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Begin the Year.

Begin the year with God!
Begin with praise.
To Him whose love will keep
Thee through the days.
What'er those days may be,
Or dark or bright,
Walking with Him, thy path
Leads to the light.

End thou the year with God!
Praising Him still.
Going from strength to strength
Doing His will.
Leave the old year behind,
With all its sin,
Covered and blotted out,
The new begin!

Begin the year with God!
No friend like Him!
And should the unknown year,
The valley dim
Open before thy gaze,
With him in sight,
Surely the darkness way
Shall end in light!

Notes and Gleanings.

Do you think Congressman Roberts guilty of bigamy, Aunt Melissa? Bigamy! he is guilty of trigamy.

A postman who has retired at Ayr, Scotland, after thirty-seven years' service, is said to have walked in a period 232,000 miles.

The Queen's chef receives a salary of £500 per annum, and has as assistants four master cooks, two women of the kitchen, two assistant cooks, two roasting cooks, six apprentices, and six kitchen maids, and a pantryman and other lesser staffs.

In Belgium, organ grinders are compelled by law to play each morning before the police magistrate, who must be satisfied that their instruments are in tune. An organ which does not tune must be put in order before a license is issued to the player.

There are many people like the old grocer who did not consider it stealing to take "Massa's chickens to Massa's slave." They imagine that having placed "all on the table" they can use all they have seen to Christ for themselves, since they too are His.

Theodore Schreiner, Olive Schreiner's brother, is as much against the use of his sister's name as she is. He is well known in Cape Colony, where he now is, for his religious temperance work, and he is at present busily engaged in writing a tract as far as possible in the interests of his sisters opinions.

Queen Victoria appears to have been, by proxy, a good school mistress, as well as sovereign, judging from the fact that when she ascended the throne more than 50 per cent of the British public could write their names, while only 7 per cent. are in that lamentable condition of illiteracy.

Theodore L. Cuyler speaks of an increasing tendency to half-day attendance at church on the Sabbath as a serious hindrance to the effectiveness of the minister's work. He says that a faithful minister of the Gospel has but one chance and then is often obliged to shove many of his auditors out from beneath the snowbank of a godless Sunday paper. Satan has got the track of the minister of the Gospel.

Prosy is very prevalent in Colombia, South America. It is said that sleepers even keep hotels. It is estimated that about 50,000 out of 1,000,000 people of that country are prosy, and that the disease is increasing at the rate of 15 per cent a year. Those who are prosy are a danger for increased trade with America should bear in mind this fact. It is a country over which we can have no control, and proper precautions are not

Death of a little girl in Philadelphia from eating sample pills in an envelope under her door. The patent medicine distributor, in attention to a growing evil, distribution of medicine as samples should be punished by imprisonment and a heavy fine upon the manufacturer of the goods. Until

such legislation is enacted it might be well to receive all patent medicine distributors with a loaded shot. Attention ought also to be called to the necessity of prohibiting the distribution of circulate in the streets.

There is a great sleeper. The Spendor has had a story of one which was a domestic pet in an English house. As his time for hibernating drew nigh, he selected a quiet corner in the dimly lit coal cell and there composed himself to sleep. A new cook was appointed in his place. She knew not tortoise. In a few months, with the lapse of time, the tortoise woke up and hibernated forth. Screams soon broke kitchen calm. On entering the department, the lady of the household the cook gazing in awe at the creature, and exclaiming, "With unsteady hand, she pointed to tortoise: 'My conscience! Look the stone which I've broken coal will be winter!'"

"This Year Also."

God has brought us safely to the close of another year. The fact should give pause. It has been called one of the distinctive traits of man, marking him off from the brute, that he looks before and after, taking note of the things that he may draw lessons of improvement from experience and forcing the future to provide for its exigencies. It is eminently fitting that we devote a portion of this year to this profitable and perhaps taxing task.

It will be pleasing to us to review the year and to observe how graciously His hand has been upon us. We could not know twelve months ago that we should have "this year also" in which to work for Him and bear fruit to His glory. It has been granted, for which let us praise Him. Praise is due, moreover, for most numberless benefactions which have made the days delightful. It is well worth while to set apart an hour this solemn season for special thanksgiving.

No pleasing, and yet full as profitable as it will be to review the failures of the year. While in one way we are to "forget the things that are behind," not permitting them to harass us or absorb us, it would be a great mistake to lose the lessons of experience. To make a blunder is venial, but for making it repeatedly, or even twice, there is very much to excuse.

It is very strongly suggested by the season is the very importance of the using time, time that so swiftly flies and must so strictly be accounted for. It is of the very highest consequence to every one who would attain a godly life.

