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and might be productive of a very miraculous result. Try St. Joseph in some way, at least—not for a short space of time, a week or a month, but long perseveringly, without giving him any rest until he does what is wanted of him—and see what will come out of it.

If the keeping that candle burning before his statue will do it, it is a simple and very cheap method of raising the cash. But the maker of the suggestion is apparently not particularly confident that St. Joseph will help them. To honour him with a burning candle "might be productive of a miraculous result," but he does not feel quite sure about it.

The saint is evidently somewhat obturate or very slow to understand what is wanted of him, or, knowing, is slow to do, for he must be tried "long and perseveringly," and even then the result is doubtful.

It is really painful and pitiable that anybody can seriously make such a suggestion.

—DR. CUYLER'S OPINION. The question, "Is it possible for me to become holy?" having been several times propounded to Dr. Cuyler, he answers it in "The Christian at Work," thus:

"The word holy, in its etymology, signifies whole, hale, sound. The word holiness signifies wholeness or wholth, which is the original of our word health. A holy person then is no more nor less than a healed person who keeps in sound spiritual health. Sin is the disorder of the whole moral nature; and holiness is a recovery from the controlling power and plague of this loathsome disease. A holy man is spiritually a healthy man.

I claim to be a very healthy man as far as my bodily apparatus is concerned; for I have never spent three consecutive days in bed since I was a baby; yet I do not claim that I am not troubled with headaches and some other physical discomforts. The definition which Noah Webster gives of holiness is very orthodox; he says that when applied to human beings it signifies purity of heart or disposition, piety, moral goodness, but not perfection."

—UNWISE ADVICE. Rev. Dr. Townsend is one of the instructors in the Boston Theological School. In a book just published by Miss Willard, entitled "Woman in the Pulpit," he contributes a chapter. Having reference to the refusal of the M. E. Conference to receive women as members and to the unwillingness to put them into the ministry, he says:

"These noble women should knock only once more at the doors of the Methodist General Conference, and if their signals and entreaties are again uncivilly disregarded, they should never knock again; they should call to either some of the noblest Christian women of the land, and in solemn convocation, by the laying on of hands and by prayer, they should set apart for pulpit and parish work those who trust that they are inwardly moved by the Holy Ghost to take upon themselves the office of the ministry in the church of Christ, to serve God for the promoting of His glory and the edifying of His people."

Zion's Herald very properly characterizes this "strange counsel," saying "it never should have been written, and, if written, should never have been given to type. It is a most unchristian reflection upon the Conference. That body has always shown a chivalric and enthusiastic appreciation of our 'elect women.' The action of the General Conference was a matter of conscience, tempered by the most tender and grateful appreciation of woman. * * Such words of counsel are heated and injudicious. A menace should never be made to an individual, or a body, who hesitates from taking desired action only from conscientious convictions."

Your Pastor. Your pastor loves you. He is more concerned for your good than for anything else. Earthly benefits to himself are of but small moment to him compared with your spiritual welfare. He has you in his thought and on his heart. He plans and studies to give you the best teaching, and in the best way possible. In the preparation of his sermons he is thinking of your spiritual needs; in his leadership of the prayer meeting he seeks to draw you out and encourage you to do your part in the social service, that you may enjoy the blessing arising therefrom. He interests himself in your business undertakings because he wants you to succeed, and also because he may thereby have more influence with you in the promotion of your religious life. If you are a parent, he is concerned for your family. If your children are wayward he shares your anxiety and sorrow, and joins his prayers and counsels to yours in their behalf; if they are good and a comfort to you, he rejoices in your joy. He prays for you. If your christian life is steadily developing and fruitful he has liveliest joy, and is encouraged to labour that like good works may abound in the

lives of the other members of his flock. Are you spiritually dull and slow, not active in your Master's service, careless of your covenant obligations, neglectful of the services of the Lord's house, indifferent to the requirements of Christ cause at home and abroad? His heart is burdened and sad. He taxes himself with responsibility for your neglects, and chides himself that he has, either by lack of skill or too little devotion, failed to help you as he desires. He sheds tears in the secret place where he talks to God of his charge and seeks grace to be more faithful. He "prevents the night watches" in his worry about your remissness and his longing for your spiritual quickening and progress. No one not a pastor can tell the burdens he carries when the work of the church does not prosper, and when the life of any member is not adorning the doctrines of God. Such things cause him real anguish of spirit. Nor, on the other hand, can any one, not a pastor fully understand the joy he has when the work of the church prospers, the members increase in the knowledge of Christ and in likeness to Him, and sinners are converted by the blessing of God on their joint labours. He therein rejoices with great joy; he sees of the travail of his soul, and is satisfied.

"Obey them that have the rule over you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy and not with grief." That is, give heed to them who are appointed to be your teachers and guides in spiritual things; co-operate with them in their prayers and efforts in your behalf. To do so is profitable for you, and a great joy to them.

"For what is our hope, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at His coming? For ye are our glory and joy," is the language of every true pastor.

