

tical geography of British North America generally, but of Algoma particularly, and dwelling in detail on facts connected with the several Missions aided by the Society. Several questions were asked, and great interest expressed, one layman (Mr. S—, of Haverton Manor, Bath), engaging me on the spot for a visit to his neighborhood. The Bishop of Newfoundland was also present, not in good health, as his hosts of friends regret to know, but still pleading eloquently in behalf of his sea-girt Diocese. Sunday, 23rd, I addressed two Sunday Schools in Maidstone, and preached in St. James' Mission Church. Monday, 24th, I returned to London, and called at the "Sanctuary," Westminster, to make enquiries as to the terms of the "Clergy Colonial Acts," having been already informed, while in Canada, by an English Bishop that the law required even a Colonial Bishop to obtain the Archbishop's license before officiating in England! So it proved to be, and accordingly I subscribed once more to the 39 Articles, paid my fee, and in due time received my "papers," being subsequently informed, however, that all this qualified only for the Southern Province, that I should, further, have to obtain the license of the Archbishop of York, and also the licenses of each individual Bishop in whose Diocese I might have occasion to officiate. With so much of "poimp and circumstance" are Colonial Bishops hedged round in England.

My next step, the same day, was to call on the excellent Secretary of the S. P. G., the Rev. W. H. Tucker, and obtain the Society's passports and endorsement. In the ecclesiastical, as in the social life of England, an introduction is a *sine qua non*. In the present case, however, I must introduce myself, and that in the pulpit and on the platform, and so I readily assented to the advice given me, viz., to do some deputation work for the S. P. G., and while pleading its cause, "advertize" Algoma as a specimen diocese, not for any peculiar excellence possessed by her over any other, but simply as furnishing a good illustration of the nature and variety of the Society's missionary operations among English settlers in the Colonies, and also among heathen races. A programme was accordingly mapped out, embracing sermons and missionary meetings, organized by the Local Secretaries, at Cambridge, Ipswich, Tunbridge Wells, Bath, Aldsworth, Farmington, Northleach, Bury St. Edmunds, St. Leonards, Hastings, Carlisle, and Hull.

Wednesday, 24th, the Secretary of the Colonial and Continental Church Society was called on, and an appointment made for a meeting with the Committee. Nov. 7th. I also called on the Secretary of the Religious Tract Society, with a view to a formal application before long for a grant of their literature for free distribution among the isolated settlers in Algoma, past experience having abundantly convinced me of the value of these little silent "paper preachers" in the absence of the voice of the living messenger. I am to meet the Committee at breakfast and give an address before long.

Friday, 26th, the S. P. G. programme was inaugurated by a visit to Cambridge, where I was most kindly received and entertained by the Rev. Canon Churton (a fellow of Pembroke) in his College Chambers. University "Dons" are sometimes regarded as differing little from Egyptian mummies, so completely buried in their classical and scientific researches as practically to belong to a dead and buried past. A very striking refutation of any such idea may be found on the Canon's table, covered, as it is, with missionary periodicals (of some of which he is Editor), while in his library, numbering several thousand volumes, one case is sacredly set apart, in his innermost sanctum, for the reception of general missionary literature, covering the entire field of the Church's operations at home and abroad, and so systematically arranged that a glance shows where any particular pamphlet or volume may be found. The missionary meeting was held in the Hall of Pembroke, and presided over by the Rev. Dr. C. E. Searle, Master, who made an admirable opening address. A goodly number of students and

clergy was present, among the latter the Rev. G. Howard Wright, whom I had the pleasure of meeting last summer on Lake Superior.

(To be continued.)

## CORRESPONDENCE.

### House Warming in Canada.

To the Editor of the Church Guardian:

SIR,—From the previous letters from my pen which you have been good enough to print, your readers will have inferred my conclusion that the effect of an anthracite stove placed in the hall of a dwelling house, though innocuous in the day time, is injurious while the family are sleeping on the floor above. There is the occasional danger of the escape of combustion gasses, but with ordinarily good management that may be obviated. The injurious effect it is so difficult to get rid of is comprised of, 1st, superheated air, and 2nd, fluctuating temperature in the air, which has to enter the lungs of the sleepers. The experiment has been tried of removing the stove from the hall to the basement immediately below, and then warming the upper flats by means of dumb-stoves extending from it up through part of two floors. I believe that will answer fairly well if the door cutting off communication with the basement is closed at night. The objection to its being perfectly closed is made that there would be more risk of fire being unobserved in the night season. An alarm bell, ringing by heat, has been invented that would obviate this objection, but the real trouble arises from the impracticable nature of the fuel. A wood stove or soft coal stove could be put out or reduced in burning almost at pleasure. The sitting room is proposed as a location for the stove. The same objection will hold here if the communication is not fully cut off. The matter must really be left to the common sense of an intelligent community, and to the patient observation of physical and physiological effects. Pneumatics and the rudiments of physiology should both be subjects of school education. If the teacher himself had always mastered these subjects, we should not have so many troops of pale little faces parading our streets—children who, in all respects but school-room ventilation, are most carefully tended. Please observe the exceptions here in schools, all the faces of which are rosy and contented. Are not these too often the exception to a rule of error and mistake?