Idleness is well known, opens an avenue to sin's entrance which is sure to be an advantage of by a multitude of temptations. And idleness is a matter of degrees. They are comparable to the degrees of heat which are in a fire. He who is careful to pack as much as he can, as he possibly can, will save a great deal of self-reproach when he comes to review the month. A great deal of condemnation is due to us. Time is the most precious of our treasures, because it can be used to the highest uses. He who wastes it squanders it; shows himself unworthy of his very life-blood. No one can properly sense of the mean opportunity can be neglected of time to any one who comprehends the greatness of the work which God has committed to do in this brief period of probation.

Time is a value to the merchant, and he is anxious of interruptions, because he can be counted into money. Time is of greater value to the Christian because he is eager to make the most of himself for his Master, to be of use to the world while he stays here, and to get ready for a better world. He requires considerable time to study the Bible and considerable for meditation and secret prayer; he needs time to attend the public means of grace to be blessing in the community where he lives. In order to give this without neglecting his daily work the demands of his family, he must have to plan and systematize, regarding the moments, and watching no hour goes by without being properly filled from end to end. It does not do this he is sure to miss that some point.

Such a truly busy man is always complaining that they have no time for this or that good work. The trouble is that he does not take proper care of the time he has. They do not plan out their day in the morning, and then they do it thoughtfully a night. There are many intervals which might be turned to better account. Short prayers and ejaculations and have been in re-employment, and avoided, courtesy less indulged, and devout frame in re-

In any church, right for us to be narrow and centre all our interests work we are to accomplish for Christ must be done in the community in which we live and in the church where he has cast our lot. It becomes in the highest sense right and most commendable for each Christian to love and serve his own church. We may and should give to missions, interest ourselves in philanthropic undertakings, and have a wide-ness of vision. But those are likely to be the best Christians and more useful to the world who love first and serve first their own local church.

Your own church, what is she to you? She may be a large church with fine building, great organ, good music, with the enthusiasm of numbers, big Sunday school, vigorous societies and many inspiring features. She may be a small church, working some neglected spot in God's vineyard, holding up the banner of the cross in some sparse settled country district, or struggling amid adverse circumstances. But in either case it is "your own church," your church home, your appointed place of worship and labor, and it is right for you to love her. The church is the bride of Christ. If you want to please the Bridegroom, treat his bride well.

Let us not forget, either, the educational value of the church. Aside from its chief value, in spiritual directions, the church is a great educator. Few realize how much they get of musical education by their attendance at church, the hearing of good music, the having to sing and take part in the service of praise. We send our children to the college to get an education. They get it largely by listening to lectures by professors eminent in special lines. Few of us estimate as highly as we ought the educational value, from a literary standpoint alone, there is in year after year hearing the excellent sermons and talks and addresses of ministers and other qualified workers who preach or teach.

People set a very high value on social advantages; yet few realize fully the value of the church to them and their families socially—the social training they get by mingling together, the delightful friendships they form and the large satisfaction in the church brings to them in this direction. Of course, infinitely more important than any of these is the spiritual value of the church. It is a saving agency to us and to our children. It is the spiritual mother of us all. We get impulse from her services, comfort from her ministries, many helps heavenward and large opportunities for Christian usefulness. Let us each value our own church more.

What definite things can we each do for our own church this season?

Can we not love her more? think more about her? be more enthusiastic in her service? A happy pastor has just written to a friend about a young woolen-merchandise in his church who "talks up" his church and pastor almost as much as he does the books and shoes he sells, and urges his customers to come and hear his minister. As he opens in a precise cautious said to a friend, "Professor, you have just moved into our neighborhood, and I want to invite you to our church."

Can we not be a little more loyal? Excuse her faults and do not complain when things go wrong. If we could all be present when the officers are wrestling with problems of finance and management, we would have more sympathy and less tendency to criticize.

Can we not be quite a little more hospitable? Tarry about the door and give people a welcome. Invite visitors to your seat. They are strangers. You are at home and can easily find another sitting.

Be more ready to take responsibilities. Say, as a young man we know

did to his pastor: "I am done declining." He had decided to do whatever he was asked to do.

Find work without waiting to be set at it. If you see something that ought to be done, bear in mind that the fact that you see the need is the very indication that you are the one to meet it. There is an unlimited opportunity. The features of work are many. The societies are varied. The chance for talent of every sort is wide. Let each one resolve to do the very best possible work for Christ and his Church this present, passing season.

The Week of Prayer.

The following are the topics suggested by the Evangelical Alliance for the world for the Week of Prayer, Jan. 7-14, 1900:

Sunday, January 7, the subject for the sermon is Christ and the Church; the suggested text being, Col. 1:18.

