

## TERMS AND NOTICES.

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**Religious Intelligencer.**

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## Editorial.

—Jesus said several things when necessary. His severest utterances were addressed to those in high places. He did not shrink from saying the truth because those against whom it was directed had power which they could and would, use against him. His servants should be and do as their Lord.

—Mr. Rockefeller, who gave Acadia University \$15,000 for raising \$60,000, has now promised to give \$1.00 for every dollar raised by the friends of the university not later than January 1st, 1908, up to \$100,000. It is intimated that it was endeavored to have him give two dollars for every dollar collected, but the most he will do is to give dollar for dollar.

—Sunday dinner parties, receptions, and other social affairs, are getting to be quite common in Washington. It is gratifying to know that President Roosevelt gives no countenance to such violation of the Lord's day. The British Embassy, also, refuses to accept invitations to Sunday affairs. Nearly all the other embassies, and officialdom generally, have adopted the Sabbath-breaking customs.

—The *Christian Register*, which at the first of the year raised its subscription rate to \$3.00, after having tried a \$2.00 rate for several years and suffered serious loss, reports one curious and unexpected result. New subscribers are more numerous than last year, and exceed in number the discontinuances. We congratulate the *Register* on having so many of that kind of people—people who are willing to pay a reasonable price for a good thing.

—The aggressiveness of the Mormons is viewed with some concern

by the religious press of the United States, as it well may be. In Canada, too, the "Latter Day Saints," as they like to call themselves, need watching. They are amongst us, in considerable strength in the Northwest, and are sure to multiply. They deny that they are polygamists, but a little investigation might discover that they are not telling exactly the truth as to their practices. In the States they may have hundreds of missionaries, the majority of them operating through the southern and eastern States. Eastern Canada is not neglected by them, and they are not unlikely to increase their mission work here.

—The policy of rigorously excluding missionaries, inaugurated by Lord Kitchener at Khartoum, has, it appears, been abandoned. The Church Missionary Society has lately obtained permission to open a Christian school at Khartoum or Omdurman. If any parents object to the religious teaching, their children are to be exempt from it. Some missionaries in Egypt have acted in a very unwise way in former years, and this fact, doubtless, had largely to do with the stringent measures adopted when England took over the administration of the Soudan. There was, also, the fear of Mohammedan fanaticism resenting proselytism in the interests of the religion of the conquerors. But it was a mistake to put all mission-work under a ban because of the folly of two or three missionaries. It is good that the prohibition is removed. All the education provided by the British government for the young Soudanese would be incomplete and unsatisfactory without instruction in the Christian religion, which has been so powerful a factor in the civilization and development of western nations.

### LOVE IS SEVERE.

We do not well understand Christ when we think of him as possessing only mild and gentle qualities, and as unable to be stern and just. None can be more severe than he. He can, and does, inflict punishment and pain when it is best that he should do so. The same lips that spoke words of inimitable tenderness and comfort, uttered, also, the severest condemnations and pronounced terrible woes on hypocritical Pharisees. Christ is called a Lamb, and the lamb is representative of all meekness and gentleness; but it must be remembered that it is "the wrath of the Lamb" that is to make the terrors of the judgment day.

There are many applications of this truth about Christ. We mention two. One is that it is not true, as is sometimes said now-a-days, that Christ is too loving to punish sin, and that, therefore, all men will be saved. Then, we have in the fact of the divine severity the key to many of the mysteries of Providence—the things not understood, and often hard to bear. He is not afraid to have

his people suffer, even to cause them suffering and pain. He does not, therefore, always answer the cries of his needy and suffering ones in the ways they desire. Trials are not always removed, they remain, and are used by God to develop and sweeten those who endure them. Through all that Christians endure there is one comfort—Christ loves them, and what he does, or permits, that is severe, is done in infinite love and wisdom. "Whom the Lord loveth," not hateth, "he chasteneth."

### GOSPEL ETHICS.

"By their fruits ye shall know them." Life contemplative—the Mary life is step by step with "went about doing good"—the Martha life of "much service."

