TERMS AND NOTICES.

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

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Editorial.

—Higher living is more needed than higher profession.

—If you wish your neighbors to see what God is like, let them see what He can make you like—says Charles Kingsley. Men are the real interpreters of God to men.

—A considerable number of monks who have left France, because they could not be given special privileges there, are making their homes in Canada. So much the worse for this country.

—The *Free Baptist* says that "a moderate drinker is worth a thousand times more to the devil for destruction purposes than an out and out drunkard." Some professed Christians think they may take their grog occasionally might be helped by thinking about this. They, surely, cannot enjoy being the devil's agents of destruction.

—There is a scarcity of ministers for the work of the Methodist church in Ontario, and also in the Maritime Provinces, due to the large proportion of the probationers who are going west, where there is an earnest call for workers, and a wide field for them. In Ontario the Conference officials contemplate re-arranging the circuits so that the work will require fewer men than at present have charge of it.

—The movement towards union of the Presbyterian, Methodist and Congregationalist churches of New Zealand is regarded with great favor throughout Australasia. What appears to be the general sentiments is expressed by the *Australian Christian World* thus: "The vision of a National Church of New Zealand is already coming to many, and enthusiastic men are dreaming dreams of New Zealand as pioneer and as leader of the world in this great question."

—A writer in the *Christian Guardian* thinks the "hope-the-Lord-will-keep-me-faithful" kind of experience is nearly a thing of the past. It is, certainly, a misleading expression. Probably many who used it had a much better experience and a truer idea of Christian responsibility than it expressed. Most Christians now know that "being kept faithful" is an individual act, one which rests upon themselves, and that, in conjunction with divine promises, every follower of Christ will be kept faithful by his or her own desire and acts. The Lord does not keep any faithful unless they are willing and anxious to be kept faithful.

—A Missouri Court of Appeals decided recently that a minister has no legal recourse against members of his church for non-payment of his salary as agreed. He must depend for payment on the good conscience of his flock. There are few, if any, preachers who would want to sue for unpaid salary; they prefer to suffer the loss of the money, though often they sorely need it. In most cases churches can be relied on to do as they agree, though it is sometimes argued that the instances are not few in which the "good conscience" of which the court speaks, is sadly dull, and that responsibility sits lightly upon some brethren of whom better things might be expected. Publishers of religious newspapers are not unfamiliar with the type of church member who is always content that some one else shall pay the preacher, and who thinks the church paper was "sent by some friend" who is responsible for the payment of the subscription.

PRIDE OF CHURCH.

There is such a thing as church pride. Having something "whereof we may boast," if the feeling be cherished in genuine humility, and expressed to the praise of God, it is not an improper feeling. There is always danger, though, that it may degenerate into a feeling not quite Christian. Against this there must be careful watching and praying.

With some people "our church" is everything; it is, if not the only, certainly the chief religious thought and feeling they have. They talk much about our church, our services, our ministers, our history, our social position, our wealth, our missions, our membership, our great progress, our foremost place amongst the denominations, etc., etc., until in their very tone there is disparagement of all others. It doesn't need to be said that such a feeling is wrong, and destructive of the spirit that should characterize the true Christian and dominate the activities of the church. Besides, it gives the world a wrong impression of Christianity and Christians—an impression of narrowness, bigotry and jealousy, to which the high-minded who are not Christians are superior.

What the world looks to see is what good has been wrought in church members by the grace they talk about and how broadly and unselfishly active the churches are to bless the world, rejoicing in each other's successes as heartily as if they were their own. The world is not so much concerned about dogma and forms as about spirit and life; and is quick to discern whether a church is broadly Christian or narrowly sectarian.

The foregoing is not to be understood as teaching that to do the best service a church should hold its peculiar beliefs with loose grasp. Instead, it is important that a church should know well what it believes, and stand faithfully for it. A strong persuasion of the rightness of its doctrines and of the wisdom of its methods contributes largely to the success of a church. But the strongest convictions must be held in a true Christian spirit. Otherwise, what might add force to aggressive efforts will be a source of weakness, and become an offence and an occasion of stumbling to those who should be helped.

