

More Light on the Vexed Question.

SIR,—I have noticed in late issues of the CANADIAN CHURCHMAN many letters on the subject of "clergy-men leaving the Church in Canada to take duty in the United States. One writer especially wants to know the reason why; and, further, says that such men should be looked upon with suspicion if they again seek work in Canada. Now, sir, if you will allow a British Columbian to say a few words, I will try and throw a little light on the vexed question—as I understand the case of the "clergy" is much the same with you as with us. As far as I can see, there are just one or two things to be done before there will be any perceptible improvement in the matter. Either refuse to ordain men unless they are willing to take the vow of celibacy, as in the R.C. Church; or, if you believe that our clergy have as good a right to become husbands and fathers as other men, then give them an income sufficient upon which to support a family. A single man can maintain himself on a comparatively small stipend, but is it fair that a man with a large family to provide for and who has "borne the burden and heat of the day," shall receive the same remuneration as the young, untried deacon, "just flapping his wings"? The whole sum and substance of the matter seems to be that the clergy, as a rule, both in British Columbia and Canada, are most miserably paid for their services. Why should a clergyman receive less than a day labourer? Is he, or is his family, not supposed to eat as much as other people? Or does the Scriptural injunction of the "workman being worthy of his hire" not apply to the preachers of the Gospel in this country? It is all very well for a man with a good salary, a comfortable rectory and servants at his call, to talk eloquently about patriotism; but let him change places with his less favoured brother, try his experience for a few years, and then say how he feels about patriotism! For instance, he arrives at the parish to which he has been appointed and finds that there is neither church nor parsonage, possibly not even land upon which to build. What can he do? Why, set to work and collect money for the material, and in course of time (supposing that he has been successful) his church and parsonage are finished and ready for public worship—but after how much anxiety and worry, only those who have gone through the same can tell. Now comes another difficulty—the church must be kept clean; who is to do it? The parish is too poor to pay for a sexton. The parson must do the work himself. On Sundays, besides the service in the parish church, he will probably have to take two or three others in different directions and often many miles apart. I know of one clergyman (with a wife and six children depending on him) who for some time drove 24 and 30 miles alternately every Sunday, taking three full services, teaching a Sunday-school at one place and holding a confirmation class at another, attending to his horse, ringing the bell, in winter making up fires, lighting the lamps, etc., besides leading the singing, and frequently playing the organ—reaching home between 10 and 11 o'clock at night, and for all of which he received the munificent sum of \$500 per annum! I may say, in passing, that he is one of those who have ceased to be patriotic in the sense of your late correspondent. But, to return: if our country parson has had a hard day on Sunday, his week-day work is no sinecure. His parishioners must be visited; they live far apart, often over rough roads. If he has a garden he must attend to it (he cannot afford a gardener.) He must chop the wood, bring in the water, groom the horse, milk the cow (if he be so fortunate as to possess one.) Then there are his sermons to prepare, which must be of necessity (as he too often sadly feels) not "up to the mark." When, added to this, he sees his wife struggling along with the cares of the household on her shoulders, being maid of all work, nurse, seamstress, governess, etc., organist at church, and teacher at Sunday-school—worn-out in mind and body with the constant strain of (like myself) trying to make both ends meet and keep the wolf from the door—would our "comfortable rector" or "patriotic Canadian," I ask, under such circumstances, refuse a wider sphere of work with an income that will enable him and his hard-worked wife to enjoy a little of that rest so much needed, or possibly to pay off some pressing debt, which, owing to their inadequate means, has been contracted? I trow not. When I say "rest" I do not mean from the Master's work—"Think not of rest till when the shadows thickest fall, ye hear your Master's midnight call"; but from pecuniary troubles, which are so wearying to heart and brain. And if, in years to come, this poor man should wish to return, possibly to spend his last years among old friends and relations, is he to be looked upon with suspicion for so doing? Oh! for a little more of that charity in our judgment of others, which is so easy to preach about, but so hard to practice.

B.C.

BRIEF MENTION.

Rev. J. K. McMorine took part in the thanksgiving services at Tamworth last Thursday.

According to the census of Germany no less than 629,897 persons by the name of Mueller live within the limits of the empire.

