

in paying a secretary for doing work which belong to Presbyteries, and which is being done at least fairly satisfactorily? In view of the Foreign Mission deficit, the proposed increase in the salaries of Home Missionaries and ministers in augmented charges, in view of the urgent calls for the extension of mission work everywhere is it wise to take the children's money now devoted to mission schemes, and use it in paying another secretary? Many think it is not, and as some of those who hold that view are not commissioners to Assembly they desire to express elsewhere an opinion on the matter.

Yours truly,  
Presbyter.

#### Minister's Salaries.

Editors without parishes can do for settled pastors what a feeling of delicacy prevents them from doing for themselves; that is, express their views plainly on the question of inadequate salaries. The saying is trite that no class of people are poorer paid. And considering their value to the moral and spiritual welfare of the community, no class of people deserve more to be sufficiently paid. The regulation call stipulates;—"to free you from worldly cares and avocations, while you are dispensing spiritual blessings to us, we do promise and oblige ourselves to pay to you the sum of—," which sum is very often just enough to immensely increase his "worldly cares" and sometimes forces him into "worldly avocations."

*The Watchman*, an influential organ of the Baptist Church, has lately furnished a symposium in which a number of Baptist pastors gave reasons why they desired to change their pastorates. In one particular they all agreed, namely, that it is very difficult to feed and clothe and properly educate a family on existing salaries—the average salary of three-fourths of the Baptist pastors in three New England States is reported to be only \$500. Perhaps the showing would be quite similar in other denominations. In our own church the average is only slightly more.

If the truth were known, it would probably be found that meager, insufficient salaries are among the chief causes of the prevailing unrest among pastors. Small salaries unsettle more ministers than any other one thing. Expenses increase with the increase of their families and the growth of their children, and it is but natural that they should desire a change of pastorates for the improvement of their finances. Ministers are human, like other men, and it is perfectly proper that the question of salary should be one of the important considerations with them, as with men in other callings, who have families to support. Few parishioners realize what a struggle underpaid pastors constantly undergo, how they deny themselves and those dependent on them, even the necessities of life, in order to keep out of debt; which they feel they must do, both for their own sake and for the sake of the good repute of their churches. No parishioner ought to begrudge his pastor a fair chance with himself in life's struggle. The writer once heard a parishioner, who confessed that it cost him \$7,000 a year to support his family, find fault with a poor, country minister, who had a fair sized family, and necessarily kept a horse—because he failed to support his family on \$700 a year, and consequently contracted some debts.

It is well known that the salaries of ministers are shamefully small when compared with those which reward an equal measure of ability and labor in other liberal profes-

sions. Indeed, to find as low an average of compensation we have to compare the pay of ministers with the earnings of those who are employed in mechanical, commercial and other industries. The fact is, many so employed receive much larger remuneration. It is also to be considered that the latter did not, as the pastors, spend a long series of years in unremunerated and expensive preparation.

Fifty years ago, though salaries were as small as now, ministers were much better supported. Not only was the purchasing power of a dollar greater, and the demands on the purse fewer, but congregations found pleasure in sharing their good things and their prosperity with the pastor and his family. So many provisions found their way to the domine's larder, and so abundant a supply of fuel in the wood shed, and so much hay and oats in the barn that it was not altogether untrue what was said of a certain church by a retiring pastor, "the salary may not seem large, but it means so much money and a living." Anniversaries, holidays and other occasions, besides weddings and funerals, were marked by gifts. All this has changed. The minister is expected to provide everything out of a salary, which is not only fixed but small, and very often irregularly paid.

Many salaries of ministers would be small enough, certainly not too large, if they were doubled. How to make ends meet is a distracting problem with many ministers, and unquestionably were it not for this trying handicap, the good work they faithfully do would be ever better done, to their delight and their people's greater benefit.—N. Y. Christian Intelligence.