Life we know by its activities: "Follow me." Mystical, you say. That which you can go round, see through, reach its level, ceases to hold, draw and impress. Imagination is fed by wonder! "His name shall be called Wonderful."

From coal-tar is extracted the beautiful magenta. "Ye are clean through the word which I have spoken to you." Wonderful! But of "the blackness of darkness," "the beauties of holiness." Wonderful! Yes, the Christ, at his own work, "a new creation," that he may "manifest his glory." How? "I in them, thou in me." For what? "That they may bring forth much fruit." That's to save the soul. The hymn of our fathers expressed it: "In union and communion." Wisdom of heart, crown of wisdom of mind. Love is deeper than logic, knows more, sees more. Love is the tap-root of all Christian graces, and of all fruitful Christian service.

Truth lived is truth known: "Behold how he loved him." The man truth, because true; the man purity, because pure; the man righteousness, because righteous; the man faith, because faithful. "Christ liveth in me." Spirit of my spirit, thought of my thought, life of my life; result, Christian thought, Christian conduct, Christian character.

True, we have objective faith—Christ; but it is subjective faith—Christ received, who is "Spirit and life." Reception and mastication come before energising power in the physical realm; response, reception and assimilation come before inward power, and outward service in the realm of spirit. And, to incorporate Christ is to live. "For in him was life." To have Christ is to have the law of life. "Love is the fulfilling of the law." To each Christian, life is quality and quantity, character and degree. All in Christ, are at school, all scholars—to "learn of me." The best, "not yet attained," but "pressing on towards the mark." The greater progress, the higher "the mark." Yet, all complete in him, for he is, and he alone is, the object of trust. Unripeness there may be, but the unripeness contains the promise of perfect completeness.

Conditions belong to all life: "Abide in me." The severed branch withers, dies. As "branches," engrafted by "faith through grace," in Christ, we become part of the true vine. The degree of fruitfulness is in obedience and receptivity. But, if a branch of the vine, there must be fruit.

Gospel grace, as seed of the kingdom, contains its own ends and purposes. Reproductiveness in heresy; like must produce like. A Christ within, and no fruits of the Spirit, surely cannot be! To love Jesus is, in some degree, to be Jesus; to trust Christ must surely be to be Christlike, and trustworthy.

What so practical as the gospel? And what so blessed? The true and living way; vital, conscious, inspiring in the comfort of hope, and the sense of a realized satisfaction "of him, to him, and through him," unto eternal glory.

And, as a pillar of light in life's journeyings, "Lo, I am with you," to guide our feet in the way of his steps; and, then, grace with glory crown.

How shall we honor, how shall we express, the glories of our King? In what way better than—

"Take my life and let it be  
Wholly consecrated Lord to thee."  
S.

### A PASTOR'S EXPERIENCE.

The following note from the *Missionary Herald*, is one that should be seen by every pastor who thinks his congregation too poor to do much for Foreign Missions: "In a striking address by Rev. Dr. Horton, of London, on the duty of ministers in missionary matters, he bore witness to the fact that 'the growth of the church of which he is pastor began from the point in which he insisted that the missionary work in foreign lands must be first and foremost in all their thought and in all their contributions.' Many a minister could bear similar testimony from his own experience. It is simply suicidal to refrain from contributing to outside objects in the thought of reserving all for one's own. It is occasionally said, in apology for some churches which neglect to contribute for the work abroad, that they are so weak and have so much to do at home. But may not the fact that they do not thus contribute account for the fact they are so weak?"

PRIZES THE PAPER.—A Nova Scotia subscriber, sending a renewal and a new name, writes these kind words:

"With my renewal, I am sending a new subscriber. I wish I could have done more. I prize the INTELLIGENCER very much, and feel that I cannot do without it. I wish you many years of success in your work."

If your subscription for 1903 has been paid, we thank you.

If your 1903 renewal is yet due, we would very much like to have it. We need it now.

If you have fallen into arrears, the best time to pay is now.