

Religious Intelligencer.

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

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NEW YEAR'S MORNING HYMN

Hail to another year,
The year that now begins!
All hail to Him who led us here
Through dangers and through sins!
Hail to another year!
Peace to the year that's past!
May this one at its close appear
Less worthless than the last!
Hail to another year!
Ere round its wheels are driven,
Each to the grave will stand more near—
Will each be nearer heaven?
Hail to another year!
Ere half its race is sped,
Ourselves, with all we treasure here,
May rest among the dead.
Hail to another year,
Though yet unknown untrod,
Whatever may come, we need not fear,
If friends, through Christ, with God.
Hail to another year,
A year of peace and love!
O, may it prove a fortaste here,
Of endless years above!

—Henry F. Lyte.

BROUGHT OUT AND BROUGHT IN

BY REV. THEODORE L. CUYLER, D.D.

Many historical passages and personal incidents in the Bible illustrate great spiritual truths. For example, the narrative of the restoration of blind Bartimeus illustrates the process of conversion. The awakened sinner feels his need—prays for mercy—flings away his "garment" of sin—comes to Jesus—and the Holy Spirit does the regenerating work. There is a line in the sixth chapter of Deuteronomy which describes the exodus of the children of Israel from Egypt into Canaan by the Divine guidance: "He brought us out from thence that He might bring us in." That illustrates the out-bringing and the in-bringing of every genuine Christian.

First, there is a deliverance from slavery and condemnation of sin by the redeeming work of Jesus Christ. How constantly that expression occurs in the Pentateuch, "out of the land of Egypt, out of the house of bondage." The eighth chapter of Paul's Epistle to the Romans is the believer's magnificent song of deliverance. There is therefore and thenceforth no condemnation to them who are in Christ Jesus. He brought them out of darkness into light, out from death into life. No one can sing the "new song" unless Christ has accepted him, pardoned him, and made him free from the law of sin and death. John Wesley said that his first joyful sense of deliverance came when he realized the perfect security of every soul that is sheltered in the Saviour. I once visited the little room in London where this glorious light poured into Wesley's soul; it was the birthplace of Methodism.

Does this in-bringing imply a perfect freedom from temptation or the possibility of any lapse into sin? No indeed. The children of Israel had long marches and severe discipline ere the first foot stepped into the promised land. Every converted soul must go in battle-harness, fighting every furlong of the road to heaven. I suspect that the first moment of absolutely sinless perfection any of us will experience will be after the gates of the "Father's House" have shut us in. Perfect assurance never means perfect holiness. It means that Jesus Christ promises never to desert us. Is not that enough?

Conversion does not only bring a person out of an old position; it brings him or her into new practices. Conduct is the test of conversion. Old sins are renounced; old habits are sloughed off; there is another hand at the helm as well as other colors at "the peak." When sharp Mr. A.—begins to do business on the square; when stingy Mr. B.—begins to send coal to the poor, and gladly drops his "greenbacks" into the missionary plate; when churlish Mr. C.—begins to treat his poor relations kindly; when gay young D.—refuses to go to the theatre, preferring to escort his good mother to the prayer-meeting; when godless Mr. F.—set up a family altar, there has been a new departure. There has been a bring-

ing out of old ways, and a bringing into new practices; and if this continues then Jesus Christ has been at work on those hearts. Conversion begins with first steps, sometimes very small steps, but if it is genuine it does not stop there.

Vital and vigorous religion depends on a coming clear out of the old sinful ways and coming thoroughly and fearlessly into the life of honest conformity to Christ. The secret of feebleness and fruitlessness of thousands of church members is that they have never entirely broken with their former selves and their former sins. The soil of Egypt still sticks to their shoes, and spirit of Egypt still lingers in their hearts. No man can serve two masters. "Come out and be ye separate" is Christ's clear command to every one who enrolls in His church. The Bible draws distinct lines; and no man can stand on both sides of the dividing line. On one side walks the Master, on the other drifts the worldling; and Christians need never expect to draw their frivolous, fashion-loving, unconverted neighbors over to Christ's side of the line by compromising. The moment that we walk one mile with the worldlings they will compel us to "go with them twain." Egypt and Canaan lie in opposite directions. When Moses wanted to win Hobab he did not offer to stay with him; he said, "Come, go with us, and we will do thee good." That is the way to win souls to Jesus.

Finally, what a new and cheerful aspect this passage from the dear old Book gives to dying. It is a bringing out and a bringing in, that's all. It is an escape from the toils, the trials and the tears—from the head winds and the hard climbs, the sins and the sorrows of this old sobbing world into the rewards and the raptures of the Father's House eternal in the heavens. Jesus died to bring us out of the prison-house of sin into the palace of His everlasting glory.

