

TERMS AND NOTICES.

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WEDNESDAY, MARCH 30, 1904.

Editorial.

—The Church of Christ must be always aggressive. Its business is to "rescue the perishing."

—Just as we go to press word comes of the death of Rev. J. T. Parsons. He died Monday at the home of his daughter in Simonds, Carleton Co. No particulars have reached us.

—The conversion of the world is a great work. For its accomplishment it requires great plans, large consecration, strong faith, arduous toil, persistent energy, and a better distribution of the responsibility for missionary work at home and abroad throughout the rank and file of the churches of Jesus Christ.

—Speaking of the circulation of religious papers, *Zion's Herald* is confident that nothing can take the place of the agency "which from time immemorial has been so efficient—the personal canvass by the ministry." If the ministers of a denomination do not make the care of their paper part of their work, it is sure to suffer.

—The unification of Christian bodies for the concentration, the fuller development and the better direction of Christian forces, is a matter of such large importance that we are sure thoughtful readers will be interested in knowing how such movements are regarded. We have, therefore, placed before them, on another page, views of the latest union proposal. The article will repay careful reading.

—Three Summer Conferences of the Young People's Missionary Movement have been arranged. The northern Conference is to be held at Silver Bay on Lake George, N. Y., July 22-31. The purpose of these conferences is to afford a practical training school for missionary workers in Sunday schools and Y. P. Societies and to combine with such training the facilities for rest and

recreation that many Christian workers seek in connection with their brief summer vacations.

—In England the denomination known as the Methodist New Connexion has voted, with practical unanimity, in favor of union with the other minor Methodist bodies. The small minority—perhaps one-tenth, will fall into line. The union of the smaller bodies is a long step towards their union with the largest body.

—Some years ago there was organized in Kansas City, Mo., a society which called itself "The Church of This World." It was, of course, in the judgment of its founders to be quite superior to any mere Christian church. It has collapsed, showing, as the *Christian Evangelist* remarks, that there is nothing more impractical than a church founded upon anything less enduring than God's truth and less sublime than the person of Christ. The Church, like the Sabbath, was made for man and not man for the church. Let it be practical and minister to human needs. But the greatest of human needs is the need of close touch with things divine. The church that grovels cannot help men. It cannot even keep itself alive.

—Commenting on the proverb, "It is better to have good will of a dog than his ill will," H. L. Hastings says: "Yes, but there are men whose enmity is worth more than their friendship. As enemies, you know where to find them; as friends, you do not. They interest themselves in your business, they worm themselves into your confidence, and finally turn against you and do you what harm they can. You breathe more freely when you get them outside of your confidence. They will misjudge your motives, misquote your sayings, and misrepresent your acts. One traitor within the camp is more mischievous than a hundred foes without, and an unprincipled foe, bad as he may be, is better than an unprincipled friend."

—A new plan in religious journalism is proposed to be tried by the Methodist Episcopal Church in the United States. The plan contemplates the appointment of a committee of the bishops to establish and supervise a denominational press bureau. The bureau is to gather news, stories, pictures, etc., relating to the work of the denomination in every part of the world, to be furnished to the daily papers. In this way the great body of the people who know little or nothing about the progress of religious work except what they see in the dailies will be kept informed as to the progress of the Kingdom of Christ, and the needs of the work. Publishers of secular papers, with an eye always to business, express themselves as quite ready to avail themselves of the advantages of such a plan. Just how the money will be provided to carry out this scheme, which will be a somewhat expensive one, will be considered at the triennial Conference which meets in May.

RESURRECTION-HOPE.

Hope was begotten in the hearts of the despairing disciples of Christ by His resurrection. Peter joyously exclaims: "Blessed be the God and Father of our Lord Jesus Christ who, of His abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead."

