

TERMS AND NOTICES.

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Religious Intelligencer.

Rev. JOSEPH McLEOD D. D., EDITOR.

WEDNESDAY, MAY, 10TH, 1898.

The Students Conference at Northfield, Mass. will begin June 30th and close July 9th. It is the fourteenth annual meeting.

Among the chaplains in the United States army is a Mormon preacher. He was appointed last year. This seems very like an official recognition of Mormonism.

General Gomez, who for so many years was Commander in Chief of the Cuban insurgent forces, is said to be a Baptist, as are some other prominent Cubans.

Of the article, "Is It Dark?" Dr. Cuyler says, in a private note,—"It may comfort some of God's people who are in trouble. There may be many such among your readers." We have no doubt it will be the messenger of help to many souls.

Rev. Dr. Bruce, pastor of St. David's Presbyterian church, St. John, is to be Principal of a new College for boys about being established in Toronto. The school is to be under Presbyterian auspices. It is proposed to begin the work in September. Dr. Bruce, who has been in St. John several years, will be missed from the christian life and work of the city.

The mention of Cardinal Vaughan as a possible successor to Pope Leo, reminds one who has looked up the matter that there has never been but one English Pope—Nicholas Brakeshire—who was elected in 1134, and who took the name of Adrian IV. History says he was a man of exemplary character, learned and eloquent, and maintained the claims of the Papacy with great skill and boldness.

We hope bro. Parker's "We Look To You" will not be in vain. He has worked earnestly and skillfully in behalf of the Moncton church, and with a large degree of success. He and the earnest men and women who are his true fellow-workers deserve a good lift now. Every one who "lends a hand" now will, we feel sure, be doing God service in the support of a worthy cause.

The Anglican bishop of Central Africa, in a letter to the London Times, a few weeks ago, made the statement that 75 per cent of the deaths of Europeans on the coast of Africa is due to strong drink. And now certain Europeans, resident in Africa, are threatening the bishop with a suit for slander. Probably the people who feel the bishop's statement so keenly are some of those who are making fortunes out of the whiskey traffic. It is not likely that the bishop feels alarmed by their threat.

The funds of the Free Baptist Education Society in the United States are short this year. Unless several hundreds of dollars are contributed very quickly, the Divinity School students are likely to be without the usual appropriations, the need of which they probably feel very much as they near the close of the school year. The school closes next week. The faculty has made an appeal for contributions. They will not be unwilling to receive something from churches or individuals in New Brunswick and Nova Scotia, since some of the students needing help are from these Provinces. Anything addressed to Dr. J. C. Howe, Lewiston, Me., will reach the right place.

The question of religion in Cuba, Dr. Hoss thinks, needs to be handled with the greatest delicacy. Roman Catholicism has been so long established by law and has accumu-

lated such large properties, that it has the decided advantage of Protestant churches. The officials of the Roman Church have developed a temper which will make it difficult for them to look with ease upon the spectacle of absolute equality in religious affairs. To persecute the Roman Church would be foolish and wicked; to patronize it would be equally so. Hereafter no differences ought to be made between the different ecclesiastical organizations. Let each one of them have a fair chance, and none of them anything more. If the various Protestant bodies wish to establish missions, that is their own lookout, and they have a perfect right to go forward with their work. They must be careful about the quality of the men whom they send into the field. An ignorant or a fanatic is sure to do more harm than good, and to injure the very cause which he desires to advance. A corrupt or designing man may be a source of great harm.

Next week Dr. Briggs and Dr. Shields, for many years ministers in the Presbyterian Church, are to be ordained to the priesthood of the Protestant Episcopal Church. Dr. Briggs was suspended from the Presbyterian ministry on doctrinal grounds, and Dr. Shields, who was a Professor at Princeton, left the Presbyterian church because he was severely criticized for having signed a petition for a liquor selling license in the hotel principally frequented by the students. The fact that they are required to be reordained before they can be regarded as ministers in the Episcopal Church, and that they seem to regard reordination as the proper thing, moves Dr. Buckley, of the Christian Advocate, to say that it would be interesting to question Drs. Briggs and Shields, asking them the following, for example:

Do you believe that when you were ministers of the Presbyterian Church you were mere laymen, and had no power of ordination?

