

(Continued from first page.)

ten to the word. From that time the women visited her every week and when I went there a few months after, I found she was not only a hearer but a believer. Little by little she was learning the Lord's Prayer. Having never learned to read, it is difficult for her to commit to memory. I am glad to know she is using her influence for good over her Hindu neighbours. She and her husband are willing to break caste. Her husband, too, is almost persuaded, but he lacks what so many of his people lack, moral courage. Mrs. Boyer adds:—"There are such cases of particular interest in many, if not all, the villages visited."

The mothers here will be interested to know that another dear little girl has come to gladden their home. Little Bessie is ill and by the doctor's order Mrs. Boyer has taken her to Midnapore. God bless the dear children and may they grow up to be zealous workers for the Master in that heathen land. I cannot close my report without referring to the death of our dear Sister Ida Phillips, one whom we knew and loved for her work's sake. While our hearts were made exceedingly sad to hear of her death, she has entered into that rest that remains for the people of God.

In looking over the past eleven years while much has been done, much more might have been done. May we each ask our own consciences today, Have we done all we could? And if not may we on bended knees ask the Lord what will thou have me to do?

Respectfully submitted,  
MRS. C. H. WEYMAN,  
Cor. Sec'y.

Sister Hooper's report is as follows:

My dear Sister Weyman:—With borrow like a pall over us today; because of the sad and unexpected news of Miss Ida Phillips' death it seems difficult to write a report of the year's work. As you have so many reports to glean from I will be as brief as possible.

Four schools in the villages of Swarawatepur, Jangun, Brahmonia, Sonapardi, or Chupnur, Brahmonia, an adjacent village to which it seemed advisable to remove the school. These four schools are supported by New Brunswick. In April the District Board granted rupees five each for two schools.

There are only one hundred and thirty-three pupils, but when we remember that these are all girls and that no girl's school has ever been in these villages heretofore, we think the attendance is greater in proportion, than in the schools of Balasore city, where prejudice against the education of girls has been wearing away for so long.

At Swarawatepur one of the pupils, a granddaughter of the old man in whose courtyard the school is, has passed in the lower primary standard. This after one year's attendance seems to speak well for the teacher and also for Boodhi's capacity to receive instruction. Boodhi has left school this year to marry. The fate of all Hindoo girls. If our object were only secular education we might well feel discouraged. Boodhi's grandfather is the old man of whom I have told you previously as a pilgrim to Gya. There are twelve or thirteen Bows or daughters-in-law in this house. The shadow of death has fallen heavily upon it this year; taking away a son and a daughter the latter the mother of Boodhi. The son and the daughter received religious teachings more readily than the other members of the household. We have the comforting thought that they had saving faith in Jesus. The poor old mother told me one day that her son ridiculed the worshipping of idols, and had lost faith in them. With tears streaming down her cheeks she asked me the last time I saw her "O tell me shall I ever see my son again." In the bitterness of her grief she thought that there may be a resurrection such as Christians believe in has come to her. Giving her a Gospel of John with marked passages I said, Boodhi can read to you the beautiful words of Jesus about the resurrection. It does seem worth while after all to keep up a few schools as aids to the Bible work.

The Bible work has kept up with more than usual steadiness during the year. Twenty-five villages have been visited. In the greater number of these the work has been regular, while in others only occasional visits have been made. In two of these villages regular weekly prayer meetings are held. In the village of Parduapada on Monday and Ajinabad on Tuesday. Remember these meetings in your prayers. To give you a statistical idea of the work. In six months four hundred and nine; nine houses have been visited and eight thousand, nine hundred and seventy people have listened to the Word of God read and explained by your Bible women.

There seems to be no opposition to the teaching of the Bible among the women. A little persecution would no doubt bring to light the results we long to see. I have noticed that in places where the women had not heard of the Way before, the Spirit of the Lord seemed to have gone before and revealed to them that "this religion" was what they needed and were hungering for. In every Hindoo household there is one woman who seems to be the ruling spirit and spokeswoman for the crowd of listeners. One of these in the village of Brahmonia said to us when she had heard the Story of Jesus love for the first time. "Had we heard of this before do you suppose we would have worshipped idols till now? No?"