Monday 8th, Prayerful Confession: That we have not sufficiently studied and applied God's holy Word; have not fully availed ourselves of peace and power through the Spirit; have not enough loved the Church which is Christ's body; have not faithfully sought the saving of those about us, and the making known of Christ throughout the world; have not consistently lived the religion we profess.

Tuesday, 9th, Prayer for the Church Universal: That the Church universal may ever be loyally recognized constituted in Christ, and composed of those who are his through grace; and that as members of the Church universal, we may ever rejoice in our great Head to do his will devoting ourselves to the spread of his kingdom, and purifying ourselves even as he is pure.

Wednesday, 10th, for Nations and their rulers: That our nation may turn from sin and cleave to righteousness; that within our borders, as everywhere, race hatreds may cease, the causes of class enmities be removed, political corruption be stayed, the Lord's Day be revered, intemperance be overcome, and civic devotion be shown by every citizen; and that all nations and rulers may seek the amicable settlement of international difficulties, and earnestly desire the true prosperity of all.

Thursday, 11th, for Families and Schools: That the sacredness of the family may be universally recognized; that family worship may be observed; and that children may be brought up in the nurture and admonition of the Lord. That all education may count wisdom as more than knowledge, and character as higher than learning; that culture may include gracious manners, gentleness of spirit, and nobility of conduct; that truth may be fearlessly, conscientiously sought; and that, for the sake of such results, our common school system may be maintained and bettered, and all our higher institutions of learning be liberally fostered.

Friday, 12th, for Foreign Missions: That we ourselves, with all Christians, may acknowledge our Savior's last command, and have faith in his parting promise: we may realize our personal responsibility for giving the Word of Life; that we may see in every open door an urgent opportunity which we can neglect only at our peril; and that all Foreign Missionary organizations may work in wisest, most cordial co-operation.

Saturday, 13th, for Home Missions: That our nation must be inspired by the teachings of Jesus Christ; that we may realize that the followers of Christ, in all their relations with their fellow-men, are to illustrate those same Christian teachings—has becoming home missionaries; and that all organized Home Missionary agencies in this and other lands, may work in perfect harmony and with largest success.

Sunday, 14th, the subject for the sermon is Christ and the individual Members of the Church; the suggested text being, John xvii, 10.

SUNDAY SCHOOLS.—A meeting of the S. J. H. members and Superintendents of Sunday Schools was held recently in the German St. B. Baptist church school room, to consider how to help spiritual life in the Sunday Schools. The reports of the different denominations show that but a small number from the schools are added to the churches yearly, to be workers for Christ. The organization is good, the methods of teaching are excellent. Why not better results in conversions and spiritual life? is the question. It

Woman's Foreign Missionary Society.

"Rise up ye women that are at ease." Isaiah 32: 9.

[All contributions for this column should be addressed to Mrs. Jos. McLeod, Fredericton.]

What Christianity Has Done For Woman.

The pagan estimate of woman is invariably gross and animalistic. Paganism really appreciates nothing as its true worth, least of all its chiefest, rarer blessings. Heathendom is sufficiently diversified as regards the details of its depreciation of the weaker sex. When a Hindu was once asked if there were any points on which his countrymen, however divided into sects; were agreed, he replied: "Yes, we all believe in the sanctity of the cow and the depravity of women." The Vedas describe woman as being an incarnation of sin. These judgments might be matched by numerous other quotations, from the literature of heathenism and the conversation of pagans, which in similar fashion, and with as intense a hostile animus, join to heap shame and contumely upon woman, denying her a like origin with man, classing her with the brutes, or at best with scant blessings, and condemning her to a life of weary inaction, or to a worse career. By Paganism woman is tolerated, not treasured; is disciplined, not caressed; is maltreated as an animal, or toyed with as a doll. The spirit of the system is brutally expressed in the blunt assertion of a noted Indian writer: "A drum, a rustic, a servant, a woman—all these go on right when struck."

There may, indeed, be lighter as well as darker shades in this picture of pagan womanhood, varying somewhat according to age, country, or temperament of individuals, but the fact remains that in no unevangelized land has woman a career; in few, has she much chance to have even a character. Whether it be amid the unrelieved savagery of Africa or the South Seas, exposed to the keen, cruel cynicism of India, or under the semi-patronizing yet essential enslaving regime of the Mo-lens, women are still in bondage; still compelled to be ignorant, still kept out of their own, not yet regarded as social factors, or as responsible souls in the great living organism of creation.

