

TERMS AND NOTICES.

THE RELIGIOUS INTELLIGENCER, published in the interests of the Free Baptists of Canada, is issued every Wednesday.

SUBSCRIPTION, \$1.50 a year, in advance. When not paid within three months, the price is \$2.00 a year. Subscriptions may begin at any time. The date on the address label is the time to which the subscription is paid. The date is changed within two weeks after payment is received. If not changed in two weeks, we should be notified.

To discontinue the paper, it is necessary to notify us and pay arrears, if any are due. Papers are continued till such notice is given and payment made.

When asking change of address, be careful to give both the old and the new address. Notify us promptly of any irregularity or other mistakes. Every Free Baptist minister in New Brunswick and Nova Scotia is an agent for the INTELLIGENCER, and is authorized to receive subscriptions.

ADVERTISING rates on application. ST. JOHN OFFICE: Barnes & Co's, 84 Prince William Street.

All letters, whether on business or for publication, should be addressed to THE RELIGIOUS INTELLIGENCER, Box 384, Fredericton, N. B.

•• THE ••
Religious Intelligencer.

(ESTABLISHED 1853.)

Manager's and Editor's Office: Fredericton, N. B.

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

WEDNESDAY, MARCH 11, 1903.

Editorial.

—"Not a new Gospel, but *more* Gospel, is Dr. VanDyke's terse way of stating the great need of the church and the world.

—Nineteen Presbyterian churches in New York city have pastors who were at one time Methodists. Probably there are Methodist churches in the same city with pastors who were once Presbyterians.

—Speaking of Rockefeller as a religious man, it has been well said, that "religious emotion and sentiments of charity, propriety and self-denial, seem to have taken the place in him of notions of justice and regard for the rights of others."

—Do not, Dr. Meyer admonishes, draw a line of separation between the house of God and the house of business. The counting-house and the shop may be as much the house of God as the holiest shrine where generations knelt in prayer.

—A year ago the *Christian-Evangelist*, one of our excellent exchanges, adopted the experiment of stopping the paper immediately on the expiration of the time paid for if a renewal subscription had not been received. The publishers thought that would be more satisfactory to subscribers, and also save the paper from losses. But now it is announced that for a religious paper the plan does not work satisfactorily. The publishers say. In spite of all explanations some of our good friends have interpreted the discontinuance of their subscription as a sign that we are not willing to trust them. And so the *Christian-Evangelist* returns to the plan of continuing the paper when once ordered until an order for its discontinuance is re-

ceived, or until the time limit for credit has expired. So the INTELLIGENCER has had to do for many years; and it is the plan which is almost universally observed by religious papers.

EVERY-DAY CHRISTIANS.

Desire to do "some great thing" marks others than Naaman the Syrian. Many Christians seem never to find a place quite large enough to suit their notions of the service they would do. They are never looking for great chances, like great excitement, and dream of performing great works. While every man should seek to glorify his Redeemer in the full use of all his powers, and should be glad for the largest opportunities, the danger lies in not making the most of the private, commonplace and arduous duties of life. To be true to God on common occasions and in small things is all important.

Daily piety is a more difficult, a more genuine piety than that which adorns great occasions. It does not require more piety to be a martyr than it does to love an enemy, or to maintain a perfect integrity in the ordinary affairs of life. It does not require more piety to be a Sunday-school teacher than it does to be faithful in the constant lesson of precept and example which is being taught to the children or to brothers and sisters in the home. It does not require more piety to be active and earnest in the prayer meeting and other church services than to be faithful in private devotions.

The nature of spiritual life is such that our characters as Christians accomplish their stature by growing; and all the offices of life—civil, social and domestic, are contrived of God to be the soil, as Christ is the sun, for such a growth. There never was a beautiful, perfected character but became so by the filling and adorning of the private and humble duties and occasions of daily life. It is useless to attempt to work out a Christian character by a religion of Sabbaths and prayer meetings, and Sunday-schools, and revivals, and contributions to the church. These things we ought to do, but not to leave the others undone. The plan of healthful growth is that which is matured in secret, trained up at the fireside, and strengthened in the daily exposures of business and social life. The prayer meeting, the revival, and all the ways of Christian activity and usefulness come as the recurring spring and the refreshing showers. They are true sources of strength and growth, but are by no means that on which Christian life most depends, or by which its growth is most speedily developed.

Declension of religious life and unchristian failures occur in the humbler duties of life. If the history of sad falls were known it would be found that the fallen had been religious chiefly in those formal ways which belong to public ser-

vices; that they had been neglectful of the will of God in the common affairs of their lives, and so a wide door was opened for the adversary of souls to take them captive. Safety is in every day faith and faithfulness.