The smallest telegraph facilities are possessed by Paraguay, Uruguay, Peru and Persia.

The value of inoculation as a cholera preventive is claimed to have been practically proven in India.

Archbishop Lewis, it is predicted, will be the first Bishop of Ottawa, leaving the see of Ontario vacant.

The Imperial Guard at Peking, which is drawn from the banner army, consists of eight regiments.

The new church at Moneymere, parish of Roslin, was opened on Wednesday last, by Very Rev. Dean Smith, Kingston.

Two shots per minute can be fired with the Krupp 130-ton gun, and each discharge of the machine costs \$1,500.

The civilizations of Mexico and Peru stand in history as the most conspicuous examples of the purely spontaneous and isolated kind.

The Rev. A. H. Coleman, rector of Emmanuel Church, Arnprior, completed his twenty-fifth year in the ministry at the close of last month.

There are three Khans—Khiva, Khokand and Bokhara—who date the origin of their families back to the Turkish invasion of Europe.

Another British steamer engaged in the petroleum trade has been fitted with furnaces and oil jets to enable her to burn oil instead of coal for generating steam.

The Rev. J. P. Cushing, who has just completed a ten days' mission at the Church of the Ascension, Toronto, has returned to England.

The Queen of Holland celebrated her fourteenth birthday recently, and by her special request the festivities ran largely to school treats, in which she took an active interest.

The Egyptians believed that the soul lived only as long as the body endured, hence the philosophy of embalming the body to make it last as long as possible.

Rev. R. Coleman, curate of St. Paul's church, Kingston, has been appointed to the curacy of St. Thomas church, Belleville, under Rev. Canon Burke.

In Switzerland there are 1,064 men to 1,000 women; in Greece, 933 men to 1,000 women. In Hong Kong, according to an authority, there are only 366 women to 1,000 men.

Revs. R. S. Forneri and J. R. Serson addressed an Anglican missionary meeting at Centreville last Monday. The fall meetings are an experiment.

Lord Li, the adopted son of Li Hung Chang, is in no better odor with the Emperor than his distinguished patron. He has been recalled from his post as Minister to Tokio, and disgraced for not apprising his government of Japanese intentions.

Miss L. Hamilton, M.D., now at Cabul in medical attendance on the Amir, comes of a very good Ayrshire family—the Hamiltons of Sundrum. She was trained for the profession of sick nursing, going through plenty of hard work in the Liverpool Infirmary. Three years ago she took her M.D. degree in Brussels, and was a practising physician in Calcutta until she went up to Afghanistan a few months ago.

Archdeacon Lauder, of Ottawa, Bishop's commissary, has been apprised by Archbishop Lewis of the reason for the delay in his return from England. He had taken passage to leave on Oct. 29th, but on the eve of his departure a telegram from the Archbishop of Canterbury stated that a professor who had been chosen to fill the vacancy of Provost at Trinity College had declined the position from family reasons. The Archbishop of Ontario had therefore to delay his trip for a month to search for another principal.

Rev. R. S. Forneri and E. J. B. Pense made missionary addresses at Camden East and Yarker Sunday, 18th. Judge Wilkison and Mr. Forneri spoke at Newburg in the evening.

Larratt W. Smith, D.C.L., has been appointed to the presidency of the Astronomical and Physi-

cal Society, rendered vacant by the death of the late Prof. Carpmael.

Gibraltar is a crown colony, and the Governor, who is also commander-in-chief of the garrison, exercises all the executive and legislative functions.

Rosa Bonheur's paintings are scattered all over the world, and not many galleries have more than one or two specimens. It was therefore noted as a curiosity that at a recent art exposition at Frankfurt-on-the-Main there were no fewer than nineteen of her paintings.

An authority on hypnotism says that hysterical persons are very difficult to influence. They are so wedded to their own fancies—mental and physical—that they prove very obstinate hypnotic patients.

The friends of Rev. Charles Scadding—and their number is legion—will sympathize deeply with him in the loss of his estimable wife. Mrs. Scadding was a noble woman, thoroughly sympathizing with her husband in every phase of his work, and her loss will be most deeply felt.

