

## 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 \$2.00 a year.

New subscriptions may begin at any time in the year. When sending a subscription, whether new or a renewal, the sender should be careful to give the correct address of the subscriber.

If a subscriber wishes the address of his paper changed, he should give first the address to which it is now sent, and then that to which he wishes it sent. The date following the subscriber's name on the address label shows the time to which his subscription is paid. It is changed, generally, within one week after a payment is made, and at latest within two weeks. Its change is the receipt for payment. If not changed within the last named time, inquiry by card or letter should be sent to us.

When it is desired to discontinue the INTELLIGENCER, it is necessary to pay whatever is due, and notify us by letter or post card. Returning the paper is neither courteous nor sufficient.

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 avoid 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. 4, 1888.

January.

This first month of the year should be a busy and cheering one in the INTELLIGENCER office, made so by the large number of renewals and new subscribers received. December was a good month, and this has begun well. Thanks to our friends. Hundreds of subscriptions expired December 31st, and other hundreds expire in this month. Some were renewed even before their expiration. But the great majority are now due. We are expecting to hear from them all right away.

We hope all who were readers of the paper in 1887, will want it for 1888. We are anxious to retain every one of them on our list. We cannot afford to part with a single one; and we trust that not one feels that he can do without the INTELLIGENCER.

The reduction of the price makes advance payments absolutely necessary.

Will every one, appreciating the importance to us of prompt payment, forward a renewal without delay? Send it along by the first mail after you read this.

If each one will in this way do his part the whole list will be paid in advance before this month be closed. Will you? Say, yes! and do it now.

The price of the paper is \$1.50 a year, payable in advance. Whoever wishes to secure the premium, "OUR FAMILY PHYSICIAN," needs to add fifty cents to the regular subscription. Read the conditions in another column.

Please push the canvass for new subscribers. New names have come in quite freely. We thank our friends who have sent them. We hope none will cease nor slacken their efforts to get new subscribers. We want an increase in every church and community in the land. What has been done shows what can be done if there is earnest work, persisted in. Keep at it, you who have begun. Begin, if you have not already done so.

Read in another column, the terms on which any one can get the Premium book free.

We are looking to the host of the INTELLIGENCER's friends to help make this month the best yet in its history in renewals and new subscribers!

—THANK YOU. A number of subscribers, sending renewals, have each sent a new name. Thank you. Will each one try to do like friendly service for the paper?

—A SENSIBLE LAW. It is stated that in Waldeck, Germany, a law has been passed forbidding the issuing of a marriage license to a person addicted to the liquor habit. The legislators of Waldeck evidently have very little faith in the marriage bond as a check upon intemperate habits. Their judgment on that point is sound.

—THEY NEED IT. There are but few ministers who do not know the importance of a religious paper in forming christian character and directing christian activities. It is a good work to get beginners in the christian life to subscribe for their church paper. They need it. Will the brethren who labour in revival introduce the paper to the converts?

—A SUCCESSOR. Plymouth Church has chosen Rev. Lyman Abbott to succeed Mr. Beecher. He has supplied the pulpit much of the time since Mr. Beecher's death. He and the late pastor were for many years very intimate friends, and were associated in the management of the *Christian Union*, of which Mr. A. is the editor. He is to have the same salary that Mr. Beecher received.

—THE MISSION TREASURY. The treasury of the foreign Mission Society informs us that the treasury is almost destitute of funds—there being only about \$80.00 in hand—and a remittance must be made about the middle of this month.

In every church in the denomination it is expected that one Sabbath in this month will be devoted to the mission cause. The Conference has requested this of the churches. If they comply there will be an abundance of funds. Will the ministers and church officers give this matter attention at once. There is no time to lose.

Let all the friends of the mission make generous and ready contributions. It is the Lord's work. He honors us in calling us to participate in it. We should be careful to do our part well.

—A GOOD SIGN. The *Independent* tells of a pastor who, speaking of his church and work said,—"O, for a great work of grace in my own heart and a great harvest of souls in connection with the church's work."

