

Religious Intelligencer.

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

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RESIDUES AND GLEANINGS.

By thousands Mormons will be driven from Utah in a month or two, a new Mormon colony of 100 acres in the territory of Arizona, where they say, they will be free from the persecutions of the Gentiles.

to Rodriguez Arriola is a three old Spanish pianist, who is visiting Madrid audiences. He is said to play correctly and with ease and to be a ready composer. He beats Mozart's record as a child prodigy by three years. His father was a Spanish officer who was killed last year in Cuba.

There are many kinds of young societies. The latest is one which every member pledges himself to go to church every Sabbath, or, failing, to pay twenty five cents for the collection. It is to credit of the club that its members usually attend and put in the fifty-five cents themselves.

A man can be married in Melbourne (Australia) cheaper than in any other part of the world. Ministers advertise in the papers to meet each other. One minister is to combine together loving couples for 10s. 6d., and so on until 20s. 6d. In some cases wedding breakfasts and rings are supplied.

The cheering report is made that the large cities of the United States are free from the plague of the number of cases of blindness occurring in young children steadily diminishing. This is due partly to increasing knowledge of the part of the medical profession, and partly to the advance of sanitation in home and school and partly to increased and more humane knowledge among the people.

Dr. Buckley, in his Commencement address at Northwestern University, said that the country was absolutely insane on "Christian Science." As a vice president of one of the largest insane asylums in the country, and as familiar with all the theories and beliefs of its inmates, he asserted that none of the lunatics was capable of believing anything more absurd than the theory of Christian Science.

There is an old church in Waukegan, Wisconsin, which has no people, because of a Court mandate forbidding such a construction. In 1862 a severe storm swept over the town, hurling the original spire against the house next door and wrecking it. The owner of the house got out an injunction restraining the trustees of the church from building another spire, and this order has held for thirty-eight years.

George Miller is said by Dr. Pierpont to have given anonymously over \$400,000 which had been presented to him for his personal use. He kept for himself only just enough to provide in the most frugal way for his real needs. When he died his whole personal effects were probated at \$850. How his life shames the extravagance of the most of us, as well as the comparative smallness of our giving.

"I cannot live, my house is a hell," said a Spaniard, who was inclined to Protestantism, to an agent of the Bible Society whom he had more than once welcomed to his house, when he found himself compelled to close his doors against him. This had come about through the influence of the priest on the gentleman's wife. She was a Catholic of the usual kind. For some time she had tolerated Protestant meetings in her house, and her confessor seems not to have interfered. When he left, however, his place was taken by an ecclesiastic of the fiercely intolerant type. The woman's confession that Protestant meetings were held at her house produced an outburst of fury. "This cannot be," he said; "you must separate from your husband." The result was that a once happy home was converted into a veritable inferno; and the husband ultimately gave way, whilst retaining his sympathy with Protestants and their opinions.

Japan is to have a modern pulp mill, and Charles J. Sawyer of Bangor has been selected as the superintendent.

RISEN WITH CHRIST.

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

"If ye then be risen with Christ, seek those things which are above." This was the veteran Apostle Paul's trumpet call to his spiritual children. They had once been entombed in sin as veritably as Lazarus had been in a grave in Bethany. But they had risen from the dead at the voice of Christ, who had delivered them from the law of sin and death. Now, instead of lingering in the chilly atmosphere of a cemetery, they should fling away their graveclothes, and live as the possessors of a full salvation and the heirs to a magnificent inheritance. Not the things which are beneath, but the "things which are above," are to be the soul's earnest, eager aspiration. Christ is on high; so should their affections be. Look up! exclaims the gray-haired apostle to his younger comrades in the fight; look higher; live higher! There is the greatest possible difference between the "high look" of human pride and the upward look which every Christian should fix on the goal of spiritual attainment set before him. It is not only the privilege but the duty of every converted soul to realize what it is to be in a living union with Jesus Christ, and to enjoy all the countless blessings which flow from that union.

There are thousands of church members who do not actually have any such experience. They hope that in some time past they were converted, and passed from death unto life. But that life is sadly feeble and unsatisfying; their spiritual pulse is fitful; there is no vigor in their faith, no ring in their devotions, no power in their prayers. Doubts run low like spongy clouds in their atmosphere; they seldom get a glimpse of clear blue sky, and never a full burst of glorious sunshine. They have not so laid hold on Jesus Christ as to be lifted up into full companionship with him, and never are they strengthened with might in their inner man by his Spirit dwelling in them. They see through a glass darkly, and do not with the open vision behold Jesus as their Prophet, their High Priest, their atoning Redeemer, their Master, their Intercessor, and their King.