That the disciples were filled with distrust when they saw Jesus crucified, and were filled with dismay when He was buried, is not surprising. These events were a severe test of their faith. Even after the resurrection was affirmed several of them remained in doubt for a time. Gradually, however, doubt and despair gave way before the incontestable proofs that Jesus was alive again. His divine character clearly demonstrated by His divine power over death and the grave. They were enabled to rejoice in hope, and to glory in tribulations for Jesus' sake.

It is a great thing to be begotten unto a living hope through Jesus Christ. Hope is a most precious experience. A heart without hope is like a voice without a song, or a face without a smile, or a ship without an anchor. It is denied to none. It may be, and therefore should be the experience of everyone. It is a solace in trial and sorrow, a support in adversity, and a ray of light for life's darkest night. We need the help of hope. Great mysteries of thought and most perplexing things lie all about us; great burdens of care and responsibility often press upon us; age and disease close at hand; and the open tomb is before us. But Christian hope makes us equal to the meeting and bearing of all that may be in our lot, and places even at the door of the tomb a clear, strong light. "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." M.

THE MINISTER AS A LEADER.

Not simply to work himself, but to get his people to work, is the aim of the wise pastor. Mr. Moody used to say that it is better to get ten men to work than do the work of ten men. He was a prodigious worker himself, but his power was multiplied and his success vastly greater because he was able to organize others for work. Dealing with the question of utilizing church forces, and the minister's part in it, the *Presbyterian* says some helpful things which we reproduce:

The minister is first of all a preacher and the pulpit is his throne of power. If he fails there he will fail everywhere. He may have a genius for organization, but unless there is the spiritual dynamic to vitalize the organization it is like an engine "gone dead" upon the track. It is in the pulpit and in personal contact with his people that he seeks to bring them into right relations to God and has the opportunity of pressing home those motives that lead to personal consecration. Each man and woman must be roused from easy selfishness and be made to feel that the very essence of the Christian life which takes the cross as its emblem is service that costs. Every

man and woman must be made to feel that they are not their own; that they have been redeemed for service, and that they are not honest so long as they are holding back all or part of their service.

But in every other department of activity men and women need a leader, and it is to their minister that they naturally look for leadership. And richly endowed is the man who has not only the gift of the true preacher and can kindle in men the desire to serve, but who can also learn the capabilities of each and can assign to every man his work. Not all men have this double endowment, but the true minister must lead the way and manifest his interest and enthusiasm in all the great activities to which the church is committed. If he be a man gifted with the personality that wins men, he will speedily leave his impress upon his people, and will reproduce himself in their lives. If he be a man of narrow views and localized interests the horizon of his congregation will gradually contract and it will be characterized by congregational selfishness, but if, on the other hand, he be a man of broad outlook and genuinely interested in all that makes for the advancement of the Kingdom of Christ, and presses home upon his people that while they have their own congregational interests they are at the same time an integral part of a great organism, they will speedily catch his spirit and they will be all the more loyal to their local interests because they realize that they are a regiment in an army that counts for much in the life of the country and in the advance of Christian

The minister who desires to have a working congregation will seek to deepen the interest of his people by increasing their knowledge of the great missionary enterprises of the church and will gladly welcome the co-operation and aid that come from a literature in the homes of his people that keeps these interests steadily before them and that informs them of the needs, the difficulties, and the encouragements of the work. It is by knowledge that interest grows.

In the matter of giving there are those in most congregations who are less able to contribute liberally than the minister, but there are also those whose financial ability is very much greater than his own. But here, too, he must be an example to his flock, and must exemplify in his own life the scriptural principle of systematic and proportionate giving. The true principle of giving: "As the Lord has prospered you," will find its incarnation in him and will appeal to rich and poor alike.

The task of the minister is no easy one, but there is no higher among human activities. To win men and women to personal allegiance and service to Christ, and having won them to train them as a regiment in His great victorious army is a work which the most richly endowed might well covet, and which calls forth all that is noblest and highest in the soul that has caught the deep meaning of the cross.