

TERMS AND NOTICES.

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Religious Intelligencer.

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Rev. Joseph McLeod, D. D., - - Editor.

WEDNESDAY, AUGUST 3, 1904.

—The General Conference of the Free Baptists of the United States is to meet at Hillsdale, Michigan, Sept. 6th.

The Nova Scotia work needs all its young men. The United States churches ought to be able to supply their own pastors.

—The New Brunswick League of Free Baptist Young People's Societies is in annual session at Grand Harbor this week. We trust the meeting may be one of much interest and profit.

—Canadian young men are needed in their own country. Stay home, young men. If you are away, come home. There is better work to be done here than in the United States, and it is a better place to do it.

—Efforts to carry on union evangelistic work in St. Louis during the great exhibition period having failed, the Presbyterians of the city have begun a campaign on their own account. And there is much need of it, for the flood of iniquity is at full tide.

—We trust our friends who have paid will pardon us for saying again that those whose payments have been delayed will be doing us a great kindness by remitting at once. We need to hear from them all now. Please do not delay longer—not over another week. Now!

—More young men from Nova Scotia are called for work in the United States. The Field Secretary of the U. S. Free Baptist Conference, Dr. Ford, in a recent communication about a visit to Nova Scotia, says: "We need more ministers, and as Nova Scotia has furnished a good many of the very best quality I was in hopes to find more young men who were ready to give their lives up to the ministry. I hope Nova Scotia will furnish as many and as good as in the years that are past. . . ."

I hope the brethren of Nova Scotia know what a warm place we have for them in our hearts here in the United States."

—The success of the religious schools established by Mr. Moody at Northfield, a quarter of a century ago, strikingly demonstrates the truth of the saying that "the greatest power in the world is personality." The stately buildings, the four thousand pupils sent forth throughout the world, the two like-minded sons who are faithfully carrying out their father's ideas, the business men who as trustees are loyally supporting the founder's purposes—all these show what a single consecrated purpose and great faith can achieve.

—In another column is a letter from Rev. W. T. Stackhouse, Superintendent of Baptist Missions in the Northwest. Those who heard it will not soon forget the address on western needs and work by Bro. Vining at our Conference last fall. We do not wonder that the brethren would like to keep Bro. Long in the west; but much as we wish the largest success of the work there, we are glad to know that he is coming back to his St. John church. For the present, at least, he can not well be spared from the work here. And, with the knowledge of western conditions and needs he has obtained by personal investigation, he will be able to do much to increase interest here in the work there. It is a pleasure to know that the cause represented by our Baptist brethren in the great west is being so much blessed, and we are sure we express the feeling of our own churches in fervently hoping that they may have yet more abundant success. To practically share in such work is a privilege that many would do well to avail themselves of. No more important work, nor any more imperative in its demands, than mission work among the rapidly increasing population of the west, appeals to the Church of Christ in Canada today.

—Certain people are fond of talking about what they call the certainties of science as superior to the certainties of religion. Rev. C. M. Sheldon, the well-known author, shows that the opposite of this contention is the truth: "Science itself which often arrogantly boasts of being exact, is, in reality, far less sure of its ground than religion. For example, twenty-five years ago the text-books in physics taught as a fact that air is a viewless gas, but today the professor in the chemical laboratory throws a chunk of liquid air down on the table as a boy would throw a ball, plainly visible. A few years ago the text-book said light traveled at the rate of so many thousand miles a second, but today the scientist says some kinds of light, especially those that have what is called radio-activity, travel inconceivably faster than this. Practical science is today confused and doubtful concerning the very plainest elements in the air, light, and water. The surest ground we have today is not in the realm of science, but in the realm of Christian faith, where the laws of the spiritual kingdom remain as good today they were two

thousand years ago, so that the first statement we are able to make about salvation is this: The way of salvation for the individual is absolutely plain. Unless a man is a fool, or idiotic, or absolutely determined not to know the way of salvation, he can know it more readily than he can know any scientific fact. The Bible even states very dogmatically that the wayfaring man, though a fool, need not err therein."

THE MID-WEEK PRAYER MEETING.

