whole number of pupils has been 188, which have been mostly among the poorer classes. Lately, however, we are glad to say, the Babus' wives are again calling us to their homes. We now employ twelve teachers, most of whom are from the Girls' Home. The reform earnestness exhibited by them in their work has been very pleasing. Day by day throughout the year have they been to the homes of their pupils, often bringing cheering accounts of one and another of them, who are particularly interested in learning.

An aged woman, who I think must have reached his fourscore years, asked us one day to read from the Bible. While we selected and read easy and appropriate passages, she listened with the deepest interest; and as tears fell from her dim eyes, she said, "O how beautiful, it is so cooling and quieting to my mind; surely this is the true way, and we are groping in the dark." When we left, she begged us to come again and see her. It is with grateful hearts that we notice a growing distrust in idol-worship, among the people, for they surely must feel that they are hopelessly lost in their present state, before they will be led to seek the true Saviour.

For the past seven months we have been allowed, through the kindness of the Superintendent, to daily visit the District Jail, and teach such of the women to read as care to learn. This we have never been permitted to do before, so we were not slow to improve the opportunity of carrying the light to those unfortunate ones shut in from the world. Quite a number have commenced reading and have made much progress as could be expected of them. Many times have they crowded about us and begged us to sing a hymn to them, and eagerly have they listened when told, and were discharged said, "If I was only to stay a time longer, then I might learn more."

Although there have been no direct fruits of our labor in the conversion of souls, still we are not without hope, for there must be a seed-time before the harvest is ready for the sickle. We therefore pray the Lord to grant us much grace and patience, for we know we shall reap in due time if we faint not.

IN THE DISTRICT.—The past cold season has been by far the best opportunity we have had for working among the women in the district. On the 7th of January we left home for our Branch church among the Santals. The remainder of the month was spent there, where a number of the school girls who accompanied us, worked faithfully. Several of the women in the village were taught to read, and being a school in the place, and many of the children being able to read, we are in hopes the women will have interest enough to continue to learn.

Frequently while there the girls would go in two parties to neighboring villages to read and explain the Bible to the women. On their return from these short excursions they were usually overflowing with accounts of

how well they had been received, and how eagerly the people listened to the Word. On one occasion after a walk of several miles, coming home about noon one of the girls said, "We have never had such a good time! I never was in a place like that before! The people called us from house to house, asking us to sing and read to them which we gladly did. As we were leaving the village we passed by a field where a number of men were cutting sugar-cane; seeing us they left their work and completely surrounded us, and begged us to read, and tell them of the new religion. I quite forgot that I was both hungry and tired, but only longed to stay and tell them of the true way."

On the 5th of February our camp was moved to another Santal village, where one of our largest schools is held. This is also the home of five of the Santal teachers. Here we met with a warm reception. Our prayers that the people might be prepared to listen to the glad tidings, were most fully answered. In a few days nearly thirty young women commenced reading. Here too the pupils of the Girls' Home worked nobly, spending several hours morning and afternoon in going from house to house teaching the women. One morning there was a dance, but the reading must not be given up, so thought one of the girls' scholars, so on went the dance, and while the others were singing she was shouting her letters.

The second day after reaching camp, the sister of the head teacher said she was anxious to attend our evening prayers, so as to learn about Christ. We then gave a special invitation to all who wished to come. They were not slow in accepting the call, and soon the tent was crowded, obliging us to move nearly everything out of it. There being no native preacher with us, the head teacher, a firm believer in the Bible, but who has not made a public profession of his faith by baptism, conducted the services in Santal, thus enabling all to understand and profit by what was said. It was most cheering to see such a company of men, women and children coming evening after evening for three weeks in succession to hear the Bible read and explained. Several times sixty or more were counted in and about the tent. On the Sabbath, services were held under the trees when a good number attended, especially at our Sabbath School in the afternoon.

Here too the surrounding villages were visited, and the good seed scattered. Suffice it to say that the harvest among this interesting people is rich and ready to be gathered, but the cry from all directions, wherever we have been, is "No one to teach us in the jungle, and how can we learn." Many times did the people entreat us to visit their village again in the course of two or three months, not waiting until another cold season. They would gladly give up their new school house for our use if we would come. Will no one come from dear America to give us a helping hand?