Another noticeable fact is that, the men who hear the Gospel preached in the bazaars seldom talk about it to the women in their homes. So we must not rest till every hungering, thirsting soul in zenana and hut has heard of Jesus.

Oma and Kokoi send their love and namaskars and ask you to still pray for them and the work. Since the Yearly meeting in January last a class for Bible study has been formed for

the native workers. Oma and Kokoi are greatly interested in it and I feel it has been and still is a great benefit to them. Mrs. Smith has charge of the class.

To myself the year has been one of much physical suffering. The fall from the garrie and dislocation of my elbow in October caused quite a break in my work. Then the attack of cholera in March succeeded by dysentery was so serious that for several months I seemed doubtless if I would ever be able to endure fatigue again. Now although I am very careful of my strength am able to drive ten miles over a rough road and walk two or three over the rice fields all in one afternoon. This does not seem so bad after all for one who so recently was thought to have ended her work in India. In looking back I can only say "Bless the Lord O my soul and forget not all His benefits."

JESSIE B. HOOPER,  
Balasore, August 22nd, 1889.

#### TERMS, NOTICES, ETC.

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

Terms \$1.50 a year, in advance.

If not paid in advance the price is \$2.50 a year.

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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 our 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. Observance 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, OCT. 30, 1889.

—PERMIT NOW. There are many subscriptions for this year yet due. We have been waiting very patiently for them, expecting them every week.

Will those to whom this notice refers kindly forward payments at once?—Immediate remittances will greatly oblige us. We need the money now.

—IT STIMULATES. The religious paper helps to deepen the devotion and stimulate the Christian zeal of its readers.

—SUNDAY CLOSING. There is not a very careful observance of the Sabbath in Russia. It would seem, though, that there is a desire for a better state of things. In St. Petersburg 1200 merchants have expressed their desire and willingness to close their place of business on Sunday, and keep the day, as it is kept in England and this country. It is hoped the movement may succeed, but there are difficulties in the way of which we, here, have no experience. One of them is that the Greek church—the established church of the country—compels cessation of work on at least seventy holidays.

—LOCAL PREACHERS. The Methodist church in the early days owed much to its local preachers. Except Mr. Wesley and his coadjutors of the Church of England, and they were not numerous at the outset, the preachers were laymen. And they did grand work. And for many years their service was an important arm of the work. While there are still many local preachers they are not so numerous as formerly nor is as much made of them as might be. The other day there was a convention of local preachers held in New York. It was national, representatives from all the states having been invited. There was not, however, a very large attendance. This convention may be regarded as a step towards reviving the interest in this kind of Christian work, and of increasing the number of this class of preachers.

There are in the churches of all denominations men well suited for this work. They feel themselves called to preach as they have opportunity, but do not feel that they ought to enter the regular ministry. In the churches of our own denomination there are, we have no doubt, many such brethren. They can do much good, and ought to be encouraged in the work and authorized to do it.

—A NEW KIND OF REVIVAL. In the Baptist churches of Richmond, Va., they are having a new kind of revival, to wit, a revival of interest in the Christian newspaper. It is a good kind of revival, certainly, one from which excellent and permanent results must follow. The *Herald* of that city speaks of a recent Sunday as "a red-letter day." In all the churches the pastors, and certain laymen too, gave special attention to the matter, urging the importance of every family in their congregations having the religious paper; and the interest awakened was evidently very great and general. Of course a large number of new subscriptions was received, and the good work still goes on.

That these congregations will profit more than they now think possible by this movement we are sure. Not only will the families receiving and reading the religious paper be benefitted, but every interest and activity and treasury of the denomination will feel the good effects. A well-instructed people, informed about the Lord's work and its needs, kept in touch and sympathy with fellow Christians, are sure to be fruitful in those things which advance the Kingdom of Christ. And there is nothing which does this work like the religious paper; to do this is its chief mission.

We could wish there might be a revival of interest in the religious paper in every church of every denomination in the country. What a stimulus would be given to every branch of Christian work!