The answer would be Yes, or No. If No, it would show that the Protestant Episcopal Church in ordaining them was repudiating its principles. If the answer were Yes, the next natural question would be:

Why, then, did you continue in that body, professing to perform the functions of a minister when you knew you had no title to them?

Should the answer be No, the next question to Dr. Briggs would be:

How did your suspension on doctrinal grounds convince you that besides the order of presbyter there is an order of bishops, who have descended without a break from the apostles, and who alone have the power to make a layman first a deacon and then an elder?

And to Dr. Shields:

How did the criticism of you for signing a liquor license open your eyes to the fact that you never had been a minister?

The answers to these last questions could not be Yes or No and whatever they might say, if they acknowledged that since their difficulties they had become convinced of the soundness and truth of the modern Protestant Episcopal doctrine, it would shed a peculiar light on their previous studies, and demonstrate that, so far as thinking upon these subjects is concerned, they had been "sleeping partners" in the Presbyterian communion.

Fruit Bearing.

Our Lord's requirement of His disciples is that they "bear much fruit." Fruit-bearing is the proof of discipleship. "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples." The true christian delights in being a fruit bearer. The mere professor may be satisfied to be like a tree producing nothing but leaves; and he may delude himself into the belief that all is well, because he has the name of disciple. But the real christian, like a tree planted by the river, will bring forth fruit. His life will bear the fruit of the Spirit,—love, joy, peace, long-suffering, gentleness, goodness, faith, meekness and temperance. The life which does not bear such fruit, bears the name of christian in vain.

Abiding in Christ is the condition of fruit-bearing. "As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." We abide in Him when we listen to His words and obey them, we surrender ourselves completely to Him, we trust Him implicitly, we seek His guidance in all things, we acquiesce readily and gladly in whatever He wills, we have fellowship with Him, we have our joy in Him, for He "is made unto us wisdom and righteousness and sanctification and redemption."

For those who would abide in Christ and know the fullness of His life in them, there is a pruning process. As vines, to be the best and most productive, require to be pruned regularly and thoroughly, so for the production of the best things in the christian life there needs to be pruning. Every

branch that beareth fruit he purgeth, that it may bring forth more fruit." The process may not always be pleasant to the christian, but it is profitable. At the time it may be grievous, but "afterward it yieldeth the peaceable fruit of righteousness." Whatever brings us into closer and completer fellowship with Christ, and makes us more His ministers of sympathy and help to the weak and suffering and lost, we may well thank God for. It is the gracious Father who administers the discipline; and what He does is "not for His own pleasure but for our profit, that we may become partakers of His holiness."

"Much fruit." So many seem satisfied to bear a little fruit. Every christian should have a holy ambition to be constantly and increasingly bearing fruit, because therein is the great grace manifested and magnified, and God is glorified. Nothing so impresses the men of the world as the fruit of the Spirit in the everyday living of christians. They do not pay much attention to the profession—except to remark about its agreement or non-agreement with the life,—but their criticism is silenced and their hearts are impressed by the lives which abound in goodness, peace, love, patience and all self-denials and services for Jesus sake.

Is It Dark?

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

Some very good people may answer this question by saying,—Yes, it is a dark hour with me, and I would be thankful to get some light. This is not strange; those who love God and whom God loves are not always prosperous; he never promises constant sunshine to any of his children. A very righteous man in olden times said, "He hath set me in dark places." Hard as it is to believe, yet it is a revealed truth, that whom God loveth he chastens, and oftentimes it is probable that he does it because he loves them. Chemists do not throw sand or gravel into their crucibles; it is only the ores which contain gold or silver are subjected to the heated furnace. Hot fires often make very bright Christians.