This is the actual condition of a multitude of people who profess to call themselves Christians, and whose names figure on the rolls of churches. This condition may be better than—something worse. It is better than sheer impenitence or open unbelief. A sick child is better than a dead child; but to make a sick child well, and hearty, and strong is the best thing of all. Because a professed Christian is only half alive, that is no reason why he should continue so to the end of his days. The little band of disciples who attended our Lord were very crude and half-finished Christians, quarreling over superiority in rank, misunderstanding their divine Master's character and mission, and even the three best of them falling asleep during his midnight agony, and then they "forsook him and fled!" With the baptism of the Holy Spirit at Pentecost came a new faith, a new life, and a new and wonderful power. For example, the Peter who performs his splendid and heroic achievements in the "book of Acts" is as different from the Peter who figures in the narrative of the four evangelists as a full-grown man is from a stumbling child. He had actually "risen with Christ," been baptized with a wonderful endowment of Christ's Spirit, and climbed up into a higher, purer, and more heavenly atmosphere. The other ten of the original disciples probably received the same mighty uplift, although their peculiar experiences are not described to us as are the experiences of Peter and John.

A somewhat similar experience—in kind, but not to the same degree—has happened to great numbers of Christ's followers since the apostolic days. They have had a spiritual resurrection. They have risen into a new view of Christ Jesus, a new fellowship with him, and a new and wonderful pouring in of his Spirit. New zeal has been kindled in their souls, new joys have been tasted, and the love of Jesus has poured in and shed abroad in their hearts. They have risen into a new life, and found "the things that are above." Many of my readers are familiar with the remarkable experience of John Wesley (then thirty-five years

old) at that little prayer meeting in a court just off of Aldersgate Street, London. He tells us that on that evening, at a quarter before nine o'clock, he became strangely warmed in spirit, and an assurance was given him that Jesus Christ had taken away his sins, and saved him from the law of sin and death. I once visited that little room, and I felt that Methodism had there its birthplace.

President Jonathan Edwards gives a very thrilling account of what happened to him after reading the first chapter of Paul's First Epistle to Timothy. He says that he had an inlet of spiritual light and joy that was like a revelation of the "things that are above." "From that time I began to have a new idea of Christ, and the work of redemption, and the glorious way of salvation by him. I had a view that was extraordinary of the glory of the Son of God, his pure and precious grace and gentle condescension. This grace that appeared so sweet appeared also great above the heavens. The person of Jesus Christ becomes ineffably excellent with an excellency great enough to swallow up all conception. This view continued about an hour, and kept me in a flood of tears and weeping aloud!"

Dr. Horace Bushnell, of Hartford, was the most brilliant genius that the American pulpit has seen during this century, and his hard common sense kept him from being a mystic. During the fifteenth year of his ministry he had a marvelous revelation, enabling him to spiritually discern spiritual things. "On an early morning of February (1848) his wife awoke to hear that the light they had waited for had risen indeed. She asked, 'what have you seen?' He replied, 'The gospel!' It had come to him, not as something reasoned out, but as an inspiration—a revelation from the mind of God himself." This new and glorious conception of Jesus Christ lifted Bushnell into a higher life, gave him a new insight and power, and shaped all the remaining years of his quickened and extraordinary ministry. His voice—like the lark's—sang at heaven's gate.

What these three spiritual giants experienced in a very intense degree is possible to us humble mortals in a humbler fashion. Everyone who is now dragging out a feeble, meager half life may rise into a full life. And this is attained by a clearer view of Jesus Christ, a more strong grasp on Christ and a more complete yielding up of the whole heart to Christ. When he lives in us more perfectly, we live higher; and that is the only legitimate "higher life."

At this season, when all thoughts are turned toward our Redeemer's glorious triumph over the tomb, many Christians may ask themselves, Why should I not have a resurrection of soul? Why, instead of carrying a glimmering taper, should I not shine? Then there are two or three things that must be done straightway. First of all, believe that a higher life is possible and that he who once began a good work in you is able to carry it on to completion. Unbelief deals in nothing but grave-clothes. Fling them away, and actually seek for and strive for this resurrection life. Pray for it with a hunger of heart that will not be put off. And then, if you honestly desire that Jesus should pour his fulness into your soul, you must put out the accumulated rubbish of besetting sins, and selfishness, and worldliness that have buried up your "first love." Without Christ in your inmost soul all religious activity is but the galvanic twitchings of the muscles of a dead man. When Jesus comes in you will rise again—rise into newness of life, rise into the things above, rise into a new beauty of character, and you can sing an Easter song of gladness over your own resurrection. You will have risen with Christ.

Brooklyn, New York.

AMONG "FOREIGNERS"—A subscriber in the United States writes: "It is a great treat to have the INTELLIGENCER coming to these foreign parts every week."