"Out of earth's weariness, trial and sorrow,
Out of its cares and the fears for the morrow,

Out of its restless, unsatisfied yearnings,
Out of the fever of human heart-burnings,
Into the sleep that God gives his beloved;
Into the dawn of a glad resurrection,
Into the house of unbroken affection,
Into the joy of Christ—thus confessing
Death in disguise is His Angel of blessing!"

GOOD PEOPLE WE ALL HAVE MET

Rev. Daniel Younghood comes of true blue Presbyterian stock. He is third in a line of Presbyterian preachers in his family. Was well grounded in the Bible, the Shorter Catechism and the Confession of Faith. A bright boy too, who graduated with honors at college, and who was a fine student at the seminary and came away, thinking in his heart that what he had not learned of theology, and had not planned as best methods of work and did not know of religious experiences, was not worth learning, or planning, or knowing.

And he was earnestly and zealously devoted to his Master's service. He seemed to see how much land there is yet to be possessed and he means to do his part in possessing it. His zeal is unquenchable, his opinions unchangeable and he himself unshakable. If you downed him he is up again as quick as a cork in a basin of water.

His first charge was a church with a session of grey-headed men. Now we all know that grey-headed men have lived long enough to know some things from experience; that they have learned to "be cautious; that they believe in "hastening slowly" in most matters, and zealous brother Younghood would map out work for one month which if practicable, they judged would require a year. He proposed to change things, and stir them up generally. If they remonstrated gently, why he just smiled on them pityingly, and with a degree of forbearance really creditable, all things being considered. He whispers to you confidentially, "the dear old brethren are just a little old foggy, you know," and straightway calls up some young men and women, and before the session has fully decided that the work can be done, they have it well under way.

And yet Rev. Daniel Younghood is a good young man and a fine preacher, too.

So pretty, so jovial, so full of

healthy gladness is Mrs. Facebothways. You find yourself beginning to smile as she comes in sight. And she is so kind hearted, so ready to help in every church enterprise. So loyal to her friends and to her church she has already trained her bright little daughter to be staunch Presbyterian.

It is a rare thing that Mrs. Facebothways is ever missing from a service on Sabbath or on Wednesday evening. "Well" you say, "what is the matter? I find no fault with her. You describe a very charming young woman, I think."

Yes, but—she wants to go to church faithfully on Sundays, and on Monday she wants as faithfully to go to her card party or perhaps a dance. She belongs to all the social clubs of her town that are worth joining. Her visiting list contains the names of all the most fashionable set, and what with receptions, "and at homes, high teas, euchre parties, book clubs, plays and operas, the good seed is choked, and our dear, bright-faced young friend does not bring forth those fruits that should appear, and that those who love her truest welfare would love to see grow.

Her heart is divided. She is trying to serve God and Mammon.

She thinks it is lovely for staid, grey-haired women to be good, and to live out cheerfully and quietly a social life that is religiously unworldly. And some day she means to live the life too, but just now she thinks she "would be bored to death," if she could not have what she called a good time; that is, if she couldn't give one hand to the world while she gave the other to the Master. Excitement of some kind has become as necessary to her as whiskey to the poor fellow who frequents the saloon.

And yet—everybody says that Mrs. Facebothway is a good woman.—Presbyterian Standard.

THE MISSIONARY IDEA.

(FROM WORLD-WIDE MISSIONS)

We live in an age dominated by the missionary idea. The question is not, Does the world believe in missions? There is no doubt on that point. It does believe in them. There are individuals and classes who do not believe in them, and there are Christians, so-called, who neither advocate nor support them. Nations believe in them. Nations are coming closer together, and as they draw nearer to one another or those which have intellectual, industrial, social, or political ideas which they have tried and find helpful are anxious to communicate them to nations which are less favored.

Thus we have social propagandas, seeking the development of society along rational lines; industrial and commercial propagandas for the dissemination of the most approved plans of producing and exchanging products; political propagandas to inculcate sound principles of government; educational propagandas for the introduction of better systems of education, and moral and religious propagandas, aiming at the reformation of the religious thought and moral conduct. The brotherhood of nations is in a high state of development. International interests are larger and more important than ever before, and the things which disturb or destroy these interests are coming to be regarded as great evils. Out of this new conception has grown the propaganda of peace by international arbitration. War is regarded as a monstrous evil, and the whole civilized world is engaged in an effort to prevent it or render its occurrence as infrequent as possible.