JACOB'S WELL.

A little north of Shiloh the scene changes, the country becoming broken and rugged, with many steep ravines; but this is softened down at length, and the intersecting valleys wind or stretch out in remarkable beauty. One of these sweet little valleys, not more than 100 yards wide, is enclosed by two mountains, each of which rises 1200 feet above the vale. Their bases almost touch, although the summits recede; and in the sides of both are circular indentations facing each other, and so forming an amphitheatre capable of containing an immense concourse of people. Here stood six tribes on one side and six on the other, the children of Israel, to hear the words of the law and the blessings and cursings, as Moses had before directed that they should do. The northern mount is Ebal, the southern Gerizim. The vale is the vale of Shechem, "unrivalled in Palestine for beauty and luxuriance." Shechem, the city of refuge, stood here. We are, of course, contemplating "the parcel of ground that Jacob gave to his son Joseph," and we know that close to it was a place called Sychar, and that "Jacob's well" was there. Jacob's well is there—the veritable well, undisturbed in any age or by moon of any religion, of which Jacob himself drank, and his children, and his cattle, and from which, in later days, Jacob's divine descendant asked a drink of water from the woman of Samaria. It is close to the high road from Jerusalem to Galilee. About half a mile from the well is Joseph's tomb.

The well is 75 feet deep, 7 feet 6 in. in diameter, and is lined throughout with rough masonry, as it is dug in alluvial soil. The bottom of the well was perfectly dry at this time of the year (1st month of May) and covered with loose stones. There was a little pitcher lying at the bottom unbroken, and this was an evidence of there being water in the well at some seasons, as the pitcher would have been broken had it fallen upon the stones. It is probable that the well was very much deeper in ancient times, for in ten years it had decreased ten feet in depth. Every one visiting the well throws down stones for the satisfaction of hearing them strike the bottom, and in this way, as well as from the debris of the ruined church built over the well during the fourth century, it has become filled up to probably more than half of its original depth.

—Blackwood's Magazine.

I WISH I HAD CAPITAL.

So we heard a great strapping young man say the other day in an office. We did want to give him a piece of our mind so bad, and we'll just write to him.—You want capital, do you? And suppose you had what you call capital, what would you do with it? You want capital?

Haven't you hands and feet, and muscle and bone and brains, and don't you call them capital? What more did God give anybody? Oh, but they are not money say you. But they are more than money, and nobody can take them from you. Don't you know how to use them? If you don't, it is time you were learning. Take hold of the first plow or hoe or jack-plow, or broad-axe you can

find, and go to work. Your capital will soon yield you a large interest. Ay, but there's the rub! You don't want to work, you want money on credit, that you may play gentleman and speculate, and end by playing the vagabond. Or you want a plantation with plenty of hirelings to do the work, while you run over the country and dissipate; or you want to marry some rich girl, who may be foolish enough to take you for your good looks. Shame on you, young man. Go to work with the capital you have, and you will soon make interest enough upon it to feel like a man. If you cannot make money on what capital you have, you could not make it if you had a million dollars in money. If you don't know how to use bone and muscle and brains, you would not know how to use gold. If you let what capital you have lie idle and waste and rust out, it would be the same thing with you if you had gold! You would only know how to waste it. Then don't stand about idle, a great helpless child, waiting for some one to come and feed you, but go to work. Take the first work you can find, no matter what it is, so long as you do it well. Yes, whatever you undertake, do it well; always do your best. If you manage the capital you already have, you will soon have plenty more to manage; but if you can't or won't manage the capital God has given you, you will never have any other to manage. Do you hear, young man?

THE PRAYER OF FAITH.

The writer heard the late aged and venerable Rev. Dr. Cleveland, of Boston, relate the following incident, illustrating the power of believing prayer:

In a revival of religion in the church of which he was pastor, he was visited one morning by a member of his church, a widow, whose only son was a sailor. With a voice trembling with emotion, she said, "Dr. Cleveland, I have called to entreat you to join me in praying that the wind may change." He looked at her in silent amazement. "Yes," she exclaimed, earnestly, "my son has gone on board his vessel; they sail to-night unless the wind changes."

