

his time and thought to practical work for restraining the ravages of strong drink. He is catholic in his sympathies and is withal a man of kindly, genial, nature, accessible to all with whom he comes in contact. He is doing a good work in the building up of Erskine Church, making it a centre of active Christian influence in an important part of the city of Toronto.

### MINISTERIAL SUPPORT.

BY JOHN HALL, D. D.

The following communication originally addressed to the "New York Observer," on a subject of much interest at present, has been forwarded to the CANADA PRESBYTERIAN for publication:

DEAR SIR,—I am a regular reader of the "Observer," and I see two articles in last week's issue, the interest of which hangs on the poverty of ministers.

You, dear sir, have been allowed to preach on the fiftieth anniversary of your ordination, and, through God's great goodness to you, many more years of active service may be expected from you. You know the country; you know the ways of the press; you know more than one denomination; you have already rendered service to many a good cause. Forgive me if under the force of feeling which I cannot repress, I venture to request that you lay out your strength in an effort to remedy the state of things, out of which this pathos comes.

We are a people growing in wealth more rapidly than any other. We have our largest Church served by a ministry with an average income of about \$500 a year. We have thrown away the principle and the burdens of an "establishment," and we have a clergy in whose straits and privations the writer of touching columns finds the readiest material for rousing cheap sympathy.

We in the religious world are lamenting—I had almost said whining—over a deficient supply of candidates for the ministry, and we are making things artificially and unhealthily easy for such as come; and side by side with our joy over ten millions of communicants is the pitiful tale of domestic distress and pinching poverty in the homes of those who minister to these millions.

We rejoice that our Protestantism has set us free from the evils of a celibate clergy, and re-echoed the Bible assurance that "marriage is honourable in all"; and we condemn a large proportion of those who are looked to for examples in model Christian homes—the wives of our ministers, to a life long struggle with limited means.

The salaries promised are all too often ridiculously small; and the churches and church officers, whom the Word teaches to "owe no man anything," are at ease with even these salaries, irregularly, meanly, sometimes dishonestly, though technically paid, or paid after the labourer has had to mortgage the amount of his poor hire to get the necessities of life.

We require in most cases educated men for the ministry, and we demand the service of their lives in a majority of cases for incomes lower than a New York postman or policeman receives. And even the obligation to make regular payment of such incomes is all too often forgotten.

We require ministers to maintain a certain social standing as indicated by residence, dress, surroundings, habits, modes of travel, by hospitality, by courtesies that cost something, and by money contributions. The people fix the standard, and suspend the ministers' usefulness in a good degree on their coming up to it, and yet with combined folly and cruelty we make it impossible for them to maintain it.

We require hard work from ministers—work that wears men and when a man's hair has grown gray, we think it would be better for the interests of religion, or for "the cause," to have a younger man. We magnify independence, and glorify those who "get on" financially, and yet we compel the majority of the younger men to toil on incomes that forbid the making of adequate provision for unemployed old age.

All this we do; and we do it while holding that our Christian system embodies the loftiest ethical principles, among which "to do justly" is by common consent fundamental.

In many instances church officers, trustees, deacons and others are at fault. In many instances the "evil is wrought by want of thought." In many instances the denial of rights is loosely justified to the conscience by overdrawn pictures of eleemosynary interposition, which ought never to come into the case, and men

neglect their ministers that Providence may care for them. It is not a "donation party," or a box of promiscuous valuables that is needed. It is a "living income."

We invite the sons of such men as can educate their boys at their own cost, as physicians, lawyers, artists, engineers, sometimes sending them to Europe for greater advantages—we invite them to the ministry, practically telling them in our literature and our life that we shall reckon closely the minimum on which they can live, and "retire" them without pension when they have passed their prime. And we wonder that they do not come to our seminaries. We may tell them, indeed, that the disciple has to take up his cross; but the average American youth has sense enough to know that ministers are not specially singled out for the cross; that it is for all; and that it is possible to serve God faithfully without being in the ministry. And so they stay away, and we have to adopt exceptional methods to draw good and educated men into this profession.

Now, dear sir, justice, truth, loyalty to God, regard for our national reputation, and even a wise Church policy require us to correct such evils; and I earnestly commend the cause to you for your advocacy. The time is favourable for calling attention to it. Our churches generally, under the various names, are full of hope, and a growing missionary spirit implies a readiness to learn, and to do duty at home.

You will pardon me for bringing this to your notice, asking your insertion of this plea, and copies of it which I shall take leave to send to all our religious papers, in the hope that though the ideal of ministerial maintenance be not reached, some fresh movement may be made in the right direction. Many a time as I have mused and studied the condition of my brethren, the fire has burned, but the recollection that I was a new-comer and liable to be criticised for seeming to find fault, has suggested silence.