#### The Jesuits.

There is considerable comment over the law permitting the Jesuits to return to the German Empire just at the time that they and the other orders are expelled from France. Speaking of it, the Interior says:

"When Prince Bismarck found it politic to war against the papacy, one of the first blows he dealt was the expulsion of the Jesuits. Germany is not the only country from which members of that order have been expelled. Why is it that the followers of Ignatius Loyola are so disliked and so distrusted? It is not because they belong to a religious fraternity, but because they so persistently aim at the direction of public affairs not openly and avowedly, but by devious and occult means which honest and upright men abominate. Ever since the Falk laws went into force in Germany the Jesuits commenced to pave the way for their return and at last they have succeeded in undoing what was done mainly through Bismarck's influence. What is known in history as the Kulturkampf, led to the formation of the Center party, composed exclusively of Roman Catholics. Numerically it is one of the largest factors in German politics. It moves together; there are no diversities of opinion, no questions at issue. Its support or opposition cannot be ignored; hence it has to be reckoned with, and hence Bismarck's policy in dealing with it, 'Do ut des.' The socialist specter alarmed even the man of blood and iron, so the Falk laws began to be relaxed and by degrees they have ceased to be a living force. All the while the Centerists kept up the agitation for the repeal of the law expelling the Jesuits. Two years ago the motion for its repeal was carried, but the Prussian Diet stood in the way. At last even in that body resistance has ceased, and now the Jesuits may return to Germany.

Protestant Germany is by no means pleased with the result. Several impressive demonstrations have been held in various parts of the country, but the help of the Center party is needed to counteract the growth of socialism, and without its vote naval expansion would be made more difficult than the Kaiser and colonialists desire."

#### Sparks From Other Anvils.

**Herald and Presbyter:**—The Yellow Peril may be held back by diplomacy, and by war, but it will not cease while China remains what it is. The only effectual disposition of it will be by the education and Christianization of the Chinese people. The greatest factor in its final settlement is the missionary, and back of him the Protestant missionary boards and the missionary sentiment in Protestant countries.

**Canadian Baptist:**—When one once does a questionable thing, it usually happens he has taken a permanent step downward. Unless he see and confess the wrong of it, his regard for his own reputation for consistency will throw him over to the side of those who defend the doubtful practice.

**Christian Observer:**—It has come to be common for divorced persons, including those who have been in fault in the matter, to be received in good society. This can be remedied by an uplifting of social standards, such as follows the faithful preaching and hearty acceptance of the Gospel.

**United Presbyterian:**—The new birth is "from above" and can only be sustained from above. It is given us of God and is never permitted to get beyond his control. He nurtures it, sustains it, blesses it, directs it, holds it in the hollow of his hand and no one is able to pluck it out of the Father's hand.

**Lutheran Observer:**—Until a Pope arises evangelical enough and strong enough to strip the Papal chair of its enormous and unscriptural assumptions, beginning with that of infallibility, the Roman Church is irrevocably committed to policies whose success would annihilate Protestantism and overthrow the foundations of modern liberty and civilization. Hence, the peril to Protestantism in an administration of the Papacy that disarms suspicion. The old story of the Greek horse may still teach us its lessons.

**THE LIVING AGE** for May 7 is especially rich in articles of current interest—Frederick Harrison's tribute to Sir Leslie Stephen, from *The Cornhill Magazine*; a candid and painstaking estimate of Whistler's work by Frederic Wedmore from *The Nineteenth Century* and After, a clear and compact presentation of the strategic value of Port Arthur, from *The Fortnightly Review*, and *The Spectator's* editorial comment on the attitude of Pius X toward the religious discussion of the day.

The annual outing of the Ministerial Association was held at High Park Monday afternoon and was the most successful affair in the history of the association. The members were accompanied by their wives, and after a pleasant afternoon in the park the party met for supper at Sunnyside. The President, Rev. William McKimley, occupied the chair, The Secretary, Rev. R. Atkinson, who leaves for Chesley shortly, and therefore resigns his office, was assured of the good wishes of his brethren. After dinner speeches were also made by Prof. MacLaren, Dr. Milligan, and Messrs. W. Frizzell, P. M. Macdonald, and J. A. Macdonald.