IN MEXICO.—Temperance workers are making a move in Mexico. Their efforts are being aided by government officials, which is more than can be said of other countries.

Honestly, now, does your lack of success come from lack of ability or from sheer laziness?

LOOKING FOR A PASTOR.

The following is from a letter in the Detroit Christian Herald. It is hoped that but few churches are represented in the incident; but there are, even in this part of the world, a few which some features of the description will fit. Perhaps seeing the picture may help them:

The writer has received letters from four pastors within a week asking for an exchange, with a view to getting before the church, and thus opening the way for removal from their fields. An incident recently came to my notice which shows about how the ministry is regarded by some churches: Not a thousand miles from Binghamton, the pastor recently resigned from a small country church, and one of our good brethren, knowing a pastor who was about to finish his work on his field and was casting about for some other place, wrote to the church, we will say in "Punkin Center," on behalf of the brother desiring a new field, giving him a good, honest recommendation, all of which the pastor would sustain easily. Back came a letter from Punkin Center, written by the church clerk, evidently, stating that they had lost their beloved pastor, and never expected to find the like of him again, and it must be a good man to follow him, and they didn't expect to find such an one to take his place. Then followed the statement that the church could pay only \$600 for the right man, with the request: for an answer to the following question: relative to the brother who was recommended. I give the exact language and spelling:

1. Does he read his scriptures.
2. Can he or his wife sing.
3. Is he a prohibitionist or Woman Suffrage advocate.
4. Is he interested in ball games, would he read them.
5. Could he be secured at \$600 as we don't wish to correspond with anyone unless he is within our means. Yours truly A. B. C.—Punkin Center, N. Y.

The above is verbatim ad litterim, spelling, capitalization and sentiment. Shame, that the ministry is so at the mercy of such churches as that at Punkin Center. Indignation so burned in the breast of the loyal-hearted, loving brother to whom these inquiries were addressed, that he at once wrote the following answers: To the first question he pleaded ignorance; to the second, "I do not know," with the remark that while it might be a proper question, he was not aware that they contemplated calling the pastor's wife, if so, what compensation did they propose giving for her services? To the 5th question he replied that in the event of the Lord's calling the pastor to Punkin Center, he thought there would be no insuperable obstacles on that score. The 3rd and 4th questions he answered as one, characterizing them as impertinent and insulting, adding that no self-respecting minister would yield his rights as a citizen in becoming pastor of a Baptist church, adding still further the remark that he did not know the position of the man on these points and if he did he would not tell him. This stinging rebuke came from one of our most honored and best beloved pastors, a man who has been a long time pastor of one of our most prominent churches.

WHY THE CHURCH SHOULD ARISE.

(The National Advocate)

To the church is committed the grandest achievement of which humanity divinely energized is capable of the redemption of a world from the thralldom of iniquity. If the church would in this fulfil its mission it must be progressive against whatever evil it finds obstructing its path.

No one doubts but its greatest hindrance is the liquor curse, yet on this subject the church is largely silent.

Put all the infidelity, all the false beliefs, all the higher criticism, and every other power of resistance to the gospel into one body and it is a comparatively small contingent to this great central force of Satan's army.

It is the mission of the church in the world to save man. If it fails to do this, it fails to accomplish its work. Christ has promised to rebuke the devourer. The church should emphasize this rebuke, and wrest from the grasp of Satan the precious souls for whom Jesus died. How can this be done

with the liquor curse the power that it is to-day?

For a man to sow tares in his field, and to encourage others to sow tares upon the face of the country, and then to expect that, by the goodness of God, the country will be covered with wheat, is grossly to insult that goodness, and it is no less an insult to the grace of God to expect that from the present drinking customs of a large body of the people of this country a sober, Christian nation will grow up.

When Jesus went to the grave of Lazarus, so great was the grief of the relatives and friends, that as the man of sorrows stood with them, his heart was touched with their loss, and Jesus wept. But that was not all; he comforted them with words, and cheered them by his acts. He then went to the grave; but lo, a great stone lay upon its mouth. Surely the power that could raise the dead could raise the stone? Yes, but human hands had placed it there, and human hands were sufficient to remove it again, hence Jesus said: "Take ye away the stone," and when they had done their part he said to the dead, "Lazarus, come forth." But yet again, human agency was required to complete the work, for seeing he was bound with a napkin, "Loose him and let him go," was the divine command. In like manner the Lord speaks to us, as he looks down upon the multitude dead in trespasses and sins, with the great stone of the liquor traffic over their moral sepulcher, which human hands and laws have reared.

"Take ye away the stone," and when that is done, he will say to the dead, "Come forth," and this world so long the abode of sin and suffering, shall rejoice in her spiritual freedom, and achieve higher conquests than eye hath seen or heart of man can conceive.