Some of my readers may be passing through very dark hours of pecuniary adversity. Their business has suffered badly, or their incomes have dwindled almost to the vanishing point. Gloomy times these may be to you, but I hope that they are not too dark for you to keep the straight road of integrity, or for you to read your Heavenly Father's precious promises. For your comfort, let me assure you that while I have known hundreds of Christians to be badly demoralized by prosperity, I have rarely known one to be spiritually damaged by adversity. Sharp blizzards are very apt to drive a true Christian under the safe covert of Christ Jesus. When his worldly assets run low, his heavenly assets appreciate. Christian courage shines splendidly in the dark; and a stout heart chants the brave old song, "although the fig-tree shall not blossom neither shall fruit be in the vines, yet I will rejoice in the Lord, and joy in the God of my salvation." It is very uncomfortable to be poor; but grace is not graduated by income, and the man who has a clear conscience, and the Lord Jesus within him and the atmosphere of love all around him, is one of the Lord's millionaires.

To those who are suffering sore bereavements it is a great comfort to know that the darkness and the light are both alike to our Heavenly Father.

In that quaint and powerful story called "A Window in Thrums," the good Scotch mother, after her boy had been taken away, said, "Aye, but that day he was confined, I found it hard to say 'Thou, God, seest me.' It's the text I like best now though, and when Hendry and Leebie is at the kirk I turn it up often, often in the Bible. I read frae the beginnin' o' the chapter, but when I come to 'thou, God, seest me' I stop. It's no' at there's any rebellion to the Lord in my heart noo, for I ken he was lookin' down when the cart ran over Jey, and he wanted to take my laddie to himself. But just when I come to 'thou, God, seest me' I let the book lie in my lap; for aince a body's sure o' that they're sure o' all." And we may be equally sure that the all-seeing God makes no mistakes. He sees just where to give and where to take away.

Not only sore losses and bereavements bring the Lord's people into dark places; they are often involved in deep perplexities as to the course they ought to pursue. When we have light it is easy enough to walk in the light; no one need go as ray at high noon. Then we can walk by sight. Faith is trusting God to lead us in the dark. Prayer is often the cry of the soul in the darkness to an unseen Saviour; and lo! he appears to us in the fourth watch of the night, walking as over the billows, and speaking to us the assuring words, "It is I: be of good cheer; be not afraid." Wonder-

ful guidances and providential openings often come to us in these seasons of perplexity. "He that walketh in darkness and can see no light, let him trust in the name of the Lord and stay upon his God." This is something very different from an occasional touch of the Almighty hand. It means to lean on the everlasting arm with the perfect assurance that the arm will never fail us, or ever mislead us.

To all my readers who are learning hard lessons, or enduring severe chastenings, or working out difficult problems in God's school, I would say, gird up your loins, and keep the strong staff of faith well in hand. Trust your Guide in the dark. You are safer with him in the midnight than without him in the noon-day. He will not suffer thy foot to stumble. Why you have been brought into such dark hours, you know not now; but you will know hereafter. Part of the delightful discoveries in heaven will be to find out what was strangely mysterious to us on earth. Push on cheerfully, and imitate that pilgrim in Bunyan's allegory whose song in the darkness revealed him to the other pilgrim who was journeying near him. If sorrow camp with us over night, joy cometh in the morning. It is not a very long way to heaven after all, and the hard pulls, sharp conflicts and dark hours on the road will make heaven all the brighter.

"Meek souls there are who little dream Their daily strife an angel's theme, Or that the rod they take so calm Shall prove in heaven a martyr's palm."

Mr. Talkative Talks about The Plebiscite.

BY THADDEUS.

"What are votes selling for this morning?" was the salutation and question of Mr. Talkative, as he met me the other morning. I disclaimed any knowledge of the value of votes as articles of commerce.

"What I want to know," said Mr. Talkative, with some warmth, "is this—is one vote as valuable as another?" I remarked that they counted the same.

You are obtuse this morning," said Mr. Talkative. "I want to know if one vote represents as much as another."

To which I answered,—That depends on the state of the market and the place where they are bought. I have known a vote to represent all the way from a dollar to a railway, or a senatorship."

Mr. Talkative became angry, and used un-parliamentary language. "Your eight karat brain is dense to-day," he said. "I want to know if one vote represents as much intelligence, as much honesty, as much worth as another." You mean to ask, I suggested, whether one vote is as good as another.

