

TERMS AND NOTICES.

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WEDNESDAY, NOVEMBER 30, 1904.

—To be filled with the Spirit means that we have more of him only in the sense that he has more of us.

—Every Christian is under obligation to do something to support missions. And if he loves the Lord with all his heart, he will be anxious to support his work.

—We hope the ministers and all the friends of the INTELLIGENCER will read what we have said to them on the fourth page. And their quick and hearty responses will be a benediction. At this end of the work our utmost will be done to give them a paper they can safely commend to all.

—The last words of dying men often indicate the character of their faith and its object. The last words of Archbishop Elder, Roman Catholic, who died recently, were: "Holy Mary, mother of God, pray for us poor sinners, now at the hour of our death. Amen." No word of faith in the Lord Jesus Christ, the only Saviour.

—It is not an uncommon thing for those who believe in some special way of accomplishing a good object to regard all who do not accept their particular methods as opponents of the good sought. To do this is very unjust. Men may be honestly and earnestly endeavoring to promote a reform or a religious movement, and yet differ very widely as to methods.

—A permanent Ordaining Council has been organized by the Baptist churches in New York and vicinity. It takes the place of the council called by the individual church, and is designed to better guard against the ordination of incompetent and unworthy men. At the late session of the Maine Free Baptist Association a like permanent council was appointed. These are movements in the right direction.

—The supreme purpose of Christ is the extension of the kingdom of God—the authority and government of God. "Thy kingdom come, Thy will be done on earth as it is in heaven," is the prayer he taught his disciples. It is the prayer which all his disciples to-day pray. How careful they should be who pray "Thy kingdom come," to make all they do, in all their relations, agree with the prayer.

—The Baptist convention of Maine, at its recent session, appointed a committee on union, and asked the Free Baptist Association of the State to appoint a like committee to confer with them on the subject. The latter body, then in session, responded by referring the convention to the union committee appointed by the General Conference of the denomination in September. Let us hope that this movement will grow.

—Church members should adjust their social engagements to their church engagements. The reverse is too often the rule. A young lady, asked to make certain engagements for the first of the year, declined on the ground that her church was likely to have services during the whole of the first week in the year. She felt that she was under obligation to give the church work the benefit of her presence and influence. Happy the pastor who has a group of such members.

—Christmas is coming near. Many are, doubtless, thinking of Christmas gifts—what they shall give, and to whom. Of course the children will be remembered, and the old people. Christmas presents, as all other gifts, should be within the means of those making them, and fitting for those receiving them. Not the cost, either of money or labor, makes the real value of the gift, but its appropriateness and its expression of genuine good-will.

—Dr. Dawson, of London, in an address at the Congregational Council held a few weeks ago at Des Moines, Iowa, made a powerful plea for a truer and wider evangelism. Speaking of his own experience, he told of the radical change which had lately taken place in his own ministry, giving it a more distinctively evangelistic note. He related how the turning of a Church Council meeting into a midnight expedition to the slums of Brighton had affected him. It led him to invite an evangelistic Gipsy Smith, to his church, and the spirit of his own ministry and the temper of his church had been wholly changed. Prior to that time he had seriously contemplated retiring from the ministry and devoting himself to literary work. But after that evangelistic campaign he resolved to remain in the pulpit, and to make his preaching and work distinctly evangelistic. It is not worth while being a minister without keeping the old and ever new appeal of the gospel to the front.

—The first Mormon temple ever built in Europe has just been completed at Stockholm, Sweden.

MORE SYSTEM NEEDED.

To better enlist the support of the churches for the various branches of Christian work, outside purely local lines, more system is needed. To every one who gives any attention to such matters, it must be plain that none of the general funds of the denomination—as home and foreign missions, aged ministers' relief fund, and ministerial students' fund—receive anything like the support that should be given them. And we are persuaded that none of them will receive the general and liberal support they need and deserve until there is in every church some system of regularly presenting their claims, and of collecting for them. To trust to an occasional Sunday collection is altogether inadequate. And it is equally a mistake to defer attention to these interests till the end of the year, and then hurry around to gather something for them. Collections usually secure but small offerings, and from only a small proportion of the people. The hurried solicitation, just before District Meeting or Conference, reaches comparatively few, and the contributions secured are, in the majority of cases, much less than they would be were the matter kept before the people and an opportunity given regularly to make offerings.

