

TERMS AND NOTICES.

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WEDNESDAY, OCTOBER 7, 1903.

Editorial.

—When Christians love one another the world is impressed by them.

—We are devoting a good deal of space in this issue to the Conference report.

—Are the churches getting ready for evangelistic work during the approaching winter?

—The restoration of the family altar, and by it a revival of religion in the home, is much needed.

—The conquest of the world is the only adequate object for so amazing a life and death as that of Jesus Christ. It is the only thing which will give Christ to "see of the travail of His soul and be satisfied."

—A Congregational Council in New York State, a few days ago, refused to ordain a woman to the ministry. Of the four thousand Congregational ministers in the United States only four are women. The Council that refused to increase the number did not make a mistake.

—What is called "expediency" in preaching to rich and influential sinners does not commend itself to Bishop Warren of the Methodist Episcopal Church. He scores the preachers who, as he says, go at it in this style: "Brethren, you must repent, as it were, and be converted, in a measure, or you will be damned to some extent." Let the truth be preached plainly, and in love, to all men, that all men may be saved.

—In an address to the preachers of a Conference recently in session in Indiana, Bishop Joyce expressed the wish that there might be in all theological schools a new chair to be known as the chair of common sense. He thinks many young men actually lose their best traits by the methods pursued in

many theological schools, and such a chair as he suggests would, he hopes, correct much that is mistaken in ministerial training. "The preacher, he says, should be skilful in himself, and the school should help his skill to reach the hearts of men. It should be the first thought of a preacher to appreciate first that those who come to hear him are always full of heartache and they are looking for consolation extended to them in such a manner as will be effective and will act as a balm for the affliction that is troubling the soul. The whole thing should be preached, nothing dodged, nothing added to. The path for the preacher is laid out fully by the Scriptures, and he should get his inspiration there. Holiness should be preached, not the sour, cranky kind that only makes men feel bad and bitter, but that which is cheerful and gracious"

AN IDEAL CHURCH.

While the ideal church has not been, and will not be, probably, for a long time, it is well to have a high standard of church organization and efficiency before us. High ideals help to a high degree of success in any department of life. Writing of the ideal church, the *Christian Evangelist* says:

It is a church made up wholly of converted persons who have been brought into newness of life through the regenerative power of the gospel. Its members understand that to be Christians is to have the mind of Christ and follow him. Their chief aim, therefore, is to advance the kingdom of God. The members do not "look each upon his own things alone, but also upon the things of others." They have a mutual care for each other. Love is the animating principle of their conduct in relation to each other. This enables them to "keep the unity of the Spirit in the bond of peace." They have their faults and weaknesses, as the best people do while in the flesh. But they bear each other's burdens, and each judges himself severely and others charitably.

It goes without saying that the ideal church is a working church. It does not exist for its own sake. Its object is not to raise enough funds to meet its current expenses and feel satisfied with itself. It recognizes itself as a factor in all the good movements of the brotherhood, and joyfully bears its part of the burden in all educational, benevolent and missionary enterprises. It does this, no matter whether it be a poor church or a rich church. It recognizes that if it be poor, it is under the same obligations to give what it can as if it were rich. Besides participation in these general interests, the church does a local work in the community. For this purpose it is well organized. Its pastor is a bishop as well as a shepherd. At least the office of overseer is supplied in some part of the eldership. This means a distribution of workers according to their natural gifts, tastes and training to the different kinds of work to be done. No class of members is neglected, but all are made to feel that they have an important function to fulfill in the church.

The ideal church holds its preacher in highest and tenderest regard. They guard sacredly his reputation, and lay no unnecessary burdens on his time and strength. They recognize his hours of study and govern themselves accordingly. They do not expect him to be eloquent, nor demand that he shall always preach a big sermon. They only require that

he be sincere, earnest, diligent in the study of God's word, and faithful in proclaiming the gospel of the grace of God. They do not lay the whole responsibility for the success or failure of the church upon their preacher, but feel that quite as much depends upon the manner in which they discharge their duties. As one means of helping the preacher, they are conscientious in their attendance as far as possible, upon all the regular meetings of the church. They worship in private as well as in public, and strive to live during the week so as to enforce the preacher's sermon on the Lord's day.