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.]

WOMEN OF GOD.

Women of God, the hour has come, arise in Jesus' name; Thy strength is in his power alone, all other help is vain; God's footsteps now are on the sea, the isles stretch forth their hands, The Sun of Righteousness shines forth upon the distant lands.

Women of God, through Galilee and o'er Judea's plains Thy footsteps followed near thy Lord, in all his earthly pains; When up the steep of Calvary with bleeding feet he trod, Thine eyes beheld with sorrow the suffering son of God.

Women of God, be swift to go, the doors are open wide, The times are full of promise; 'tis flowing of the tide. Sail out upon the deep, broad sea, and let thy heart be brave, A mighty work is waiting, a dying world to save. —WOMAN'S MISSIONARY FRIEND.

MISSIONARIES IN THE TRANSVAAL.

A missionary in the Transvaal, Dr. Kate Lindsay, writes: The last command for all aliens to get out of the republics came, and every one was searched at the stations; all they had either in money or goods was taken from them except one change of clothing and two pounds, or about ten dollars in money, and their railway pass to Cape Town or wherever they were going. You can well imagine what a troop of destitute people is pacing the streets of Cape Town at this very moment—not the poor who are said to be always with us, but people who owned several blocks of buildings in Johannesburg six months ago, and whose rent roll mounted up into the thousands of pounds.

Only those who were wise enough to transfer their money to Cape banks before the outbreak of the war have anything for either themselves or their families; the Transvaal Government confiscated all the rest. All British with money enough to get away are leaving for home. What many of

them will do at the beginning of a hard winter there I do not know.

The Boers have shown little interest in missions, and their evil treatment of Livingstone in 1852 and Dieterlen in 1876, and the law of 1887, which limited the number of blacks on every five thousand acres to five families, and which, if pushed to its natural conclusions, would have destroyed every mission in the country, have given a decidedly unfavorable impression to many who desired to think well of them.

Where Women Are Never Loved.

Mrs. Archibald Little, the well-known traveller, records some interesting impressions of the Celestial Land. She says:—

"In China women are held in the greatest contempt. A Chinaman habitually alludes to his better half as 'my wretched thorn,' and except in the poorest circles the wife never sits down to a meal with her husband.

"Women are completely ignored. When a Chinese mandarin calls on my husband, he pretends not to see me. I may be sitting within a couple of yards of him but he will still affect to be unconscious of my presence.

"The Chinese don't make love. Marriages are conducted through agents. As a rule a Chinaman never sees his wife until the wedding ceremony, when she unveils in his presence for the first time."

Her Good Offering.

President Buckner T. Washington, of the Tuskegee Institute, tells some significant anecdotes showing the zeal of the colored people for the culture of their race. One day a lame black woman, seventy years old, who was born in slavery, hobbled into his office, holding something in her patched apron. "Mr. Washington," she said, "I'm ignorant and poor, but I know you is tryin' to make better men and women at dis school. I know you is tryin' to make a better country for us. Mr. Washington, I sinit got no money, but I want you to take dese six eggs, and put 'em into de eddication of one o' dese boys or girls. The poor widow's 'wo mites' could not have taken an apter form, and pages could be written from the hint in the good "Aunty's" presentations speech."

Earning Money in India.

Some children in India earned missionary money by making palmyra-leaf baskets, which were sold in England. Others, living near the canal, caught fish and sold them. Some gleaned behind the reapers. Some cut grass and sold it for food for cows. A few gathered medicinal plants and sold them. Others collected mariposa seeds and sold them to the oil-mongers. Sometimes children went singing in a body from house to house, carrying a box for money.

A Blind Woman's Giving.

A poor blind woman put twenty-seven francs into the plate. "You cannot afford so much." "Yes, I can. I am blind. I said to my fellow straw workers, 'How much money do you spend in a year for oil for your lamps when it is too dark to work at night?' They replied, 'Twenty-seven francs.' I have so much in a year because I am blind and do not need a lamp, and I give it to shed light into the dark heathen lands."

AMONG EXCHANGES.

FORGET SELF.

The world is full of Christian men doing only little things when they could do great things. A man must forget himself, or he will never feel rightly nor act nobly.—Chris. Inquirer.

MUCH NEEDED.

There is need of more preaching on the fundamental truths of religion—the existence of God, the nature and methods of his moral government, sin and its consequences, the immortality of the soul, the Ten Commandments, and the Golden Rule. And preaching on these and connected topics should not be scholastic and essay-ish, but simple, direct, with logic set on fire, so that the conscience may be stirred at the same time that the intellect is appealed to. People who go to church should see that the preacher is soul-burdened and tremendously in earnest.—Morning Star.