We hail all these signs as pointing to the coming of better days, better nations, better governments, better laws, and a better and nobler civilization. The world, as we say, is ere long to be ruled not by Might, but by ideas of Right; not by the sword, but by noble sentiment crystallized into benignant law. If any observer of large mind will study the events of the near past and of the present he will find overwhelming evidence of this transition.

It is true, that great reforms are not achieved at a stroke, but are the results of prolonged struggles in which the blood of martyrs is shed; in which agony of soul, ostracism, and

persecution are endured. Therefore there are times when leaders of a good cause seem to lose courage, waver, and even fall back; but there is a divine persistency in good ideas which brings them to final triumph.

In the forefront of the great intellectual, educational, and moral agencies which are moulding the world according to the highest standard of manhood is the church, and the church is God's appointed means to this end. The chief missionary idea is propagation of the Gospel of Christ. Commerce is not without its beneficent aspects, but it has its selfish side, and may even be used to propagate immorality; science aims at the truth, but science is bound by its creed to a narrow domain, in which religious thought and feeling have no place; government is concerned with the political relations of individuals and the enforcement of its laws, but leaves the most momentous interests of individual life untouched.

Into this gap, which the world's agencies and influences do not and cannot enter, comes the church to do what must otherwise be left undone, and to make life worth living, and death a less terrible thing than it seems.

God built the church for the propagation of the divine idea, and this idea was not meant for a single people or race, but for all races; not for the salvation of a nation, but for the salvation of all nations, and we, therefore, have the heathen for our inheritance and the savage for our possession. The glory of the church in the present age, and is that it has so large an apprehension of this great truth. It is, above all things, a missionary church. It is going into all the world to preach the Gospel to every creature. It is imbued with the missionary spirit. It has taken nineteen hundred years to attain to this development; but at last we are obeying our Lord's last command to his disciples with a zeal and an enthusiasm which reckons no difficulties insurmountable and no discouragements conclusive.

The Missionary society of the church is the church itself organized for the conduct of Christian missions. It is the church which establishes and prosecutes missions at home and abroad, and all its officers are officers of the church, and all its missionaries are servants of the church. Let us, therefore, never think of the Missionary Society as an organization apart from the church, or deriving its right of existence from the church. It is the church itself in a corporate capacity; it is the church itself endeavoring to obey the command of Christ to go into all the world and preach the gospel to every creature. It has a right to claim from every loyal church member the fullest confidence, the heartiest co-operation, and the most earnest support.

TAXATION.—In Turkey where every ear of wheat and every blade of grass and every stone in a wall is taxed, there is not enough money in the coffers of the government to pay the just claims of outside nations for damage done their citizens actually resident. And it may be set down as almost an axiom that the more excessive taxation becomes in any country the less the state gets. In some states the money a man may have deposited in bank is taxed to him, is taxed to the bank, and is taxed to the borrower. And the citizen who objects to this system of triple taxation is held up to obloquy by the politicians who want to spend his money for him. What the final effect of the recent decision in the supreme court of Illinois may be, it is impossible to tell; but it is a disgrace to our country that nowhere in the states can we find a system of taxation which is rational, just and simple of enforcement.

STRANGE REVENGE.—A story comes from Budapest, Hungary, that the cashier of a large alcohol distillery here was dismissed recently for misappropriating his employer's money. He swore that he was innocent, and would be revenged.

For some days he could not be found, but at last his dead body was discovered in an enormous vat of spirits containing 200,000 gallons. As the body had been there several days the manufacturer was obliged to sacrifice the contents of the vat, as the spirits could not be used for drinking purposes. The loss almost broke the suicide's employer.

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. J. J. McLeod, Fredericton.]

THE BALASORE WORK.

In the December Helper is a report of the work at Balasore, from which we make extracts:

The Missionaries at Balasore are Miss H. P. Phillips (now on furlough in the United States), Miss J. J. Scott, Miss L. E. Gaunce, Dr. Shirley Holmes Smith.

It is said that one's bank account is secure so long as the interest only is used, but the individual who continues to draw on the principal will sooner or later be overwhelmed by disaster and ruin. This maxim is equally true as regards physical and mental strength and endurance. Since our last report Miss Phillips has cared for the usual departments of her work as best she could, but for some months before her home coming it became evident that only a furlough giving entire change, and for a time at least, complete rest, would prevent physical collapse.

