

TERMS AND NOTICES.

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WEDNESDAY, AUGUST 10, 1904.

—Don't preach in stylish language; preach like Christ—was the advice of Bishop Thoburn to a class of young preachers.

—Not more is the preacher in the pulpit called to integrity of life than the man in trade, or any of the departments of secular activity.

—The temperance cause is, evidently, making marked progress throughout France. The government is providing for and encouraging temperance reading in all the public schools.

—The best proof of spiritual life is in the constant and earnest endeavor to overthrow evil and establish righteousness, to heal the hurts of men and to bring the comforts and hope of divine grace into their lives.

—Dr. John G. Paton, the veteran missionary to the New Hebrides, has just completed four score years. The venerable man of God is yet busy in the service in which he has been so greatly blessed.

—Of heresies, Spurgeon said: They are better kept out of the churches by a full gospel than driven out by fierce controversy. When the minds and hearts of the people are kept filled with the truth, error has small chance to do them harm.

—Some professing Christians excuse themselves for not being better Christians on the ground of the difficulties of their situation. The early Christians had hindrances and difficulties far greater than are met in these days, but their love and faithfulness and zeal for Christ knew no abatement. They stood fast amidst all dangers and opposition, and grew in grace.

—When Christians are concerned chiefly about Christ's Kingdom, and are found much in prayer for its prosperity,

little divisions in feeling, envyings and jealousies will cease to be, and the on-looking world will exclaim, "See how these Christians love one another!" and will be impressed by the divine power of the Christian religion.

—There will, doubtless, for many years be Christian Endeavor Societies, continuing to do good. But there are signs that the movement in its present form is a waning force. At the meeting of the Baptist Young People's Convention, recently held in Detroit, it was decided to hold the Convention once in two years instead of yearly, and to publish the paper of the society monthly instead of weekly. The action as to the paper is not a sign of strength.

—At its 1902 session the Free Baptist Conference of Nova Scotia voted to become a member of the General Conference of the United States. In the last number of *The Banner*, the clerk of the Nova Scotia Conference, Rev. E. Crowell, says he has received an "official intimation that our (the N. S. Conference's) relations with the Triennial Conference are now regarded as more intimate than ever before." Besides being required to make a report to the United States Conference, which is a comparatively easy matter, he says:

We have also another very important problem to solve, viz., that of ways and means, for we must make provision for two new items of expense. One of these is the cost of sending our delegate to the General Conference, which meets this time at Hillsdale, Michigan. The other is the membership fee paid by the various Conferences constituting the larger body.

He adds:

It was pointed out in the Conference discussions that we would need to increase our income in order to meet these new demands, and it will be well if some plan can be proposed to serve the need.

It might be well, also, to discover what, if any, advantages are to result from membership in the United States Conference.

—Bishop Potter's saloon dedication performance, referred to on another page, is being condemned by those who would keep the church from complicity with the rum traffic. A brother bishop, Bishop Nicholson, of Milwaukee, speaks plainly thus:

In my opinion Bishop Potter's whole connection with the affair has been disgraceful, and I am personally deeply humiliated over his work. I am more radical in my views on moral questions than most men, and think we ought to take the highest possible ground on moral issues. I have no regard whatever for this particular saloon. It is a bad business all the way through. It is not the first time Bishop Potter has offended. His attitude on moral questions is never high. His latest action is unfortunate because necessarily it must reflect on the church, although the church is in no way responsible for the act. No action will be taken by the church, not even to the extent of resolutions of protest. The only thing that we can, any of us, do is to say that we feel humiliated and ashamed.

—It is asserted that many priests in France continue to abandon the Roman Catholic church. Their letters to their

bishops are full of significance. The following is a sample:

As a child I had a naive belief in the Catholic religion. As a youth the object of my studies was to become a priest. As a Levite, burning with zeal, kneeling at the foot of the cross, in the solitude of my cell, I have often wished to die as a martyr to my faith. . . . The martyrdom has come, but under another form. It came in the day when study, reflection and experience, turning my ideas towards that free examination which has been excommunicated by infallible dogma, proved to me that the church of the Syllabus has withdrawn itself from the spirit of Christ, and has become by its varyings and human doctrines an institution which enslaves rather than delivers the conscience.