Mr. Talkative glared at me, and talked on, thus: One voter votes as he is paid to vote; he would vote the other way if he were paid more. Such voter is in the market-place election day, waiting for the highest bidder. If he has wife and children they are not represented by his vote, for they are not consulted; he represents only himself and his poor, mean class.

Another voter would sell his children no quicker than he would sell his vote. In himself he represents integrity and genuine worth. His wife is virtuous, intelligent, a true wife, a true mother; their children are worthy such a father and such a mother. His vote represents his home as well as his own intelligence and integrity, and such a vote represents more than can be estimated in dollars. How are you going to estimate the worth of these two typical votes—the one representing so much that is valuable, the other representing so much that is worthless and vicious?

Mr. Talkative did not pause for a reply, but talked on. There ought, he continued, to be some way of testing the value of votes by some other method than the commercial or numerical standard. For instance, take the Plebiscite on the question of prohibition: Count the votes for prohibition and those against it; in one province the latter outcount; but weigh them, even in that province, and see how quickly the non-prohibition vote kicks the beam. Taking the whole country over, is there any one so dull as to fail to see the vast difference in the character of the votes for and against prohibition? The prohibition vote is clean, unselfish, patriotic, incorruptible; it expresses moral conviction. It represents the best citizenship, the true Church of God, the best homes, the best wives the truest mothers, and is in the interests of thousands of innocent children, who mutely ask us for protection from the great destroyer.

The other vote represents the corrupt, the brabble, the un-intelligent, the selfish, the greedy,—Mr. Talkative paused for breath, not for want of subject matter, and then went on. Let us

be fair and just, he said, even though our opponents are not. Doubtless a few white, conscientious men voted, in their ignorance, against prohibition. But how quickly was their whiteness sullied as they came in contact with their black brethren! What the world needs is another ballot system—one that will not enable the unrighteous votes to neutralize the righteous votes; and then, said Mr. Talkative, with some acrimony, we need, also, governments and parliaments intelligent enough to see that 278,478 white votes are not only more than 264,571 black ones, but that they represent infinitely more of all that makes for the true life and permanent prosperity of a country.

Notes On Current Events.

A large meeting of temperance citizens of Yarmouth, N. S., adopted a resolution urging Parliament to amend Sec. 100 of the Canada Temperance Act, increasing the penalties for violations thus: "(a) which now imposes a penalty of \$50 for the first offence, so that the penalty shall be a fine of \$50 or imprisonment for two months with or without hard labor; (b) the penalty for a second offence, which now is a fine of \$100, to be amended to a fine of \$100 or imprisonment for four months with or without hard labor; (c) the penalty for a third offence, which is now imprisonment for two months, to be amended to six months imprisonment with or without hard labor."

The penalties asked for are not too severe.

Last week Secretary of State Hay paid to the French Ambassador at Washington, the \$20,000,000 which, by the treaty of peace, the United States agreed to pay to Spain for the cession of the Philippines. The war, so far, has cost our neighbours about \$275,000,000. And the end is not yet.

It is expected that the new bridge, or rather the enlarged Victoria bridge, across the St. Lawrence at Montreal, will be opened on the 24th inst. Its length is six thousand seven hundred and ninety-two feet. There are double tracks for trains, driveways for vehicles, and footwalks on the outside of the driveways.

Santiago, Cuba, has long had the unsavoury reputation of being one of the filthiest cities in the world. A description of its extreme dirtiness taxes one's credulity—it seems so nearly impossible. The United States authorities have made a great change, and the city is now said to be so clean that an old-timer would scarcely recognize it.

Comparison of criminal statistics shows a steady decrease of crime in Great Britain in late years.

The Queen is said to desire to have all the members of her family with her at Windsor Castle on the 24th inst., when she celebrates the eightieth anniversary of her birth. Her direct descendants include seven children, thirty-two grandchildren, and some twenty great-grandchildren. She has also four cousins and ten second cousins, making altogether about eighty blood relations.

For the first time in the history of the Company, Canadian Pacific Railway stock sold above par last week. In the London Stock Exchange sales were made at 101½.