BIBLE BURNING.

Two or three weeks ago we referred to a recent case of Bible burning in the Fiji Islands by direction of Roman Catholic priests. Just then there had been given out a denial of the story by an archbishop, and we expressed the hope that the denial was correct. Later reports show that the burning of Bibles took place as at first announced.

Methodist missionaries in the Fiji's were so blessed in their work, which began there about sixty years ago, that the population became Christianized, over forty per cent. of the people becoming church members. Last year there was a defection of about eight hundred of the converts, who went over to the Roman Catholic church. At the time the matter was not regarded very seriously by those who had knowledge of the situation, as it was believed that the people in many instances had simply followed the ruling of their chief, who was displeased with the Government, and also with the native minister, and so manifested his displeasure by calling in the priests, and virtually compelling his people to attend their ministrations. It was, however, seen to be a more serious thing than was at first supposed, when the converts to Romanism brought their Bibles together and burned them, by direction of their priests. It is stated that several "sisters" stood by to see that the burning was well done. It is not surprising that this sacreligious event made a stir among the Protestants of Australia; shocked even the secular conscience. The smoke of the burning fills the Australian horizon. All the denials and explanations by archbishops and others have only had the effect of bringing out more clearly the fact that the Roman priests caused the people to make a bonfire of God's word. Rome boasts that it is always, everywhere and in all things, the same." This latest instance of Bible burning shows that it has not changed in its purpose to destroy whatever it thinks interferes with its tyrannical control of the people. The Bible does break the priestly grip therefore the Bible must be burned.

TO CHURCH CLERKS.

Very soon the clerks of churches will be preparing reports for the District Meetings; indeed some of them may have already begun. The *Messenger and Visitor* makes some suggestions to Baptist clerks which we pass on for the help of the clerks of Free Baptist churches:

It is important work that is entrusted to you. If well done, our year book will contain reliable information, but if poorly done or not done at all our statistics will be misleading. The following points should be especially attended to:

1. To write a brief letter — do not be satisfied with simply giving the statistics — you may not have much to say in your letter; still say something, tell the association your state and condition, your work and your prospects.

2. The membership statistics should be accurate. They are made up like an account; the number reported last year and the increase this year make up one side of the account; from the above you deduct the deaths, dismissals, exclusions, etc., and the balance is your present membership.

3. Be very careful to give the number of baptisms during the year. This information is eagerly looked for by the association.

4. It is very useful to give the number of non-resident members, thereby we come to know our effective force. It will give you some trouble to make up this item correctly, but it will pay to take the trouble. In many cases the result will be a great stimulus to your church to make greater effort to place non-residents in fellowship with churches where they reside.

5. Careful statistics of the Sunday-school are very useful. Arrange with superintendents at once to have this information ready for you.

6. Don't forget to state pastor's salary, be it large or small. Keep the figures before the denomination and the result is sure to be a more adequate remuneration for hard-working pastors.

7. Do your very best to get the church together to hear and approve the letter and statistics, but if that is impossible, then send letter and statistics on your own authority.

THE KIND WANTED.

There is a great call for ministers in the Northwest. Rev. Dr. Patrick, Presbyterian, of Winnipeg, describes the kind needed:

No man should come to the Northwest who has failed at home. As a a rule, he will fail still worse here, for the newness of the country renders tradition and authority less powerful than at home. Not the man who cannot work hard: the average minister here has to preach thrice every Sunday, and to drive twenty miles. Not the scholar or student: there is no place here for the mere scholar or student. We need here men of wisdom, openness, tact, energy, flexibility of mind, ready to be at home anywhere and everywhere, capable of facing hardships, and not easily discouraged. Our work is harder, and our sal-