Results may be looked for in that church. Why in that church more than in another? Why? Because there is the first condition of a revival there is the longing desire of the pastor. If he is longing for a work of grace in his own heart, and a great harvest of souls in his Church, those longings will bring him often and earnestly in communion with the Master of the harvest; his heart will be turned outward and upward for a fresh anointing and filling of the Holy Ghost. His own earnestness and longing will communicate themselves to others who are like-minded with him in the church; this will lead to united prayer and effort; this, in turn, will bring together the "two or three" chosen ones who are within the pale of the promise of blessing, and presently word will be had from heaven. The Spirit of God will be poured out; souls will be "convinced of sin, of righteousness, and judgment," and come seeking Jesus who is Christ, that they may be saved from their sins and brought into the place of sons of God.

1887 AND 1888.

They met, touched hands and parted forever, the two years 1887 and 1888. The one, true friend that he was, has gone, the other, true friend if we will, has come. In the quiet midnight hour they were presented to each other by Father Time and while the mein of the one was sober and grave that of the other was blithesome and gay. A strange sentimental blending lingers about the meeting of the years. We feel a loss and yet a gain, a memory and yet a hope. A history and yet a prophecy unrolls and contrary are the tides of feeling around the last hours of the dying and the first of the new born year. Silently we sit and think and grow serious aye even sad, and yet radiant with hope, for with we arise to new duties. It may be to some a sentiment, it doubtless is, and yet those moments on either side of the line between the years are sacred, tender ones. We scorn the sentiment perhaps when we analyze it and yet life itself is only a series of sentiments, and so let us not try to smother the better impulses which come to us on review, because we say it is only sentiment. Out from the past come teachings which are helpful for the future, and the experiences of '87 may be made sign-boards for '88. The memories of the wilderness were preserved by Israel long after Canaan had been reached, and a pot of the bread of the wilderness was laid up before the Lord. The rod which blossomed too mysterious sign of God's preserving care, was laid up in the ark of his covenant. Can we not find an omer of manna from the supplies of the past year to keep as a memorial of His care, although we have not passed through a wilderness and although we are not yet entered into a Canaan. The vista of life ought to widen with years, because from a higher standpoint of experienced we stand and gaze. With too many of us however

the years narrow our horizon, and the earth on which we move and the heaven to which we look gradually grow smaller. Such living is not the growing older gracefully which marks the lives of those whose sphere of action is a to-day and whose heaven is begun on earth. And looking back can we not all say:—

"He was better to me than all my hopes,

He made a rod of my broken works,

And a rainbow of my tears."

Does any say I cannot see it? I have had worry, and loss, sickness and death to darken life. All true perhaps and it may be your heart is very sad and very still today as you contrast the day with last year, and yet with what little you know of life if one deliberate wish could change God's plans and bring back the dead would you utter it?

The showers of June unfold roses faster than the days of sunlight and calm sometimes, and so God's most fragrant providences are sometimes opened in what may to us appear to be a merciless storm of fury and wrath. His plans are never at fault and where we find a want of harmony between Him and us, and His way and ours we should look inward for the explanation and cause.

But dear readers, we are in another year, and not tears nor sighs will avail the past. The book is filled and put away. Out of the old cover which we call life the written leaves have been taken and even as we refill the cover of a patent note book, so new clean pages have been inserted and our work has begun. One, two, three pages written on already—clean and exact thus far perhaps, blurred already it may be. But shall this new year be better than any other? Better in what we do for others, for ourselves, for God? The answer is in ourselves. We only can decide. Not by the year in block do we live, but piecemeal it comes in tiny parts. Just a word, an act, a thought, a day, an hour, a moment is all we have and are. The minute rays of light unite to make day glorious, and the tiny drops of rain keep the heaving ocean full. Thus only can '88, can life be made full and fruitful.

"Forenoon, and afternoon and night!—Forenoon, and afternoon, and night!—Forenoon, and—what! The empty song repeats itself. No more! Yea, that is life: make this forenoon sublime, This afternoon a psalm, this night a prayer, And Time is conquered, and thy crown is won."

May such living be ours in this New Year, and then shall it be all indeed, A Happy New Year.

X.