In sharp contrast with the degradation and apathy of paganism, is the work which Christianity has accomplished in the elevation of woman. The Cross is the discoverer and developer of woman's nobility in all the nobler phases of its being. In the view of Christianity, both men and women, though sinful by nature, have capacity. And where there is moral and intellectual capacity to receive divine grace, character may result. It is this fact of capacity which in the case of woman is denied. It has been said in India, for example, that "to teach a woman would be to give a serpent milk; she would turn her knowledge into venom." A Tamil lady, described as the most popular and renowned authoress India has ever produced, has said of her own sex: "Ignorance is an ornament to women." The Caliph Omar was not much better, for he expressed his scorn of the intellectual capabilities of women thus: "Consult them, and do the contrary to what they advise."

Quite different, far loftier, is the estimate of Christianity, which teaches that woman, as well as man, was made in the image of God. Christianity invests woman with honor and dignity charges her with grave responsibilities and calls on them to rise steadily toward a heavenly destiny. Heathen women who have at all come in contact with their more favored Christian sisters, realize this, as is indicated in the remark addressed by a young woman in a zenana to an English lady, who happened to be visiting her. She said the poor woman of India, pointing to a bird that chanced to be fitting by: "You are like that bird, soaring to Heaven; we are like birds caught, their wings cut, and shut up in a cage so narrow for them."

It is the Gospel of Jesus Christ which gives genuine liberty, namely freedom from the dominion of sin and ignorance, and which supplies wings to the aspiring thought and life of mankind. In the thought of Christianity, men and women are peers. For it approves that saying from the Talmud: "God did not make woman from man's head, that she should rule over him, nor from his feet, that she should be his slave, but from his side that she should be near his heart."

When man and woman advance side by side as coinheritors of the grace of God and equally charged with the responsibilities of time and eternity, there is hope for the family, there is hope for society, there is hope for the race. It is Christianity alone which creates a womanhood which is a glory and not a shame, a help and not a hindrance, a contributor to the advancement of the race, and not a drag upon civilization. It is the Gospel that makes among philanthropists a Clara Barton, among reformers a Frances Willard, among missionaries a Grace Kimball. And it makes other, though domestic types of womanhood, too, which are full as noble and as contributory to progress, even if their sphere be the home and not the camp, the platform, or the hospital. The types are many, the formative spiritual power is one. By the grace of God, Christian womanhood is what it is.—N. Y. Observer.

Home Religious News.

—Rev. H. F. Waring, Truro, has accepted the call of the Brussels St., Baptist church, St. John, and will enter upon his work next Sunday.

—License has been granted to the Rev. James L. Gordon, pastor of the Congregational Church in St. John, to solemnize marriage under 43rd, Victoria, chapter 16.

—Rev. H. H. Saunders formerly pastor of the Elgin Baptist church, but for the past year situated in British Columbia, has accepted the call of the Elgin church to return.

—Evangelist Martin is now holding meetings in the Presbyterian church, Pugwash, N.S.

—The fourth annual session of the Boys Conference in connection with the Y. M. C. A. was held in this city last week. Over sixty delegates were in attendance, representing Halifax, St. John, Dartmouth, New Glasgow, Pictou, Yarmouth, Moncton, Bridgetown, Westville, Annapolis, St. Stephen and Fredericton. There were reports of an encouraging nature and papers and addresses of an interesting character on various phases of the work. The officers for the present year are; President, W. A. Woodbury, Halifax; first vice-president, A. Coburn, Fredericton; second vice president, E. Nesbitt, St. Stephen; secretary, N. J. Smith, St. John; assistant secretary, N. Dodge, Bridgetown.

A HIGHLAND PREACHER.—An American lady who was in the Highlands with her husband attended the local kirk one Sabbath morning, but left it with scandalous precipitation. For an hour the good minister had been fiercely raging at his benighted congregation, and wound up: "And perhaps (with pious cunning) ye'll be thinkin', ye wairless wairrels, that ye can daddles into Paradise by clootchin' tae my coat-tails! Dinna be deceivit, for mark weel (a pause of stern and holy joy), when the trump of Gabriel sounds I'll sneek them off!"

Among Exchanges.

IT MAKES A DIFFERENCE.

It is often said: "No matter what a man believes just so he lives right." Ah, yes; but the fact is, only the men who actually believe right, live right. A man's life is the true index of his belief.—Telescope.

THE WINNING SIDE.

If a man wants to be on the winning side, let him be on the right side. There is no other safe rule to conform to. If a man is on the right side, he will be on the winning side, even if it seems to be the losing side. The right side is God's, and God's side is sure to triumph in the end, however it may look to the world just now.—T. G. standard.