

individuals, like Archbishop Temple, Canon Wilberforce, and Dean Farrar, have thundered out their denunciations of the drink traffic and its attendant evils, but it seemed difficult to plan effective movements or organizations. A very active young association is the "Semi-teetotal Association," started by the Rev. F. S. Webster, cousin of Lord Alverstone, the president of the Alaska tribunal. The object of this association is to abstain from drinks except at the midday and evening meals, and so to discountenance "treating" and "nipping." If the association achieves the object it has set before itself it will do a vast deal. The King has encouraged the movement by consenting to have his health drunk in non-intoxicating beverages. Another important event in temperance reform in England is an agreement reached regarding compensation. Representative men, Churchman and Nonconformist, who differ widely on other questions, have come to an agreement on this. The Bishops of London, Rochester, Durham, Hereford and Liverpool, and Doctors Clifford, Horton and Campbell and Lord Peel have agreed on a basis for compensation. Into the details of this scheme we do not enter now, but we simply draw attention to the agreement, which is a very hopeful sign. Compensation is the rock on which many a promising scheme has heretofore been wrecked, and no scheme will meet the necessities of the case that leaves it out of consideration.

Cremation.

Cremation, or the burning of the dead, is slowly but surely gaining ground. A new crematorium was recently opened in Birmingham, and three eminent prelates—Dr. Gore, Bishop of Worcester; Dr. Knox, then of Coventry, now Bishop of Manchester, and the Hon. Dr. Legge, Bishop of Lichfield, wrote letters cordially approving of the burning of dead bodies. Dr. Gore said he desired his dead body to be cremated, and Dr. Knox called cremation the most reverent and decent method of dealing with a dead body. A clerical correspondent of the Church Family Newspaper, writing strongly against this growing custom, examined the chief texts that might be claimed in support of it, 1 Sam. 31:12, 2 Chron. 16:14 and 21:10, and says the burnings mentioned in these texts can either be explained by local reasons, or in any case give no support to what is now meant by cremation. He urges that the phrase, "dust to dust," implies a natural process of dissolution. But it will require stronger arguments than these to stop cremation. The sanitary reasons in its favour which were urged by Dr. Knox would seem, in the case of large centres of population, to be overwhelming.

An Unusual Gathering.

A strangely patriarchal scene, that must have been recently at Vienna, as described by an English correspondent, when the Emperor received the members of the "Delegations" representing the various portions of his empire. His Majesty was literally "at home" to his guests, they being apparently equally so with their host. First, the Hungarian, then the Austrian delegations, each sixty strong, were ranged in a semi-circle within speaking distance of the throne, the sovereign addressing each in turn, whether peer or commoner, and receiving courteous but frank replies. Essentially a family gathering—recalling the days when the "ruler sat in the gate"—where the head host sought to make himself acquainted with the circumstances and needs of the many branches of his family, expressing in the plainest manner his own opinion of their conduct so far as he was cognizant of it. The Emperor, we are told, knew the history of each delegate, even those presented for the first time—his family, occupation, etc., knowing, too, the general outline of events in each province. Most strikingly exemplified, perhaps, was the personal relation between sovereign and subject. The former spoke to each man, not as the Emperor, collective ruler of all, but as king

here, archduke there, duke, or count, or margrave elsewhere—in every case it was the earliest bond of loyalty to the holder of the ancestral title that was touched—the bond that welds under one—albeit in stormy fashion—the strange assemblage of races—Magyar, Slav and Teuton—which makes up the Austrian Empire. With perfect dignity, we are told, this "descendant of Charlemagne" listened to the complaints of "fretful Cyech and unruly Croat," commenting in turn upon their shortcomings of conduct, and bidding them redress was to be sought for and won in legitimate constitutional channels. With the word of admonition was mingled a knowledge of and sympathy with difficult conditions which must go far as a reconciling influence in the "united if querulous family" of which Francis Joseph has been so long the wise and tactful head.

PROPOSED NEW DIOCESE.