## Our India Letter.

DEAR BRO. McLEOD:—By the time this reaches you Christmas will have come, and perhaps gone. I wish you, your family and all your readers the compliments of the season. I have yet to see how Christmas is spent in India. Last Christmas we were just off Ceylon in the Bay of Bengal. But I think Christmas cannot be very different from other days of the year in a country where Christ is not honored. Perhaps it may not be known to all your readers that less than two in every hundred of the people here are Christians. And why should they have Christmas? Throughout the year the Hindus and Mahomedans have no less than a score of days which answer to our Christmas. That is, these days are days of festivity and worship; but they differ from our Christmas as much as a circus from a Sunday-school picnic. Some day I will tell you all about—no not all about them, for they are too disgusting—but something about *ratha jatra*, *devoli deen*, *pardua astami*, *durga pujas urda jatra* etc. etc.

It has been stated lately in some of the English papers that pilgrimages to Juggernaut have been falling off. I hope it is so, but it only makes me think how large the number must have been, for still they pass through this city by hundreds daily. You will be quite surprised, I think, to hear of a Juggernaut missionary society. If not that in name it is quite that in purpose. The facts are these: A few months ago, our magistrate, Mr. Tute set on foot a plan for building a hospital and dispensary at Chandbally for the benefit of pilgrims landing there. We shall hope that he had a humane end in view; but whatever the purpose, there is now a fund consisting of more than ten thousand rupees (about three thousand five hundred dollars) not only to build the hospital but to awaken an interest in Juggernaut and provide pilgrims with luxuries in the way of inducements to travel. Four weeks ago a new Oriya paper was started. Over the top of this is printed in large English type; "a weekly journal, mainly devoted to

the welfare of Juggernaut pilgrims." This paper is edited and published by the most influential native of the district, no less a personage than the native prince himself. I shall send you the paper, but as you cannot read it I will translate a few extracts. "This [referring to the subscriptions] is certainly a religious work and of course must redound to the righteousness of those who participate in it."

"Myriads of people going to Puri, [that is the city of Juggernaut,] to gain righteousness." Perhaps the most remarkable passage is this, at least it best illustrates the native character. His honour, Tute sahib, has built a memorial for himself which will last as long as Juggernaut. After his plans have been established Juggernaut's pilgrims will for ages upon ages count their beads to the name of 'Tute, Tute.'"

Among the advertisements are half a dozen or more describing, and giving the price of various books on Juggernaut. Here is one, headed "Wooden god." "In this book is set forth the age of the image of the great lord of the world, his coming to light, his consecration and the building of his temple; 'price three annas.'"

Your readers can see from this that the Hindus here are very busily working up the cause of Juggernaut. I have not the least hesitation in saying that more work is done in Balasore for Hinduism than for Christianity. We need workers. We need money. And we must have them both. All this opposition must be met with truth. The people must be brought to Christ. Books must be circulated, Christian instruction must be given and godly examples set. Work must be done, money must be spent and lives must be sacrificed.

Free Baptists have a share in this work. It certainly will be done. My faith claims large numbers of these people for Christ. If New Brunswick and Nova Scotia Free Baptists do their part in this matter, the necessary funds and men must come, and Christ will be honoured here by their efforts.

I want to thank the ladies for paying the salary of Daniel Naik. I cannot tell you how glad I was to get a letter from the Secretary a few days ago, saying they had unanimously voted to supply me a native preacher. At present "Danny," as we all call him, is teaching a department of the mission school. He has been in regular attendance with me, as far as possible, at the evening bazaar preaching for a number of months. I shall be glad, and I know he will too, to have all his time for the work. The facility with which a native uses the language is to that with which a missionary uses it in the proportion of two to one. Native helpers are not only useful but almost indispensable.

The hall in the bazaar has been opened, provided with a mat, a few seats, a chair and a table. I use it as a sort of office at present, but will use it for services when I know the language better. I am very glad to hear that a number of responses are being made to the call for a book fund. The last conversion from Hinduism in this church was a man who lives about thirty five miles from here. He had never heard a sermon but had read a tract. He forthwith left his home and came to Balasore, declaring that he wanted to be a christian. He became one and is now distributing the very same tracts which brought him to Christ.