—DECLINING. That "infant baptism" is declining there can be no doubt. The "Christian Inquirer" says that in twenty-nine synods of the Presbyterian church in the United States, the statistics show the "baptism" of 24,566 infants. The ministers number 5,936. Some of these are not pastors, but the figures indicate that the average of "baptisms" for each pastor could not be over five, and as there are 6,727 churches it would give less than four infants for each congregation. Certainly infant "baptisms" are continuing to decline in the Presbyterian Church, or children are not numerous in its households.

—WILL KEEP AT WORK. It having been reported that Mr. Spurgeon was about to retire from active work, he says that he intends to preach as long as he has breath. Writing in his magazine he says,—"No idea of giving up my beloved work has crossed my mind of late. To whom should I give it up? Who will carry on the Orphanage, College, Colportage, Evangelists, &c. &c.? Who will minister to that tremendous throng which crowds the great house as constantly as the doors are opened? When the Lord sends the manifest successor the original worker will cheerfully give way; but why should he do so while as yet his years are only fifty-five and he is no worse in health than he has been wont to be, but, on the contrary, has had a better year than usual?"

—HOW TO RAISE THEM. If the church would have more missionaries it must cultivate the missionary spirit. A recent writer says,—Let a community cultivate the martial spirit, and of it there will come soldiers; cultivate the commercial spirit, and of it will come merchants; so, by cultivating the missionary spirit in our families, Sabbath schools, congregations, colleges, and seminaries, we shall raise up those who will become missionaries and will sustain many enterprises. It was not by accident that David Livingstone became a missionary—he had been reared in a missionary atmosphere. By the circulation of missionary literature; by sermons, lectures and songs; by organizing missionary bands and societies; by holding conventions; by conference and correspondence with missionaries, must we seek to enlighten, quicken, arouse and stimulate our people, and cultivate in them the missionary spirit; then will flow, like waters from the smitten rock, prayers, sympathy and money, and labourers will not be lacking.

#### Fasting And Prayer.

The Conference at the recent session passed the following resolution: "Whereas, God has abundantly blessed us when we have as a denomination gone to him in earnest, faithful prayer; therefore resolved, 1st, that the first Tuesday in November next to be set apart as a day of fasting and prayer that our churches may be more fully consecrated to their work; 2nd, that prayer be made for the young men who have just entered the ministry; 3rd, that the Lord of the harvest send other laborers into the vineyard."

The reports presented at the Conference gave occasion for devout thanksgiving to God. The year had, all things considered, been successful in a good degree, and marked in many respects by indications of special Divine favour. But while rejoicing in the blessings received, the Conference did

not neglect to examine closely into the condition of the work in all its parts. And with the thanksgiving for signs of Divine approval, there came a strong desire for greater blessings. Hence the recommendation to the churches to observe a day of fasting and prayer.

There is abundant warrant in the history of the Christian church for an observance such as this. The history of our own denomination furnishes full enough proof of the benefits that come from such a humbling of all the people before God in prayer, for His quickening, enduring, converting power. A number of times, a day of fasting and prayer has been appointed, and in every instance special blessings have followed.

On the day recommended by the Conference—Tuesday 5 inst of next week—we trust that every church in the denomination will engage in a concert of supplication. In each church there should be at least one meeting for prayer; wherever it is possible more than one meeting or an all day meeting should be held. The presence of a pastor or minister is not necessary. Of course the ministers will gladly lead in this season of supplication; but pastors who have two or three or more churches cannot be present in them all the same day, and some churches have no pastors. Whether a minister is present or not, let the meeting for united prayer be held.

Then aside from the meetings, in all the homes of the denomination fervent prayer should be made for the specified objects. Let the day be given up to meditation, heart-searching, consecration, earnest prayer. God has given a great work, into our keeping. We would be faithful to the trust. To prosecute it successfully we must have His presence and power with us as ministers and people. Not in our wisdom or strength can we do the work; we must have God's spirit. He is willing to give. He has greatly blessed us in other years. He will surely do so again and even more abundantly.

This year may be the best, the fullest of spiritual quickening of the whole body, and the richest in accessions to the church of Christ. O for a great and mighty revival of true spirituality amongst the people, and the conversion of a host of precious souls. The Lord waits to bless. Let the people—all the people—wait upon Him in confession and prayer, and the blessing of His reviving and saving presence and power will surely come.