Yours,

SANITAS.

### Parish Voters.

To the Editor of the Church Guardian:

SIR,—Questions frequently arise at Parish meetings as to the right of certain persons to vote. The Act of 1879, chap. 23, in amendment of Act 1876, chap. 24, declares under two heads the persons who shall be allowed the right to vote, viz:—

1. Men of full age who are *Communicants*.
2. Men of full age who are *members of the Church of England*.

The Act makes a distinction, recognizing membership irrespective of being a Communicant.

Under the first head, the parties to enjoy the right of voting are clearly enough defined, not sufficiently, however, under the second.

What, then, qualifies a man under the second head to call himself a *member of the Church of England*?

Will you, Mr. Editor, or will any other person, give the necessary information, and oblige some

COUNTRY CHURCHMEN.

Nova Scotia, Jan. 25, 1884.

[From the language of the Declaration and Certificate which may be demanded of every voter not a communicant, we think that the qualifications named in Clause 2 represent what the Synod intended by the expression, "Members of the

Church of England," although in our opinion the definition is strangely inaccurate and misleading.—ED. C. G.]

### "A Clergyman of Moderate Views," &c.

SPRING HILL MINES, Jan. 20th, 1884:

To the Editor of the Church Guardian.

SIR,—According to my way of thinking, the above savors not of piety. Are there no questions to be asked concerning his zeal, his love for souls, his hungering and thirsting for the salvation of the young in this fold? Is his moral life of secondary importance? Would not something like the following read strangely in a Roman Catholic paper:—"A P. P. wanted, who only believes *part* of what the Church teaches."

In selecting your items, would not the *unfortunate* absurdity, if not religion of the advertisement make you apply your scissors at once.

Is a certain fixed belief concerning wax candles, etc., what is meant by "being fishers of men?"

I am only a layman, and do not presume to be so well qualified as the Rev. gentleman whose name is connected with the item under review as to what are the qualifications necessary to be a "successor of the Apostles," but I hope he will pardon me when I say that I think Peter and Paul, whose successor he is in quest of, were not men of *moderate* views, but deemed the subject of such *great* importance as to justify them in being enthusiastic *extremists*. And in conclusion, Rev. Sir, allow me to ask you if *moderation* is necessary in preaching the Gospel of eternal life to perishing souls.

Hoping that I am not "perverting the doctrine," etc.,

I remain yours truly,

N. SUTHERLAND.

### "The Labourer is Worthy."

To the Editor of the Church Guardian.

SIR,—The subject of paying our clergy well must soon force itself upon the attention of the members of the Church. It is a sad fact that many of our clergy do not receive \$600 per year, and have to keep a horse on that. One clergyman I know, with a large family and a horse to keep, did not receive \$500 from all sources last year. If our clergy are to be gentlemen, and cultured too, this kind of thing must not go on. How can our men buy books and periodicals and keep themselves abreast of the times on the miserable stipends now given? All of us should awake to the grave crisis that must befall the Church if this goes on. The standard and work of our clergy will be lowered; only young, single, and inexperienced men will be able to live on the stipend, and there will be spiritual and intellectual loss all around. Many of our clergy are forced even now to eke out a livelihood by other means than by giving themselves wholly to the work of God and His Church. It will be a sad day for the Church if this becomes common. Go on pleading, Mr. Editor, for a minimum stipend for our labourers of \$800 a year.

CHURCHMAN.

### Animated Windmills.

To the Editor of the Church Guardian.

SIR,—I like to see power and liveliness in the preacher, but I humbly protest against what is on the increase, viz: exaggerated postures, inordinate contortions, and animated windmill movement of the Arms in preaching. We lose the thread of the oft-times valuable discourse by constantly fearing that the pulpit will tumble over, the preacher tumble out of the pulpit, or that the decorations will be knocked down, or that the preacher in his backward movements will fall down the steps. Will not some kind friend give these over-gymnastic preachers a friendly hint?

NERVOUS.