TERMS AND NOTICES.

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WEDNESDAY, SEPTEMBER 21, 1904.

—The fall term of Cobb Divinity School begins this week. We have not yet learned what proportion of the new students are Canadians.

—A bishop of the Methodist Episcopal Church says the best Methodists are to be found among those who are the regular readers of the church papers. Like testimony could be given by the best pastors in all denominations.

—In spite of all opposition, and sometimes seeming defeat, the Gospel goes on its conquering way. It will win all people from the bondage of sin, and make them the willing and glad subjects of the Kingdom of Christ. For the speedy accomplishment of this good work let us pray and serve.

—Whatever else may be true concerning the church, says Dr. Campbell Morgan, if there be no additions by new birth, the church is dead, though it have a name to live. Life is always propagative, and that is nowhere so actually and forcefully true as in the realm of Christianity.

—It has been suggested that a minister should learn a trade, and so have something to depend upon when he passes the much-talked-of ministerial "dead-line." That such a suggestion is possible emphasizes the fact that the ministry is very poorly provided for. Men who are equipped for the work of the ministry, and who faithfully serve, should not be expected to eke out an existence by a trade. "The laborer is worthy of his hire." The church fails in its duty which does not properly support its ministers.

—The *Canadian Baptist* says a needed word to those members of churches who suppose they are showing great loyalty to their pastors by absenting themselves from the services of their churches while the pastors are absent on vacation. The true pastor, "however much he may esteem their friendship and fellowship, does not count himself flattered by any such foolish and false way of manifesting loyalty and devotion to himself and his work. A pastor who cannot be away from his own pulpit for a day or a few weeks without the worrying thought that some of his flock are showing their regard for him by disregarding the claims of their church home just because a stranger is leading the services,—that pastor, depend upon it, does not count such persons strong or reliable pillars in the house of the Lord, and some time may have reason to doubt their loyalty."

—The Protestant Episcopal Church of the United States has for several years been looking for a new name. There is an evident desire for a name that will better express its pretensions to be *the* Church of the United States. Among the names proposed from time to time are these: The American Catholic Church; The American Episcopal Church; The Catholic Episcopal Church in the United States; The Holy Catholic Church; The Apostolic Catholic Church; The Evangelical Catholic Church; The Ancient Catholic Church in the United States of America; The Episcopal Church; The Holy Catholic Church in the United States; The Reformed Catholic Church of America; The American Catholic Church in the United States; The Protestant Catholic Church; The American Church. Recently a leading paper of the denomination has spoken of it as "The National Church," moved to do so, perhaps, by the visit of the Archbishop of Canterbury. Commenting on this assumption, the *Christian Advocate* reminds the Protestant Episcopal brethren that they are a long way from being the national church in point of numbers, being the tenth in order of denominations: The Roman Catholic Church in the United States has twelve times as many communicants as the Protestant Episcopal; the Baptists more than six times as many; the Lutherans more than two and a half times as many; and the Presbyterians nearly as much as Lutherans; the Methodists have nearly nine times as many. In all there are more than twenty-one million registered communicants not included in the Protestant Episcopal communion.

OPEN AIR PULPITS OF LONDON.

London now has preaching from five regularly built open-air pulpits, and the results are such that other churches are considering their institution. They are built against the church wall, usually at an angle, are sheltered by a projecting hood, and the preacher enters by a door from the interior of the sacred edifice.

Three hundred years ago such open-air preaching was common. The first of the modern open-air pulpits was set up in Whitechapel twenty-one years ago and the short, bright addresses which have been delivered from it have reached many people who could not have been brought within earshot of a sermon in church.

During the summer months open-air services are held every night, and even in the winter three or four services are conducted during the week, but, of course, if the weather is exceedingly bad the preachers do not remain outside for five or six minutes—just long enough to get the people interested and give them an invitation to church. A stranger would be astonished to see how readily the listeners accept the invitation. At the Saturday afternoon preaching to Jews (in Yiddish) hundreds gather to listen outside, and when the invitation is given for all who care to enter the church, there are invariably from one hundred and fifty to two hundred who accept. Naturally the rabbis do not like their people to go inside a church, but they rarely interfere.