"Well, madam," replied the doctor, "I will pray that your son may be converted on his voyage; but to pray that God would alter the laws of His universe on his account, I fear is presumptuous."

"Doctor," she replied, "my heart tells me differently. God's Spirit is here. Souls are being converted here. You have a meeting this evening, and if the wind would change, John would stay and go to it; and I believe if he went he would be converted. Now if you cannot join me, I must pray alone, for he must stay."

"I will pray for his conversion," said the doctor.

On his way to the meeting he glanced at the weather-vane, and to his surprise the wind had changed, and it was blowing landward.

On entering his crowded vestry, he soon observed John, sitting upon the front seat. The young man seemed to drink in every word, ready to be prayed for, and attended the inquiry meeting.

When he sailed from port the mother's prayers had been answered; he went a Christian.

The pastor had learned a lesson he never forgot. The Lord had said, "O woman, great is thy faith, be it unto thee, even as thou wilt."

—American Messenger.

ANTI-TOBACCO.

THE EXTENSIVE USE OF TOBACCO AND THE GREAT EXPENDITURE OF TIME, AND LABOR AND MONEY IN CONNECTION THEREWITH.

It is estimated that nearly 300,000, or about one-fourth of the entire human family, use tobacco. It is used by men of every nation, civilized and uncivilized; old and young; learned and unlearned; rich and poor; saint and sinner; Christian, Turk and heathen. No pope, prince, president or king wields a scepter over so wide an empire. It is computed that the whole number of smokers, snuffers and chewers, consume 500,000 tons of tobacco annually, or 1,000,000,000 of pounds weight. The expenditure of time, labor and money laid out one way and another, for tobacco is prodigious. The aggregate of all these that enter into the raising of the weed and making of it into plugs, snuff and cigars; the transporting; the buying and selling, and using, is a problem for mathematicians who know how to compute figures that rise beyond millions.

The time spent by a single individual in taking cigars, and lighting and puffing pipes or cigars, would if properly improved, in many instances, be sufficient to acquire a thorough knowledge of several useful sciences. Multiply this by the whole number of tobacco chewers, and it will amount to centuries of precious time consumed, not only in useful but degrading practices. The labor of producing tobacco and preparing it for use, is amazing. Five and a half millions of acres are cultivated in this soil-improving crop through the world. In one great tobacco factory in Seville, Spain, 5,000 young girls are employed in a single room. In the city of Hamburg, 10,000 persons, many of them women and children, are engaged in the manufacture of cigars. A printing press is occupied entirely in printing labels for the boxes of cigars, and other matters connected with the immense tobacco business of that city.

A man in one of the churches of the Presbytery of—uses \$75 worth of tobacco yearly. A young man in a neighboring town confessed to smoking \$91 worth of cigars in a year. In an annual report of the State Alms House there is the following item of expenditure:—"\$19 for tobacco, snuff and pipes." Communities must be taxed additional in order to provide tobacco for paupers! It is estimated that the clergy cost the United States \$600,000 annually; criminals, \$19,000,000; tobacco, \$40,000,000; rum, \$100,000,000—nearly seven times as much for tobacco, as for preaching of the Gospel, and enough, if applied for sixty years, to wipe out the stupendous national debt.

The nature of Tobacco. It is well that we should enquire concerning the nature of that

for which so much time, labor and money are expended. Here it will be necessary to refer to books and men of science. "It is a nauseous and poisonous weed, of an acid taste and a disagreeable odour; in short, whose properties are deleterious."—*Encyclopaedia Americana*.

"In its external and sensible properties there is no plant which has less to recommend it, than the common tobacco. A small quantity taken into the stomach excites violent vomiting attended with other alarming symptoms. Notwithstanding the common use and extensive consumption of tobacco in its various forms, it must unquestionably be ranked among narcotic poison of the most active class."—*Dr. Bigelow, author of the American Medical Botany*.