Good work has been done in her Hindu girl's school, although once more one of them had been dropped and only three remains. Lack of time and strength on her part to give the necessary supervision to make the school a Christianizing influence, and the persistent deprivations on the schoolhouse and its contents by the villagers, led to this action. The marriage of Rachel Das was a great loss to the Christian girl's school where, as head assistant and teacher of English, she has been a most valued and trusted worker. A young married woman, a former pupil of the school came from Cuttack to take her place. But family consideration severed the connections at the end of four months, and for two and a half months the English classes were dropped for want of a teacher. A Christian young man from our mission high school took the school last spring, and seems desirous of doing his best for his pupils. Miss Phillips is pleading for a better equipped school for our Christian girls, that they may be better fitted intellectually to be true helpmeets for the boys who are educated in the high school. She thinks a mission that has been in operation for sixty-five years should be able to give the girls and young women something better than a common school education.

The kindergarten calls for both praise and prayer. The department of our work has outgrown its accommodations. The year began with forty-nine pupils and closed with sixty-three. About a dozen children were passed out of school for lack of room, and even now there is no room for games, one of the prime necessities of every true kindergarten. Miss Phillips has employed eleven pupil teachers to assist her. Three of these are paid from outside and the rest from kindergarten funds. There is reason for congratulation that a native kindergarten, trained in a mission school in Calcutta, has been secured to take charge of this work during Miss Phillips' absence. The infant department of the Sunday school continues in Miss Phillips' care. Finding it almost impossible to keep so many little ones, of varying degrees of intelligence, interested and quiet all together, she has divided them into classes and had some of her kindergarten teachers as assistants. Beside the varied duties of her everyday life Miss Phillips has had to superintend extensive repairs in connection with the Orphanage property that has taken much time and strength.

Miss Scott, the faithful superintendent of Dorcas Smith Widows' Home, finds her work among the women who have been, and still are, in the Home not entirely disappointing. Several, after having learned considerable, and gained somewhat of self-respect and the confidence of others, have gone

out to work, and, so far as is known, are making trustworthy servants. The latest arrivals, two Hindu widows, who have come through the trials and temptations of Hindu widowhood, seem anxious to be good and are willing to work at whatever they can do. Four little girls, all under two years of age, keep the place lively. We trust they will, if spared, show that the care given them during their childhood days has not been in vain. In Miss Scott's zenana work the number of pupils has kept up well during the year, and some very good Mohammedan houses have been opened, where the women are unusually intelligent and seem anxious to learn about the Christian religion. They are willing to pay a fee for their instruction. The teachers' class has been well attended throughout the year, and a real interest shown in the lesson.

Miss Gaunce, still at the head of Sinclair Orphanage, has had seven Bible women at work in Balasore and the surrounding villages during the year. During the cold season one was sent to Bhudruck to work in the country with Miss Barnes. Four were more than two months with Mrs. Lougher on her tour through the country. The Bible class with the women is kept up, and they nearly all did well in the annual examination. A few of the women in the zenanas do believe in Christ, and their knowledge of him is making a change in their hearts and lives.

During the year seventeen girls, including one boarder, have been admitted to the Orphanage. Two of the eldest girls who have for years been inmates of the Orphanage have gone to relatives and friends, and one, little Ruth, beholds the face of the Good Shepherd. At present there are fifty-five girls to be loved and cared for. Though we cannot tell of any conversions among the children, there is reason to feel many of them are trying to serve God. In the little ones gleaned from the famine one would be interested. In learning and behavior the majority have been a surprise. Some day we trust they will be bright lights to their own people.

Dr. Shirley Smith reached Calcutta Dec. 13, 1900. In accordance with the advice of our India committee, she sailed with the expectation of being located at Midnapore, but very soon after her arrival there seemed a greater need of her services at Balasore, where she is now located. During January she visited Jellapore, Santipore, and Balasore. In February she spent two weeks visiting a successful medical mission about forty-five miles north of Calcutta, for the purpose of observing the methods of combining medical and evangelistic work, and that she might study the diseases most prevalent in India, and the conduct of a large dispensary. This proved most valuable. She spent the remainder of the time to March 31 at Santipore and Midnapore, with a short visit to Bhimpore, where she performed her first cataract operation. Dr. Smith has already won a large place in the hearts of our older missionaries, and their letters to the home land speak in very high terms of her as a Christian physician.

—There are now fifteen independent colored churches in Boston, where thirty years ago one could be sustained with difficulty. This does not mean that colored people are crowded out of the white churches. They prefer to worship by themselves. One important fact is that education has fitted more colored people to be the leaders of their own people and pastors of their churches.

AMONG EXCHANGES

HE STOPPED.

A preacher was praying, "Oh, Lord, send us an old-fashioned revival." "Amen," responded a brother. "Send us," continued the preacher, "a revival that will help us all to love one another." "Amen," shouted the same brother. "Oh, Lord," continued the preacher, "send us a debt paying revival." That settled his "Amen."—Exch.