The announcement that Great Britain and Russia have come to an agreement concerning spheres of influence in China is heard with some satisfaction, though it is noticeable that the comments of the English press are cautious, probably because of the distrust of Russia. In a speech at the banquet of the Royal Academy a few days ago, Lord Salisbury said: "He did not wish to exaggerate the extent of the gratifying agreement signed with Russia, but in view of the relations which in the course of the last half century had from time to time prevailed between the two countries, it was a matter for congratulation that they had come to an agreement with respect to China, which to a certain extent would prevent the likelihood of a collision between the interests and objects of the two countries for the future."

Continuing, the Premier said: "We have talked of alliances. In a certain sense the phrase is a just one; but an alliance in the sense that with any nation, we will go out to war together and bear the cost and danger together and for each other, can only very rarely take place. The alliances of which we speak are alliances of good feeling between peoples and Governments and not engagements likely to bring either side into war."

Referring to the international conference to be held shortly at The Hague, Lord Salisbury said: "The peace conference will effect improvement in the relations nations we do not know; but that such a conference has been summoned is a good omen for peace, and an augury on which we value the interests of peace, and Christianity may fitly rely."

Col. Donville has been given of absence, pending his permanent retirement from the 8th Hussars. D. did not ask for leave of absence nor does he desire retirement; he has one, and the other will follow.

The muster rolls of the Cuban which have within a few days handed over to the United States authorities, show 48,000 names of them being commissioned. The \$3,000,000 appropriated by the United States Government to the payment of the Cuban now being distributed to the men.

The term of the present Governor of Prince Edward Island has expired. It is said that his successor will be appointed till the Provincial Legislature, now in session, has chosen. Among those mentioned for the position Dr. McIntyre seems to be regarded as most likely to be appointed. He is a brother of the Roman Catholic bishop of the Island.

Moody In California.

Mr. Moody's visit to the Pacific coast has been much blessed. Since one Sunday afternoon in Francisco, he said:

"Four times have I visited this city, and never have I seen evidence of so strong an outpouring of the spirit as I have seen to-day."

He had just come from a meeting where an immense crowd of men for three hours listening to a persuasive discourse on "Sowing Reaping." The service was held, for unconverted men, and apparently successful effort to the attendance of young men who on the verge of drifting away from moorings of a moral and religious seemed to inspire the evangelist added fervor as he made his urgent, compelling plea for consideration of the inevitable character of law of nature, and of God who makes the harvest depend upon seed sown.

In an unusual degree the speaker won the sympathy of his audience which was made up of all sorts of conditions of men, from hard-working men to men about town, there was hardly a dry eye in the house as he called a conscious response from every auditor, to his claim in every man's heart there is infinite longing for an infinite God which God's love alone can supply. Mr. Moody himself was overcome when his request that all who would resolve to lead a better life would arise, brought two thousand men to their feet. They remained standing for fully a minute before he could find voice to continue his address.

During the whole of his tour he sought, in all the places visited, reach and arouse the churches. He has faithfully rebuked their coldness, has enforced their responsibility God's work, and has endeavored to persuade them to full consecration. And it is believed that a great stimulus has been given to the spiritual life of professing christians.

We Look To You.

We look to the ministers to help in securing the Roll Call collection. The envelopes are ready and will sent this week.

The general invitation to all to come to rededication should not be taken seriously. The serious way to take and the most economical way, too, to send the cost of travel (car fare), a part of it. Let the lowest be 50 cents. Everybody can send that without feeling it. Let the strong help to bear the burdens of the weak.

One brother (whose name will appear in the printed list) writes: "I will not wait until I send the envelope, but will remit \$2.00 now thinking I may need it more now than later."

A brother minister writes very encouragingly and says that he will do his very best to have a whole-hearted response from his people. I have written all the ministers asking them to do so. Should there not be enough envelopes sent, or should any one be left who wishes to send a contribution, send in an envelope with your name thereon. No letter need be written in any case, unless desired by sender.

NOTE.—We have managed to have the I. C. R., reduced to