Here is the Divine plan for the revival of God's work for which we long:

"If my people which are called by my name, shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from Heaven, and will forgive their sins, and will heal their land."

"Bring ye all the tithes into the store-house, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not pour out the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."

#### The Repeal Movement.

WHO WANT REPEAL?

The time draws near when the citizens of Fredericton will have to vote again on the question of the repeal of the Canada Temperance Act. November 28th is the day appointed for the vote. Three times within eleven years the citizens have expressed their will on this subject. In October 1878 they adopted the Act, making it the law of the city. Twice since they have been asked to repeal it, and both times have refused to do so. Again they are asked to repeal it; and again, we trust, they will declare a very emphatic refusal.

The thought of the people is being now turned to the subject, and the interest in it is sure to steadily increase till the eventual day has passed. The friends of temperance and the law have begun an active campaign against the repeal movement, and may be expected to continue their work to the end. And they hope to win a good victory.

A correspondent in our columns this week addresses himself to the rum-selling fraternity and their sympathizers. He does it well. The only regret we have is that it may not reach as many of the class he addresses as we could wish. They do not, we fear, read the *Intelligencer* as much as they ought. However we hope some of them may be reached—and, perhaps, be helped.

Now that the repeal of the Act is proposed, it is proper to ask at least three questions about it,—(1) Who desire the repeal? (2) Why is it desired? and (3) What will result from repeal?

The first question may be answered by an examination of the petition ask-

ing for a vote to repeal. It contained two hundred and sixty-six names. At least fourteen of them had, presumably, no right to be on the petition and were struck off, as the proclamation of the Secretary of State says the number of genuine signatures is only two hundred and fifty-two. Of the signers thirty-three were unable to sign their names; they made their marks. Another thirty-three are men who have at one time or another sold rum. Some of them have continued to do so, more or less frequently, in violation of the law. At least fourteen of the signers have been fined one or more times for rum-selling; some of them have been sent to jail for their crimes; and some others are out of jail only because their cases are before the Supreme Court on appeal their convictions. Fully twenty of those whose names are on the petition are men who are very generally believed to have perjured themselves when called to give evidence in cases of violation of the law. A number of them are known as drunkards, being regarded as such even by those who think a man can be a very regular and heavy drinker and yet not be classed a drunkard. Quite two hundred and twenty of the signers are men who drink more or less, and who probably would be at no pains to conceal the fact. There are amongst the signers the members of a good many families that have suffered more or less from the drink habit and trade, some that have suffered very much.

We would not be understood as seeking, by the foregoing classification, to give the impression that there are no names of citizens of a different and better class on the petition. There are on it the names of reputable citizens, honourable men. While the most of the names are those that would generally be expected to be there, there are some that cause surprise. It is not for us to sit in judgment on them, and harshly condemn them because in the exercise of their judgment they thought fit to sign such a petition. But we cannot help questioning the wisdom of their act, nor can we get clear of a feeling of deep regret and even pain that they did so. We think they must feel, when they come to examine the list, that they have put themselves in very doubtful company; and when they think who are the promoters of the movement they will surely see and regret that they have given the aid of their names, and character and influence to men in whom they have no real confidence, and with whose bad business and evil designs they have no sympathy whatever. We must believe that they did not fully appreciate what they were doing; and we are not without hope that they will make amends for their mistake by helping to defeat the designs of the rum-sellers.

Putting aside from further consideration, in this connection, the men last referred to, it is seen to what classes the majority of the petitioners belong. And the question is, Are they the men to follow in a matter that effects the moral welfare of the city?

It is not always to the discredit of a man that he cannot sign his name; it is often rather his misfortune that he did not have an opportunity to learn in his boyhood. We presume this to be true of most, if not all, who made their mark on the petition. But scarcely any one will claim that they are representative of the intelligence of the community, or that they have the broadest and truest views of what is best for the rising generation. Are they the men to follow?