Churches are sometimes very conservative. They cling to old ways, just because they are old ways, or, perhaps, because of the bother and labor of adopting new ways. Old ways that are good—good in that they do the most to inform the people of the needs of God's cause, and awaken and increase interest in it, and afford the largest and best opportunity of showing practically their readiness to co-operate in the Lord's work—should be retained. But ways that do not have these effects should be quickly and gladly abandoned for other and better methods.

We have heard of a church which, having considered a proposal to adopt a new system of raising money for missions and other denominational enterprises, voted that the old way, long in use, was preferable. An examination of church reports showed that "the old way" had secured from that church an annual contribution of less than \$15.00 for all the funds of the denomination. Having in view the financial strength of its members, ten times as much might very well have been its yearly offering to the general work. There are, we fear, many churches that in the same way fall far below their duty and their privilege in the support of the Lord's work.

We do not in this article advocate any special plan; we simply say, what must be plain to those who have given serious thought to the matter, that some system of keeping the work before all the people, and of regularly appealing to them for support, is a pressing necessity. For want of it the work languishes, and some branches of it are sadly neglected.

In the inauguration of system, and especially in carrying it out, the ministers are regarded as leaders. This is not putting too much upon them. They are the appointed leaders in the church of God. They have opportunity, obligation and power which no others have.

When every minister fully does his part, as some do, in leading his people to larger and better Christian service in these matters, there will be a great and blessed change in the relation of the churches to, and their support of, missions and other branches outreaching Christian work.

To effect the changes needed is not easy in all churches; indeed, in a majority it is likely to be hard work. It requires courage, tact and patience. But the average minister is quite equal to it, and will succeed if he sets himself about it.

It is especially important to teach and train the young people in the churches. To give them something to do is as essential to their right training as the telling them what needs to be done. Their zeal and energy should be utilized in the working plans of the churches. Besides the advantage to the work, the benefits to them in growth of Christian interest and of spiritual life, and of training for further service, would be greater than can be estimated.

The needs of the work are very great. The support given it is very meagre. A few do all they can, many do very little, more do nothing at all. To teach all to do all they can, to get them to love to do it, is the business of Christian leaders.

THE PRAYER-MEETING.

A church without a good prayer-meeting is badly off. It has been called "the pulse of the church"—indicating the health of its spiritual life. Churches that have no mid-week meeting for prayer and praise must be living at "a poor, dying rate." Though there be few to assemble, that few should meet together for mutual help and for the sake of the Lord's cause. For themselves their meeting and praying will not be in vain, nor will it fail to have marked influence on the community. The faithful are noticed by the apparently careless and non-believing, and every sign of their faith in God and their purpose to worship and serve him has an effect. "Forget not the assembling yourselves together" for prayer, is an admonition that needs more to be heeded by all Christians.

Of responsibility for the interest in the prayer-meeting, the *Christian Intelligencer* says some timely and helpful things.

There is, it says, too much a disposition to put the whole burden of it on the leader. If the pastor be magnetic, resourceful, able to persuade people to come out and to take part, we fancy that the meeting will be a success. If on the contrary the minister is a little deficient in tact, a little slow in kindling enthusiasm, a little opposed to introducing novelties, we calmly ascribe embarrassing pauses and poor speeches and thinly attended meetings to him. It is far too often the fashion in these days to shift every load to the shoulder of the minister and make him accountable for every lack, and every loss.

The truth is that the minister, or the leader, is no more responsible for a *leaky*, helpful prayer-meeting, a meeting that gives courage and cheer and awakens loyalty and renews love, than the church members are. It is they who stab the prayer meeting by their indif-