It is proposed by some, at least, to divide the Diocese of Nova Scotia, and now that the See is about to be vacated it would seem to be a favourable opportunity to consider the matter, and to take action, if it be deemed advisable. Nova Scotia is the oldest colonial diocese, and its first Bishop was consecrated in 1787, and exercised jurisdiction from Newfoundland to Niagara, at that time the limit of western settlement. In 1793 Dr. Mountain was appointed to the See of Quebec, and the Diocese of Nova Scotia consisted of the Provinces of Nova Scotia, New Brunswick, Prince Edward Island and Newfoundland. In 1830 and 1845 its easterly and western Provinces were separated from it, leaving it as it is to-day, composed of the two civil Provinces of Nova Scotia and Prince Edward Island. Its area is, in Nova Scotia 20,900 square miles and Prince Edward Island 2,133 miles in extent. The population is 450,574 in the larger and 103,250 in the smaller Province, making a total of 553,833. The Church population is 72,083, viz., 66,107 in Nova Scotia and 5,976 in Prince Edward Island, being about one-eighth of the total number of souls. It is proposed to form a new diocese, consisting of the islands of Cape Breton and Prince Edward and some of the eastern counties on the mainland in the Province of Nova Scotia. Its population in the last twenty years there has been little or no increase, though now, owing to industrial and mining developments in Cape Breton, there promises to be in that section considerable growth in wealth and population. In the same territory the Roman Catholic Church has three dioceses and a Church membership of 175,374. It would seem that there is much to be said for more Episcopal oversight, and the good that would result from the presence and influence of a Bishop in the eastern part of this ancient diocese. There are one hundred clergy at present in the diocese; and this would leave each with a staff of fifty priests to start with, and with a new centre of Church influence created, a growth might be anticipated in both sections. The subject is well worthy of consideration, and experience proves that the best results are attained when dioceses are not too large, either in territory or in population. The proposal to divide will be watched with interest, and we trust the Synod of Nova Scotia will be guided from above in the consideration of this important subject.

CLERICAL SUPPORT.

We offer no apology to our readers for returning to this important subject, which involves the welfare and progress of the Church quite as much as it does the comfort and usefulness of not a few of the clergy. Just as the clergy are men meet for their holy calling, and able to edify the body of Christ, and are placed in such circumstances as will enable them to exercise their office without distracting cares, so will the Church advance and exercise a power for good over those who come under its influence. On the

contrary, if they are ill qualified by education or personal fitness, or are harassed by cares, or have not the means to provide a decent maintenance for themselves and their families, and to buy helpful literature, which is, as it were, their tools, then we shall have an impoverished and ineffective ministry, and a Church thus hampered cannot accomplish the effective and aggressive work which the necessities of the times demand. Two evil results flow from an impoverished ministry. First, those in the field become discouraged, they sink in public esteem, and their influence departs; and secondly, others, seeing their wretched and helpless state, are deterred from entering a calling which is so little appreciated, and where failure is more likely than a reasonable degree of success. The times demand men of ability, culture and energy to meet the increasing intellectuality and the decreasing spirituality of our day. The ministry never demanded greater gifts and consecration than it does in these days of loosening morals and questioning faith. The priestly office is by many slightly regarded, and what is admired, if not worshipped, is personality, that combination of gifts, bodily, mental and spiritual, which combine to make what is termed a pleasing and powerful personality. A priest who does not enter the ministry fully equipped, who does not possess a library, who is not free from financial cares, and is not able to maintain himself and family in some degree of dignity and comfort will find himself at great disadvantage in his work, and in comparison with others better qualified and supported. The Church's duty plainly is to accept only well-qualified men, and then to strain every nerve to provide a decent maintenance. Our correspondence reveals a state of things which, in some cases at least, is simply scandalous. Men, with families, in charge of parishes requiring considerable travelling being asked to do so on incomes of \$600 per annum, or less. If a man will not provide for those of his own household he is said, on high authority, to have denied the faith, and is worse than an infidel; and yet here are many of the Church's own ministers honestly labouring in her cause, and yet unable to do that which it is the first obligation on every man faithfully to discharge. Men are driven to desperation, and good men feel constrained to say that they must either seek employment in a foreign country or abandon the exercise of their sacred calling. This surely is a state of affairs which demands investigation, and, if possible, the discovery of some means which will remedy this painful and discreditable state of affairs. Its continuance can only prove most disastrous, not only in the disheartening of men already in the field, but in deterring men of ability and promise from entering on a career which holds out so little prospect of usefulness or happiness. The difficulties are not diminished by the fact that men are in great demand in all other walks of life where the compensation is liberal and is regularly paid, and also that the cost of living is steadily increasing, and is at least twenty-five per cent. more than it was a few years ago. The teaching profession is affected, on all hands it is said that the number of candidates for holy orders is few, and not always among them are found the brightest and most promising of our young men. The causes for this are manifold, and are not confined to any particular branch of the Church. The ministry has now many competitors for able and active men, and only to men of consecrated hearts and lives does it offer a career more attractive than that open to them in other walks of life. But we are convinced that the meagre support offered and the beggarly conditions oftentimes attending the clerical life are most powerful deterrents to many from accepting the grave responsibilities of the priest's office. The state of things we define is to some extent due to lack of business methods in developing the liberality of our lay people and exciting their sense of duty in this regard. What has been accomplished by business methods by our Board of Missions is an illustration of what

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