As there are no works of fiction and no popular story papers in the native language, they have a great reverence for what is printed. Indeed I sometimes think that they believe print quicker and more easily than the spoken word for the reason that so many of the natives are liars. But let this be as it may, the printed word has effect. We only want more of it. Since coming here we have received letters from only two ministers, Bro. Kinghorn and yourself, Mr. Editor, and these indeed have been few. We will be very glad to get letters from the pastors of the churches and any others who may like to write. Missionaries are much the same as other people, and are encouraged and discouraged in the same way. If I had the leisure time I would write a letter as long as this to every F. B. minister in N. B. Now if each will consider this a letter to himself the same purpose will be served.

Yours in the faith,  
A. B. BOYER.

Balasore, 19th Nov. 1887.

WEEK OF PRAYER.—This is the Week of Prayer. In this city meetings have been held as follows: Monday, Baptist Church; and Tuesday, Presbyterian church. This Wednesday evening meeting will be in the Free Baptist Church; on Thursday in the Methodist church; Friday in the Baptist Church. The meetings so far have been well attended.

## The Beginnings of a College.

DEAR INTELLIGENCER:—Your people are now laying educational foundations somewhat as we were a half century ago and more. It may interest your readers, therefore to have briefly the beginnings of our first College, at Spring Arbor, Mich., before it was moved to Hillsdale in the same state.

Let me begin at the beginning. I was educated in the Congregational College at Oberlin, Ohio, and graduated in 1844. The Congregationalists were the people of my choice in everything except their views and practices on baptism. From a child the reading the account of the Saviour's baptism in the Gospel of St. Matthew, had made me a Baptist. During my college years I became acquainted with Rev. David Marks who was then residing in Oberlin, his wife (Mrs. M. H. Hills now) being a student then. In the frame of mind which I have indicated, you see how readily I endorsed Free Baptist views. It was impossible for me to endorse close communion.

Rev. David Marks, of blessed memory, the flaming evangelist who turned hundreds and hundreds to the Lord, soon deeply interested me in the history and future hopes of the Free Baptists. Especially, did he kindle my mind into fervor for the welfare of the people when he said: "Within all the borders of the denomination, we have no college of our own."

Then he went on to tell me that Michigan yearly meetings were contemplating the founding of an institution of learning, which might at length grow into a college. He pointed out how great a blessing might come upon the young, struggling and growing people through a college of their own! How it would help to train their ministry for their high office and duties.

Michigan was then my home, my father having moved to it in 1830, while it was a territory.

After graduating in the summer of 1844, I returned to Gilead, my Michigan home, and in October following I met the brethren at Spring Arbor. Then and there, I joined the Free Baptists and received license to preach the month before I became twenty seven years of age. In the following December, I opened the first term of what is now Hillsdale College though then called by another name. Allow me to quote from the *Free Baptist*, Dec. 14th, from my own letter:

"What was the college in that opening December day! (1844) See that group of five pupils about one teacher. Would that I had the picture on canvas as it rises to my view! The old store in which we met for college home! The old log house on the hill which was the presidential mansion! But all are gone, I fear past recovery."

That one girl of the group has just entered her teens, of ruddy cheeks and graceful curls, the picture of health, the predestined wife of Professor Herrine, known to your readers by his books on the Holy Land. Her sedate brother, older than she, short and with a slight stoop of shoulders, was destined to an early grave. The tallest of the other lads, that decided blonde, became, like his father, the typical physician of the old school. See the two other lads—one the four teen year old brother of the teacher, is known to the reporters of all the civilized world. His forty volumes, including the Reporter's Dictionary, are no common monument of unbounded industry. The last, but not the least, is a year or so older than the other just mentioned. See as he stands in that group, so spruce, so slim, so straight that he leans a little backward! Now he looks the older man so solid and weighty. We nominate him for President of the United States before the century closes, to be elected on the Prohibition platform. That lad is now Gen. Clinton B. Fisk of New Jersey."

This was the beginning of that Hillsdale College with its group of fine buildings, about a score of instructors and several hundred pupils, and which is only to keep growing till 1900 to have an endowment a full million of dollars.