William Pole, the great authority on whist, who was born in 1814, is at once an expert civil engineer, a skilful organist, and an authority on all questions relating to steam engines, railways, armour plates, drainage and army ordnance.

British and Foreign.

Consecration of Senor Cabrera.—The following is the reply of the Bishop of Southwell to the letter of the Archbishop of Dublin:

"All Saints' Day, 1894.

"My Dear Lord Bishop—I have just read your letter in the *Guardian* about my Diocesan Conference address. Before replying to it will you allow me to acknowledge gratefully, and to reciprocate with most cordial respect, the kind personal expressions which you have employed in it towards myself?

"Your letter, in the part which I am concerned to answer, contains two chief points. First, that no formal collective documentary remonstrance was presented by the English Bishops. Second, that, if the English Bishops had, in spite of reasons against it, insisted on presenting such a formal document, you must have laid it before the Irish Bishops.

"My address does not contravene either of these points. Taken all together, the sentences quoted by your Grace show sufficiently that I did not mean that any document had been sent, though the first sentence of the condensed report might, taken by itself, be so misunderstood. On the other hand, I do not mean your Grace to mean that the distinct, and I believe, unanimous view of the English Bishops, that the consecration of a Spanish Bishop by Irish Bishops ought to wait for the next Lambeth Conference, was not conveyed to you, in the way most suited to the relations between the Bishops of the two independent Churches. Nor does the argument of your Grace's letter do otherwise than confirm my impression of the attitude taken by you towards any possible expression of opinion or remonstrance on the part of the English Episcopate as an unwarranted interposition from one independent Church to another. That attitude precluded any formal document from being sent. But my amazement would equal that expressed by your Grace if I were informed that either no adequate expression of the English Bishops' view was conveyed to you, that the consecration should not take place before the Lambeth Conference, or that you did not intimate, with sufficient clearness to prevent a remonstrance being sent, that it was a matter in which the English Bishops had no voice or claim to interfere.

"Your Grace's letter does not contradict either of these two points, and appears to rest simply on a misapprehension that I had spoken of some formal document having been sent. Such a document could not have failed to be published, and Churchmen interested in the question know very well that no such document had been published, therefore that none could have been sent. I could not have meant that.

"The two resolutions quoted by your Grace, one from the Upper House of the Convocation of

ion from Bishop Tomline, is of that divine, when he believe that the doctrines on Scripture, I cannot but try and presumptuous to do keep them whole and e shall perish everlasting- ad, means apparently that es that the doctrines set ded on Scripture, includ- bodies the teaching of St. opinion that it is unne- to proclaim the latter doc- ntly springs from the no- h Mr. Thom entertains, e men, even to appear to ty God as the Supreme to that extent it appears respectful consideration. I, humbly to submit that carried too far. Every recoil from setting up him- al destiny of his fellow- ide of mind is perfectly less his duty not to let n from accepting and pro- ns of the Gospel or not, ot alter them. So far as no ground for believing in spite of themselves. de conditional on faith in Is it the part of true t important part of the is it really more charit- it known or expressing ar that we may appear ? I do not think I am bbour to death, if seeing e edge of a precipice I l without doubt be killed a fact, if I did not do it, ly be charged with his nbelief any less really a sical precipice? sh everlastingly who do h? Is it because it is l perish? Clearly not. re at the conclusion that matter after all, that onement, and they do do not believe in any come to stand before ey have no Advocate, own righteousness to ne and Eternal Son, be- it be the Saviour of all at they deliberately re- on their own merits. t their own merits are ld we be afraid to say ey are? That is the in Holy Scripture. It e say that it is not a would indeed be pre- these solemn warnings , it is clear that they o those only who have resented to them. It those vast hordes of e generations on whom ever shone. Of them : "that God is no re- y nation be that fear- isness is accepted with anasian Creed are in- none the less rife to- sed. We have to-day elves Christians, who the Christian Faith. the Gospel and have ablime modesty have it their opinions as to In this they are con- erson of Christ, it is they have no greater followers. When the ave vanished from the talk about getting rid ould be useful for Mr. ith him on this point, others' Prayer Book, and upon this creed, y clauses are to be observes that it is the true meaning of the gely forget. I have ularly for over forty the first sermon on

A LAYMAN.

und family pills on