What moved the more than score and a half of sometime rum-sellers to sign the petition is understood without its being stated. They once had the authority of law to sell. They are now without that authority. They want it again. They do not enjoy the risks of selling in defiance of law, the fines for violations are not pleasant, and they have a lively dread of the jail which some of them have occupied, and which seems just ready to open its doors to others. They desire the citizens to interfere in their behalf and, by voting the repeal of the Law, give them sanction and protection in their unholy traffic. How great their anxiety is shown by the fact that they have been to all the expense of preparing the petition and getting it signed and forwarded. Does anyone think that they are actuated by desire for the city's good—that they wish to reduce the evils of rum-selling, to diminish the number of drinkers, to protect the boys, to increase the comfort and peace of the homes, to promote virtue? No thinking person can believe this of them. They simply desire their fellow-citizens to authorize them to openly and legally carry on their destructive business, and bear a share of the responsibility for all the evils they do. Are they the men to follow?

Concerning those of the signers who have become so much the slaves of drink that they are regarded as drunkards, and those who are believed to have committed perjury to shield law-breaking rum-sellers, it is charitable to think that their drinking habits and their associations have so dulled their moral sense that they do not realize the wrong and guilt of their doings. But surely nobody will believe that they are the men to indicate to the city what it should do with the drink trade. Their views and feelings are not such as should have weight with sober and sobriety-loving citizens. What they do and desire out of their dulled or dead moral sense should not have influence with men keenly alive and anxious to promote the morality of the whole people. Their wish as to the drink trade, no more than their habits, should not be made the standard for the young of the city. Are they the men to follow?

Among the signers who are classed as drinkers there are, doubtless, some, perhaps a considerable number, who are, in many respects, excellent men. But, with all respect for whatever good qualities they possess, we submit that men who indulge the drinking habit even moderately are not the men to exercise an unbiased judgment as to what is the wisest and safest thing to be done with the drink trade. Indeed, of moderate drinkers it may be said that the very fact that they have so far succeeded in keeping themselves from excessive indulgence makes them untrustworthy judges of what others can do, and what is best for the community at large in this matter. They believe themselves able to use intoxicants in a moderate way, and think they will never be disposed to do otherwise. They do not like the idea of having to buy their drinks on the sly and in violation of law, and they would do away with the law that interferes with what they regard as their liberty. Their appetite, though somewhat restricted, has more influence over them than they know, prejudicing them against prohibition of the sale and making them un mindful of the dangers of the trade. As a rule men who have formed and practised the drinking habit do not see the drink trade in its true character, they are, in a degree, blind to its evils. Are they the men to follow?

We would have every voter carefully examine the list of petitioners, and after a careful consideration of all that will be suggested by such examination, say whether the majority of the signers are men whose judgment as to the character and effects of the drink trade and the manner of dealing with it ought to prevail.

It is fair to judge the character of a movement by the character of its promoters. The originators and active promoters of the repeal movement are the illegal rum-sellers of the city. They chiefly are anxious for its success. Keep this fact in mind.

Other phases of the question will be dealt with in future issues.

November 28, 1889.

NO. 2

To all the friends and promoters of the liquor traffic in the city of Fredericton, N. B.:—Greeting:—

Between now and the date above written, will be to you a busy and interesting period. The C. T. Act has now been in operation ten years. These years have been marked by an advancement in moral, social and religious progress unprecedented in the history of the city. The moral standard has been raised, the educational advantages have been greatly increased, and the churches have been blessed in their efforts for good. In all these the C. T. Act has had a part, and an important part in the upbuilding and establishing of upright character, therefore you as a class have good and sufficient reasons to appear on the 28th, and vote for its repeal.

Again through the efforts of the C. T. Act, the city has become a safer place of residence, there are fewer incendiary fires, less lawlessness, less crimes, and consequently less to do in the stipendiary and criminal courts. The jail is about empty and deserted and soon there will be little need of the almshouse. The condition of things has changed amazingly. Therefore, make sure to be present at the polls on the 28th, to vote for the repeal of this potent act.

Prior to 1879 the rum traffic had free course in the city and was glorified.

In shop windows along Queen and Regent Streets were to be seen tempting bottles of Eau de vie? No! but in plain English and true, *Waters of death*. In the lanes and streets of the city could be heard the hissing of the serpent. The low and the vicious held high carnival in a miniature hell even in the celestial city of Fredericton N. B.