The officers of such a church have regular monthly meetings with reports from all departments of the work, and push the work more vigorously. All the members of the ideal church contribute something for the support of the church, and hence there is always money in the treasury and all bills are promptly met. There are no drones nor dead heads in the model church. The officers feel a fatherly care for all the members, and see to it that no root of bitterness springs up among them.

They do not put on the airs of authority or make their office a ground of haughty pride, but are the true servants of the church in counsel and performance.

Finally, the preacher or pastor of such a church gives himself, as did the apostles, to "prayer and to the ministry of the Word." He is a man of faith, of uncompromising fidelity to Christ, as his Lord and Master, a constant student of the Holy Scriptures, and a man who spends much time in prayer. He loves his church, and his constant thought is how he may increase its power and usefulness. He loves the individual members, rich or poor, learned or unlearned, and rejoices in nothing so much as in witnessing their growth in the spiritual life. Like Paul, he seeks not theirs, but them. He is among them as one that serveth, and his supreme desire and prayer is that he may be able to present them faultless before the throne of God. He does not think of himself, nor does his congregation think of him, as a preacher who has been hired for a year, but as a spiritual shepherd and leader who has come among them to live and labor with them, to build up the kingdom of God, and they expect this relation to continue as long as God gives it his divine sanction.

There is no more beautiful and tender relation in this world, outside of the home, nor one more sacred, than that which exists between pastor and flock in an ideal congregation. But there are mutual duties and obligations which must be observed and performed in order to the realization of the full benefits of this relation. May the great Head of the Church, the chief Shepherd and Bishop of our souls, fill all his undershepherds with his own spirit and lofty ideals, until all their flocks may be brought under his direct care, in the green pastures and beside the still flowing waters of the life eternal!

YOUNG PREACHERS.

Some one, writing in the *Standard*, of young preachers who ought to be engaged in studies preparatory to the work of the ministry, called them "kid preachers." Another writer, in the same paper, was moved to defend the employment of the young men, saying, amongst other things, that "Paul was a 'kid preacher' when he first began to preach the gospel." And so he says

Timothy was a "kid preacher," and so was Titus.

The *Journal and Messenger* puts its pen into the matter, asking if the second writer has made sure of his reputed facts. "Was Paul a youth," it asks, "when he was brought by Barnabas to Antioch, where he began formally his work of the gospel? True, he was a 'young man' at the stoning of Stephen. But that is understood to have been not far from two years before his conversion; and after that, he was gone into Arabia for three years before he began to preach as a teacher, and it was ten years more before he and Barnabas went forth on their first missionary journey. Thus it was at least ten years after Paul's conversion before he became a recognized interpreter of the Word and mind of God. As to Timothy, he was a young man when he was converted, but several years passed before Paul took him as his assistant, and he acted in that capacity for ten to fifteen years before he was put in charge of a church. He was not, then, a young man, as we count youth. It was twenty years later that Paul wrote to Timothy the first letter which goes by that name. And as for Titus, he had been from seven to ten years a companion and pupil of Paul before he was put in charge of the work in Crete. The apostles and elders of the early church did not commit to boys the work of the ministry.

RARE, BUT CHEERING.

It is rare to find a Roman Catholic priest, especially in Spain, testifying to the power of the New Testament over the human heart and life. But it appears that there is a priest by the name of Rev. Kenelm Vaughan, who believes in its converting power, and is disposed to have it circulated extensively as a reformatory and saving agent. In a recent letter to the *Catholic Times*, an European journal, he gave a notable example of its efficacy in changing the heart and life of an incorrigibly impenitent man, and tells of his effort to place it in all the leading towns of Spain for sale and distribution. Commenting on Father Vaughan's story published in the *Catholic Times*, a Presbyterian journal says: "A narrative like this needs no extended comment. It has a voice peculiarly its own. It conveys a lesson which, not only Rome needs to learn, but which Protestantism must never forget. Let the Bible go on its converting errand. Let no obstacle be placed in its course. Let it have full sway in and out of the prison—Spain and in Europe as well as in America, in heathen as well as in Christian lands."

—Pyeng Yang is a city in the north of Korea with a population of about 60,000. Here are laboring twenty-six American missionaries, of whom eight are Methodist and the others Presbyterian. The success of the Christian work in the city and vicinity has been very great. In the Presbyterian mission last year the number received was 909, and the adherents number 15,429. The hospitals have been important factors in the propagation of the gospel, and the medical and evangelistic work have been closely united.