My letter is long enough, but let me add a paragraph from the editor, himself a son of Hillsdale who graduated under me early in the seventies, and who has done good service in India as well as in various fields at home. Rev. A. J. Marshall the successful editor of *The Free Baptist*. He speaks thus of my picture of the college and of course if you were here you could see "my blushing face" as I copy:

"The paragraphs in Dr. Graham's reminiscence of those early days, relating the career of the five students, who comprised the entire attendance of the college at its beginning, are interesting ones. It is a scene on which the weary and almost discouraged teacher of today may ponder with profit, take hope and resolve again to never doubt the vast importance of

his work. The name of Clinton B. Fisk is already one of national fame, and to have had a part in the training of such a man is a pleasure to the instructor, more than any circumstance of material gain can afford. Then again, the mind is drawn to the central figure of the group. \*\* Here is a lesson for our young men. See the wide contrast between the man of the present, just emerging from college halls, and the man of that day when the group of five students, the teacher living in a log house, composed the advent scene of the grandest institution.

D. M. G.

## GENERAL RELIGIOUS NEWS.

—The largest Swedish Lutheran Church in America is the one just completed in Minneapolis. It will accommodate 5,000 persons.

—The Christian Endeavor movement has crossed the ocean and entered the mission field. We hear of societies at Yarnbul, in Bulgaria, and Maulmain, India.

—The ten-cent fund for the memorial church collected by Dr. Edward Judson in memory for his father, Adoniram Judson, the pioneer missionary to India, has reached the sum of \$24,000.

—The current *Indian Methodist Times* draws attention to the vast field for missionary labor presented in the tea-gardens of Assam and the hill slopes of the mysterious Tartary. The millions resident in this district are at present almost wholly unreached by the Gospel.

—The undergraduates of Princeton College have subscribed \$1,460 for the support of a college missionary and native preachers. The missionary is a recent graduate, and sailed for India within two days after his support was pledged. And the undergraduates of Princeton Theological Seminary have also subscribed \$700 toward the salary of a missionary.

—For a number of years a Mr. Constantin, an American by birth, has been carrying on a work of evangelization at Smyrna, in Asia Minor. The services are conducted in the Greek language, and all polemical opposition to the Greek Church, is avoided. In this respect they show an example to the Archbishop of the Greek Church, who misses no opportunity of fulminating anathemas against all who take part in the evangelical services. The houses of several Protestants have been assailed. Bibles have been seized and destroyed. The American Consul has taken action in the matter, but the meeting-house still remains closed.

## DENOMINATIONAL NEWS.

REV. A. TAYLOR, though yet far from well, is, we are glad to learn in a note from him, improving, and he hopes before long to be able to undertake his full duties.

REV. J. J. BARNES was in this city last week. His present whereabouts is indicated in a notice in another column. While he will spend this month in INTELLIGENCER work, he is expecting as soon as possible to be again engaged in pastoral work. For the present he may be addressed in care of the INTELLIGENCER, Fredericton.

ACKNOWLEDGEMENT.—I wish to acknowledge, with gratitude, the receipt of a Christmas present from the Sabbath school in Upper Hampstead—a Teacher's Bible, in fine binding and finish. The presentation was made by the Superintendent, S. L. Peters Esq. I prize the gift very much.

A. TAYLOR.

HOME MISSION REPORT.—Rev. J. E. Reud, Cor. Sec., H. M. Society. Dear Bro. The time has come for me to report my month's labour. I left home on the 13th of November; went first, as directed by Bro. Taylor, to Rivere de Chute; the people seemed glad to see our missionary and glad that H. M. Committee had manifested a care for them. I held nineteen meetings there and preached to them the word of life. Though not favoured to see any revival, we hope good was done and seed sown that will bear fruit ere long. There are but five members, two brothers and three sisters, and only two of them able to attend meetings regularly. I next went to Valley Settlement and Beaconfield. With them I spent the rest of the month, holding meetings and visiting from house to house. In these places they have not even a school house. The congregations were anxious and a good deal of solemnity pervaded the minds of the people. It is now the time when the brethren have to go to the woods. Some have died, some have moved away, and some are old and infirm and cannot get out to meeting. But in spite of difficulties, I am satisfied that good has been effected. I have held thirty