An every-day religion, one that gives character to the duties of our common walk, that works in all matters and improves all opportunities, most promotes the healthy growth of the church and the power of the Gospel. The world needs every-day Christians.

MINISTERS' SALARIES.

In an article on the salaries of ministers *The Presbyterian* points out some things which have not occurred to a great many people. It is shown that there has been "a very marked increase in the expense of living in recent years all over this continent. Statistics carefully compiled by a well-known mercantile agency show that the increase in the United States, in the last five years, is 38 per cent., and the same holds true, to a large extent, so far as our own country is concerned. We are, at any rate, safe in saying that, in Canada, the expense of living has increased at least 25 per cent., so that \$100 went as far in 1897 as \$125 does today. To meet this addition to the cost of living, the wages of workmen have been considerably increased, although not at all to the extent they should have been. But how is it with the salaries of professional men, more especially those of ministers? Generally speaking, there has been little or no increase, and the wonder is how many of our ministers are able, on present salaries, to maintain their families in comfort."

The writer thinks there should be a general increase in the salaries of ministers because of the greatly increased cost of living. And it cannot be denied that the people generally are in a better position to properly support the ministry and all the institutions of religion that they have ever before them.

THE TRAIL OF THE SERPENT.

The leading editorial in a recent number of the *Christian Guardian*, the principal Methodist paper of Canada, treats of grave evils which it believes are growing up insidiously in the social life of Canadian communities. It says:

One of these is gambling. Of course, it is not known by any such vulgar name, and those who engage in it would indignantly deny that they were indulging in anything so plebeian—not to say wicked; but it is gambling none the less, and gambling all the more damaging to mind and morals, because it is indulged in by reputable people, in well-appointed homes, and amid surroundings quite unexceptionable. Its votaries are largely women, and its fashionable name is progressive euchre. It is quite the thing in some circles to give progressive euchre parties where the guests are exclusively ladies, and where the blinds are drawn and the lights

turned on early in the afternoon, the whole time being given up, hour after hour, to eager and excited play for prizes of more or less value,—that is to say, to pure and unequivocal gambling. It is a shocking thing to think that frequently there may be found, in circles where, a few years ago, such a thing would not be dreamed of, a roomful of women—wives and mothers—spending the whole afternoon in card-playing for prizes. The waste of precious time—time that might be fittingly devoted to outdoor recreation, or to those holy and beneficent ministries of helpfulness in which women can do so much—is bad enough in itself, but the demoralizing influence of the gambling spirit, the mean, selfish, grasping jealousy directly fostered by these practices, is a thousand times worse.

Another evil which is creeping in among circles supposed to be specially select, is the evil of drink. Very subtly, but very certainly, there is finding its way into homes, that used to be absolutely closed against its entrance, the evil that biteth like a serpent and stingeth like an adder. And, like a serpent, it is coming upon us ere we know it, and lurks in the most unsuspected places. What more innocent place than the afternoon reception, attended only by ladies? Who would dream of evil there? And yet there it is found. Where, a few years ago, lemonade was the beverage that was served universally on such occasions, now that refreshing and innocuous mixture has given place in some circles to a beverage made pungent and stimulating by the addition of sherry or claret, or spirit in some other form. Plain lemonade is no longer fashionable. Roman punch, or some other sweet and spirituous compound, is served to tempt the palates and stimulate the conversational powers of the fashionable dames and maidens who attend these society gatherings. Oranges are often saturated with wine, and the candy habit is made tributary to encouraging the taste for liquor; and "brandy balls" and other sweetmeats containing spirits help to habituate even young children to the taste of intoxicants, and to foster a craving for their use. Nor is this all. One would suppose that ice-cream at least was invariably innocent and harmless, and yet we know of a case where a lady, suspecting the taste of a certain ice-cream flavoring, was told that the maccaroon biscuits used in the mixture were steeped in Marsala wine.

These may appear to some people small things. They are not small things, or, if small, they are so only in the sense that a leak is a small thing in a ship. But if the leak be not stopped, however small, it will some day sink the ship. No, these are not small things. They are very serious things. They are all the more serious, indeed, because they engage in them do not realize their terrible tendencies.

The fashionable card party, and the fashionable reception, where, in some seductive form, spirits are served, are bound to lead to worse things. They are doing so even now. Drinking and gambling are horrible words, but we may have, nay, we do have, the horrible things under names that are pretty. The glamor of society covers many things that will not bear the light of day.

Another thing. These evils are not only in the world; they are in the church. Not to a very great extent, perhaps, but to a far greater extent than many would believe. Let us not blink the matter. Let us not shut our eyes to the fact, or to be content to live in a fool's paradise. These evils are nearer, more firmly rooted, more dangerous, more deadly, than some of us care to think or care to know. And it is time that pulpit and press spoke out plainly on the matter.