Having spent over sixteen years here, and been allowed to speak on other matters, I may be pardoned for pleading this cause; and if only a hundred ministers such as I have the opportunity to know of in connection with our own Board of Missions—should reap the benefit of the discussion, there would be ample reward. Many a more forcible voice than mine is silent on this matter, lest it should be thought to be raised for selfish objects. So placed that I have no need to plead my own case, I shall be credited, I hope, with honesty and disinterestedness in urging juster, wiser, better provision for the Church's servants; and in help to my brethren there will be glory to Christ, "their Lord and ours." I am, dear sir, most truly yours,

J. HALL.

### "SHOULD WE HAVE A PUBLISHING HOUSE?"

MR. EDITOR, I am happy to see that the Rev. Mr. Jardine has called attention to the subject of a Publishing House for our Church. I beg to answer, certainly, yes. It is high time that the second largest denomination in Canada made use of a power almost equal to the pulpit. So far we have had to depend upon the enterprise and energy of those in other lands, and of other denominations. Many of our Sunday school helps and library books, bear the imprint of the Methodist Book Room, thus leading our scholars to believe that others have more talent and means than we have.

Our people, as far as reading is concerned, certainly compare favourably with any smaller body successfully carrying on a publishing establishment.

THE CANADA PRESBYTERIAN, or a better organ, if that is possible, should be published under the direction of a Board of the Church, and every Presbyterian family, at least, in the Dominion should have a copy.

Perhaps Mr. Jardine will in some of his promised letters propound a scheme for launching successfully a Presbyterian Publishing establishment and many will support him.

W. N. HOSSIE.

Brantford, Ont.

### BARKERVILLE—BRITISH COLUMBIA.

MR. EDITOR.—In reference to the extracts in your last issue, regarding the need of a minister in Barkerville, British Columbia, lest some of your readers may imagine the Home Mission Committee negligent, permit me to say: Both the letters referred to, one to Mr. Macdonnell and one to myself, have been under consideration of the committee. We had hoped be-

fore this that Barkerville and several other places, recommended in the deputy's report of last year, would have been occupied before this; but so long as the churches in British Columbia keep apart, neither the Committee in Canada, nor the Colonial Committee of the Church of Scotland, feel warranted in sending additional labourers into the Province. It is the earnest wish of both churches that Presbyterianism should be united and not divided in that promising field, but until this is done, and a Presbytery constituted, that can take supervision of the entire mission work of the Province, there is little encouragement to go forward. If, however, the friends in Barkerville, will guarantee \$1,000 per annum of salary, and aid in the expenses of sending out a minister, I have no doubt the committee will not only help them financially, but also look out for a minister, notwithstanding the fact that the sending of new men at the present juncture, might rather postpone than hasten the union, which is most earnestly to be desired.

I write this not officially, but simply to remove wrong impressions that might be left, were your correspondents letter left without reply.

Brantford, December 14, 1883. WM. COCHRANE.

### MISSION NOTES.

THE missionaries of Madras have established a "Christian College Magazine," addressed more especially to educated Hindoos. It discusses all questions of interest in literature, philosophy, science, and religion.

MISS EMILY FALCONER, granddaughter of Dr. McDonald, "the Apostle of the North," who has been labouring for three years in India in connection with the female normal school, sends home an earnest appeal for lady doctors for zenana work.

AT Jaffa, in Palestine, a depot is about to be established by the National Bible Society of Scotland. Three additional foreign colporteurs have been appointed by this excellent society—two for North West India, and one to work in connection with a missionary hospital at Swatow in China.

THE Annual Bengali Christian Conference was held in October in the various Bengali churches of Calcutta. All the meetings were characterized by great earnestness and unanimity. On one day when over a thousand were present in a chapel when the subject of woman's work was being discussed, six Bengali ladies took part in the discussion.

THE Rev Dr. Verbeck, of Tokio, speaking of the conversions in Japan, ventures the opinion that two-fifths are led towards Christianity by the apparent influence of its redemptive aspect, two-fifths by its ethical aspect, and one fifth by its civilizing aspect. The moral aspect of Christianity—such as that set forth in the Sermon on the Mount always impresses the Japanese when it is brought to their attention; but it is less effective than the redemptive aspect of Christianity in really leading a man to a sincere acceptance of Christ. It is more apt to end in mere admiration from without. Rev. Mr. Ibuka and other Japanese Christians of Tokio say: "It is not uncommon that our students who went to America return converted; but we have not known or heard of a single instance of the student who was converted in France, Germany, or England."

THE following is told of the new Queen of Madagascar: "As the late Queen lay on her death bed, very early in the morning of her death, a young girl of about twenty years of age was awakened out of her sleep in a house about a mile from the palace, and taken at once into the presence of the dying Queen, who there and then named her as her successor, and exhorted her in some parting words to trust in the same God as she had trusted in. This young girl, Rajaindrahety by name, is a daughter of a sister of the late Queen. Her mother and grandmother are still living. She was first educated in the country district by one of the London Missionary Society native teachers. She then entered a school in the capital taught by Miss Gilpin, a member of the Society of Friends, and was afterward in the London Missionary Society Girls' School. She is well behaved, rather proud and haughty, somewhat hasty in speech, and easily provoked. Some three years ago she was married to a nephew of the late Queen. On the 7th of last May he died. She is childless. She is to become the wife of the Prime Minister, who was the husband of the late Queen. The new Queen, under the title of Ranavalona III., has been accepted by the nation as their sovereign."