"As a medicine, it is narcotic, emetic, and cathartic."—*Webster*.

Even the physician, some of whose medicines are so active that a few grains will destroy life, at once finds tobacco too powerful for his use, and in those cases where it is most clearly required, only makes it a last resort."

—*Dr. Alcott*.

At the Academy of Science, in Paris, American tobacco was analyzed and found to contain eight per cent. of nicotine, a most deadly poison. It is a fact confirmed by the best authorities, that the oil of tobacco approaches nearer than any other to that most deadly poison, the prussic acid.

RANDOM READINGS.

WHAT we win by prayer, we shall wear with comfort.

WE GET AT THE OUTLINES of things from which we read and hear, but the filling up must be through our own experiences.

SWIFT believed that no person in conversation should talk over half a minute without pausing and giving others a chance to strike in.

In all temptations be not discouraged. Those surges may be not to break thee, but to leave thee off thyself on the Rock Christ.

It is incumbent on every Christian to ascertain for what he is qualified, and what service he is called to perform for the body of which he is a member.

CULTIVATE a humble, willing, and docile mind, or desire to be instructed in the ways of God; for persuasion enters like a sunbeam, gently and without violence; and open but the window, and draw the curtain, and the Sun of Righteousness will enlighten your darkness.—*Jeremy Taylor*.

HOW HARD it is to feel that the power of life is to be found inside, not outside; in the heart and thoughts, not in the visible actions and show; in the living seed, not in the plant which has no root! How often do men cultivate the garden of their souls just the other way!

THESE ARE TWO ESSENTIALS of all religions; to recognize the Divine existence, and to believe that he may be successfully sought unto; and these embody in themselves the great Christian doctrine of providence and prayer. This brings God within our range, makes him the director of our faith, caring for us and keeping us. Hence arises the duty to serve him and the profitableness of praying to him.

WITH respect to the tastefulness, artistic finish, and general expression, both of the exterior and interior of a church edifice, it will be agreed that there should be a vital correspondence of ideas between the outside and the inside. Yet if there must be a withholding anywhere, by all means, we say, make the outside substantial and the inside beautiful—beautiful in simplicity, structural harmony, and adaptation to the order of worship to be maintained.

CHRIST will never cast away any who seek shelter in His bosom. The desire of such is beautifully expressed by Chas. Wesley in the hymn beginning

"Jesus lover of my soul,
Let me to thy bosom fly!"

and it is said that the sentiment of the hymn was suggested by a sparrow, when pursued by a hawk, taking refuge in his bosom as he was dressing one morning near to an open window.—*Biblical Treasury*.

HOW OFTEN DO we TRY and persevere in trying to make a sort of nest show of outer good qualities, without anything within to correspond, just like children who plant blossoms without any roots in the ground, to make a pretty show for the hour! We find fault in our lives and we cut off the weed, but we do not root it up; we find something wanting in ourselves, and we supply it not by sowing the divine seed of heavenly principle, but by copying the deeds that the principle ought to produce.—*Temple*.

THE PLEDGE OF SAFETY.—A ship had been wrecked off an island in the South Seas. To the horror of the sailors, they found it was the same island where a ship's crew had been killed and eaten by the natives. Wary with the struggle in the storm, their clothes drenched, they hurried themselves as best they could, with their scanty stores, in caves along the shore. When they could endure no longer, they crept stealthily up the hill between them and the town. Every crackling limb and rustling leaf was a fearful tale to their minds, and when they reached the summit the terrors of death came over them, and they dared not go on.

But one of their number, more hardy than the rest, kept on, and at the very point where they expected his courage to fail, and that returning he would bring upon them the man-eaters, just then he rose from his knees, and swung his hat and shouted, "Safe, safe, all safe!"

He had not seen a band of soldiers from a Christian land, nor a troop of his own countrymen, nor even a single living soul; but he had seen a little church-spire which rose from the village, and among their rude homes was pointing toward heaven.

The Christian missionary had been there, and God's work among the people was the pledge of safety to all the world; and so the words came true—"The beloved of the Lord shall dwell in safety by him."