The *Christien Français* reports a French Archbishop as saying: "A third of my priests believe neither in a personal God nor in the existence of the soul. Another third deny the divinity of our Lord Jesus Christ." And when asked about the other third, he said: "The rest do not think at all. They eat, drink," etc. If this be so French Catholicism is indeed in a bad state.

ENGAGING PASTORS.

There used to be a good deal said about "a hireling ministry." There was, doubtless, some reason for it, though, probably, never nearly so much as was thought. Of the objection to mere hirelings came the swing to the other extreme—the paying nothing for the support of the ministry. "Salvation is free, therefore the preaching of the good news should be without money and without price," was a favorite saying in earlier years. Occasionally it is heard yet. The danger, however, nowadays is that the churches may make their ministers hirelings, without meaning to do so. They are not likely to overpay them, but in engaging them they seem to have the wrong idea of the relationship that should be between pastors and people. There are few, if any, ministers who deserve to be thought of as hirelings. The man who fills his position well and thinks but little of his stipend, cannot properly be so regarded. "It is the spirit that makes the hireling. If a man thinks of that which he is to gain, rather than of that which he is to do, he is a hireling, however he may be compensated. There is nothing of a hireling, on the other hand, about the man whose hand and heart and brain are full of the wants and needs of his people, and who spends, and is willing to be spent, in order that they may be met."

The custom of the annual engagement of pastors suggests and encourages the hireling idea. Of this plan the *Baptist Commonwealth* says: "It seems a cheapening and demeaning thing. It puts too much of the commercial spirit into the transaction, and being hired like a hired man it has a tendency to induce the hired man feeling in a pastor. In addition it gives anyone who is disaffected a chance to air that disaffection. Few pastors can go on for a series of years and give no occasion for fault-finding. If these grievances, or fancied grievances are not ventilated, they will do little harm. The yearly employment of a pastor gives chance for their ventilation. One pastor has recently resigned because unwilling to submit to this sys-

tem. We are inclined to think he did a meritorious thing. He protested against a system that he deems belittling. The true way, as it seems to us, for the engagement of a pastor is to call one with whom the people are in harmony, and then let the relation continue so long as such harmony continues to exist."

BAPTIST WORK IN THE WEST.

The report referred to in Rev. Mr. Stackhouse's letter in last week's *INTELLIGENCER* has come to hand. It is an interesting statement of the work being carried on in the great west by our brethren—the difficulties met and the successes won. We glean the following figures which give an idea of the extent of the work. There are now in the Convention 114 churches, 98 pastors, 84 houses of worship and 115 Sunday schools. There are 17 German churches, 11 Scandinavian churches, one Indian and one Russian church. There are 5 Galician missions and one Icelandic mission. Work is being done, also among the Dukhobors, Hungarians and French. The number of conversions reported in the year just closed was 650, and the number received into the churches by letter and experience was about 500. The church membership now numbers 6,000. Thirteen new churches were organized during the year. Twelve new church buildings were dedicated and twelve more are in course of erection. Twenty-four of the fields, including thirty-one churches, are self-sustaining; eighty-three churches are receiving home mission aid, and about 400 preaching stations are supplied with more or less regularity. The net gain of ministers in the year was seven. The brethren are convinced, from a careful survey of the country with its increasing opportunities, that the number of churches and preaching stations can be duplicated in five years if they are given the men and the means for the work. The Lord move the hearts of the Christian people who have the money to furnish it for this great work.

A WANING IDEAL.

The *Christian Evangelist* says: Human life presents few sadder facts than a man with a waning and vanishing moral ideal. He started in life with high hopes and with a high ideal of what he would be and do in the world. High above the plains of mediocrity, on some commanding height, is his shining goal, and not until he has attained that will he be satisfied. But temptations came and he yielded the higher for the lower. Once this was done, the ideal seemed less practicable, if not less desirable. Yielding often to the solicitations of his lower nature against the protests of his conscience, the high moral ideal which once attracted him, loses much of its glory and ceases to appeal to him very strongly. "What is the use of trying to be better than the average man? Why not do as others do and go with the multitude? Why seek the distant and difficult heights of excellence, when one can pass for respectable on the plain below?" So reasoning, the moral vision is dimmed until the lower ideal seems preferable to the