Scarcely a stone's throw from Whitechapel is the fine church of Spitalfields, with a noble outdoor pulpit over-arched by a sounding board, affording space for the surpliced choir, whose music is a refreshing note in this wicked and most miserable quarter of the great city. There are seats in front of it in an asphalted court, and the rector says that men sit here on fine evenings smoking their pipes and listening to the sermons and singing.

St. James' Church, Piccadilly, which has many aristocratic seat-holders and which the late Lord Salisbury attended when in London, has a very small evening congregation. It was this fact that led the rector to erect an open-air pulpit. This was dedicated in October, 1902, when the canon himself preached and a large congregation was present in the churchyard. Piccadilly is much crowded on Sunday evenings during the summer months, and the services in the churchyard have drawn crowds of people who would otherwise not have been to any place of worship. St. James' has the advantage of possessing a commodious churchyard, flagged with stones and is eminently suited for open-air services.

The article in *The Sunday Magazine* which affords these facts concludes with these remarks:

"'The open-air pulpit as an auxiliary of religious work in the ewentieth century, has been tested and proved a success, and there is no reason at all why other churches should not follow the example of those mentioned above. The fact that they have been brought into use in such widely different areas as the East and West Ends of London indicates pretty clearly that their use is fitted to all classes of people. The fact that so many churchyards are being transformed into gardens draws people to these quiet retreats in large cities, and the building of open-air pulpits from which to preach the gospel to those who visit the churchyards will follow, no doubt, as a natural course."

You cannot make men sober by law. If you can make men drunk by law, you can make them sober by law. If you can put temptation in men's way by a bad law, you can take that temptation away by a good law. Law is an educator. It helps to create a public sentiment. If placed on the wrong side of morals, it educates in the wrong direction. God puts the law on the right side. He told men they must not kill, nor commit adultery, or steal, or bear false witness, or covet. Was that making men moral by law? It was putting the law on the right side of man's moral nature and leaving him a free moral agent; but if he violated the law he suffered the penalty. That is all men can do. Make the law right, then enforce it and sobriety will take care of itself.—*United Presbyterian.*

ADDING TO THE CHURCH.

Additions to the Church were frequent in the days of which the New Testament makes record. "The Lord added unto the Church daily." It is well when the Lord has to do with the additions. Mere increase is not the chief end to be sought by the minister and the church. It is more important that souls should be added to the Lord than that they should be added to the church. It is possible that selfishness and worldly ambition may be mixed with the motives which induce Christians to seek for additions to the church. The desire to make a fair show, to have a great name, to increase the revenues of the congregation may sometimes be found at the bottom of much earnest effort in this direction. Such church work is seldom permanently successful. Those who labor and pray with this spirit, labor in vain and pray amiss. The selfish church which does everything for its own local organization, and nothing for the outside world, will surely shrivel up and die. The ministers and members may make spasmodic effort to enlarge their borders, but their success will be meagre. Their efforts may be frantic, but their defeat is certain. Not until Christians go out and seek the lost without selfish motives shall they witness additions to the church, of the right kind.

But there will be additions to the church where earnest prayer and judicious effort are made in the name of Christ. If a minister should be condemned to preach week after week for years, and see no increase, he might well take it as an intimation that he should look out for another field. It would seem that the hand of the Lord is not with him. If a farmer should plow and sow and get no harvest, he would be discouraged. If this failure should be repeated year after year for a long period, he would certainly seek a new country. M.

A PLUCKY PREACHER.

The *Christian-Evangelist* tells of a Methodist preacher, Mr. Leazenby, in Missouri, who went home one night lately, his family being absent. When he lighted the gas he looked into the barrel of a revolver held by a burly burglar, who threatened to kill him if he made an outcry. As money was the demand the preacher told the thief he had none and began to reason with him upon his evil course. Finally Mr. Leazenby asked if he might pray for him, and the visitor not only assented but knelt down while the preacher poured out a petition, earnest no doubt. This over the preacher built a fire, made coffee, cooked a supper to which the guest is said to have done ample justice and sent him away with the hope that he will mend his ways. The burglar confessed that had the preacher flinched he would have killed him instantly. Mr. Leazenby showed presence of mind and bravery as great as that for which many a man has received medals.

"We want a man for our information bureau," said the manager, "but he must be one who can answer all sorts of questions and not lose his head."

"That's me," replied the applicant. "I'm the father of eight children." —*Philadelphia Ledger.*