The mid-week prayer meeting is, there is reason to fear, a much neglected service of the church in these days. Not only is it less well-attended than is desirable in those churches which maintain it, but in some churches there is no attempt to have such meeting. The number of churches wholly neglecting such meeting is larger than is generally known. And we fear this number is increasing. This is not true of one denomination alone, but, more or less, of all denominations. Of our own we have more intimate knowledge, derived from examination of the reports of churches. Listening to the reports presented at district meetings, and watching for the things that indicate the kind of life the churches have and the established opportunities they afford for spiritual culture and Christian activities, one cannot fail to notice that in many of them the mid-week prayer meeting has no place. The only prayer meeting in too many churches is on the Lord's day, and some have it only on the Sunday when there is no preaching service. It is not stating it too strongly to say that no church can be at its best that does not maintain a prayer meeting between the Sundays. The spiritual life of the church neglecting this means of grace must run low, and its influence in the community as a Christian force must be weaker and less effective than it might be; and its interest, also, in the Lord's work at large will be feeble and uncertain.

We are not unaware that in some places, particularly in sparsely settled rural communities, it may seem difficult to keep up regularly the mid-week meeting. But it can be done everywhere if a few devout souls are in earnest about it. The maintenance of the meeting does not depend on large attendance, though that is desirable when it can be had. Nor is it dependent on the presence of a pastor, though the church that has a pastor rightly expects him to lead. But churches without pastors, and those whose pastors, having several churches to care for, cannot always be with them, can maintain the prayer meeting.

One of the District Meetings, the Sixth, at its recent session, noticing the non-existence of mid-week prayer meetings in a number of churches, gave the matter some consideration and passed a resolution that in all the churches there should be such meetings, and urged the brethren to establish and maintain them. Let us hope that the recommendation will have the prompt and earnest attention of the churches concerned. Whatever other churches may be able to do, ours cannot be nor do what they ought without the prayer meeting. It held an important place in the early history of the body, and through it came much of the spiritual life and

aggressiveness that characterized our religious forbears. The place where "prayer is wont to be made" was very dear to them. It may be equally dear to us in these days. It certainly is, unless needed in view of the world-pressure of the times. And great, far-reaching and abiding blessings will result from it.

THE CHURCH OF THE FUTURE.

The church has no more important duty than the care of the young, their teaching in Christian truth and their early conversion. A pastor of large experience says that in his ministry of many years he found his chief joy in work in behalf of the young, and in winning them to Christ. Those converted in youth are greatly more loving and loyal to Christ and the church than those converted in middle life or in later years. Some one has well said that the church of the future is not a magnificent building; not the most perfect system of theology; not the grandest scheme of human betterment; not in the revival of that which has been, however good it was; the church of the future is the little child now in your home and your Sunday school. You are building your church in your training of that child. How are you doing it? Are you shaping him into good church building material or is some one planting the seeds of decay in his heart? The church of the future is builded not of books and theories but of lives, and we are building or destroying it today in our Christian homes and Sunday schools.

In the children is the hope of the church and the world. Train them for God's service. M.

PREPARATORY TRIALS.

It is a comforting truth that God so orders and governs the disciplinary trials of his people as to make those in early life especially preparatory to the greater trials which are to follow. As a general thing, the earlier trials, though perhaps considerably severe, are less poignant, prolonged and painful than are the ones which come to the heart in later years. There is a gradation of trial, thus fitting and tried one for coming and larger trials, to endure them with stronger faith and stiffer courage than he would if it had not been for the previous trials. We have examples of this kind in the history of some of the prominent Old Testament saints. Abraham was subjected to a series of comparatively small trials before the great and exhausting trial of offering his only son, Isaac, as a sacrifice. He may have thought that the trials which he had been experiencing were particularly severe, and doubtless some of them were piercing; probably the later ones were keener and more crucial than the former ones were, and hence they prepared him, as nothing else could have done, for the terrible trial of offering up Isaac. In the case of Moses, we also see that he experienced a protracted course of preparatory trials to his supreme task and trial of leading Israel out of Egypt (That was a painful trial which he underwent just before he fled into the desert, when he killed an Egyptian, supposing that he, himself, was going ahead as a deliverer of his people; but