Help your pastor. Your faithful life will help him. Love him. Be considerate of his needs. Give him tender sympathy. "Brethren, pray for us," was an oft-made request of Paul. Pray for your pastor. It will help him minister to you, and it will also help you profit more by his ministry. A christian man resolved to spend at least as much time every week in special prayer for his pastor, as the pastor occupied in preaching his sermons. He afterward testified that he never before profited so much by the preaching. Sometimes a timely word will cheer him. He does not want flattery. Flattery is distasteful, even disgusting to him. But to know that he has helped you gives him heart and courage, it is a witness that God has owned and blessed his ministry. How often, when he goes home from the taxing labours of a Sabbath, he is weighed down with the feeling that his work has been so poorly and unwisely done that the good God designs to be effected by preaching has not been accomplished. He has seen no sign of good effect, and he is depressed, almost despondent. "The sermon today helped me," has many a time made light where would have been darkness, courage where would have been despondency; it was a Divine witness that "the labour was not in vain in the Lord."

Miss Havergal's beautiful "Sunday Night" hymn breathes the prayer that may well be offered for every faithful pastor as he turns from the Sabbath's service, worn in body and soul. Make it your prayer for your pastor.

Rest him, O Father! Thou didst send him forth With great and gracious messages of love; But thy ambassador is weary now, Worn with the weight of his high embassy. Now care for him as thou hast cared for us In sending him; and cause him to lie down In thy fresh pastures, by thy streams of peace. Let thy left hand be now beneath his head, And thine upholding right encircle him, And, underneath, the everlasting arms Be felt in full support. So let him rest, Hushed like a little child, without one care; And so give they beloved sleep to-night.

Rest him, dear Master! He hath poured for us The wine of joy and we have been refreshed, Now fill his chalice, give him sweet new draughts Of life and love, with thine own hand; Be thou His ministrant to-night; draw very near In all thy tenderness and all thy power. Oh speak to him! Thou knowest how to speak A word in season to thy weary ones, And he is weary now. Thou lovest him. Let thy disciple lean upon thy breast, And, leaning, gain new strength to "rise and shine."

Rest him, O loving spirit! Let thy calm Fall on his soul to-night, O Holy Dove, Spread thy bright wing above him, let him rest Beneath its shadow; let him know afresh The infinite truth and might of thy dear name. "Our comforter!" As gentlest touch will stay The strong vibrations of a jarring chord, So lay thy hand upon his heart, and still Each overstraining throb, each pulsing pain. Then in the stillness, breathe upon the strings, And let thy holy music overflow With soothing power his listening, resting soul.

The M. E. Conference. The Conference of the Methodist Episcopal Church which began its session in New York city May 1st, is, at this writing, still in session. It has attracted general attention. Much and very important business has been done. Every question considered and determined will have some effect on the life and work of the denomination, and some of them will have very marked effect. The Conference includes in its membership a goodly number of very able men, and all seem wide awake and earnest in their advocacy of what they believe to be the best measures for the advancement of work committed to their Church.

There is, of course, great diversity of views on almost every question which comes up. Some of the debates have been very animated, sometimes even quite heated, almost, if not quite, suggesting a little bad blood. But taken altogether, considering the number participating in the business, and their wide differences of opinion, the session has gone on admirably.

Great interest, as always, centred in the election of bishops. Six were elected, one of them a missionary bishop for India. A new rule was passed early in the session, making the requisite majority in the choice of a bishop two-thirds. Formerly a majority vote was sufficient. The candidates were so many that three ballots were taken before there was any election. Dr. Vincent of Sunday School work and the Chataqua system of education fame being the first chosen. Sixteen ballots were taken before all were elected. The excitement some of the time is reported to have been intense. Some of the candidates had very zealous friends at work for them, and, it is alleged, that in one or two instances questionable tactics were resorted to. This latter charge is, perhaps, incorrect. But that at least one selection was a great surprise there is no doubt. The bishops chosen are Rev. Drs. Vincent, Fitzgerald, Joyce, Newman, Goodsel and Thoburn. The last named is the missionary bishop for India, and bishop Wm. Taylor is for Africa. The board of bishops now consists of sixteen besides the two missionary bishops.

There has during the last four years been a good deal of discussion about the status of Bishop Taylor. Some claimed that his election and ordination gave him equal standing and authority with the other bishops, while others as strongly claimed that he was a bishop in Africa and nowhere else. The latter view was evidently held by the committee in charge of the Episcopal fund, and also by the Missionary Committee. When Bishop Taylor applied for his salary as a bishop, the first-named committee declined to pay it, holding that he should be paid out of the mission funds; and the Missionary Committee concurring in this view, appropriated missionary money for his support. Bishop Taylor, himself, evidently believed that the Conference which elected him intended him to occupy a position similar to the other bishops; he declined to accept his salary from the Missionary Committee, and so was without salary from the time of his election in 1884. The Conference has settled the question by determining that "a missionary bishop is a bishop elected for a specified foreign mission field, with full Episcopal powers, but with Episcopal jurisdiction limited to the foreign field for which he was elected;" that he is "not a general superintendent," and cannot be made one except by a distinct election of that office; that "he should receive his support from the Episcopal Fund," but that receiving it from the Missionary Society does not in any way effect his settlement of the dispute.

The Address of the bishops at the opening of the Conference called attention to the organization of a system of missionary operations independent of the Conference or any of the Missionary Boards of the denomination. The reference was to the system of organizations which is giving attention exclusively to Bishop Taylor's plan of work, and which they say has

established "an independent treasury, and appeals to the Church at large for contributions, and introduces new methods of appointing missionaries to different countries by committees not appointed under any laws of the Church, and having no official responsibility to any ecclesiastical body."

Bishop Taylor submitted a report of his work in Africa. Answering the question, "Why not work under the Missionary Society?" he said, "My methods are so diverse from theirs that the two can't be mixed up in the same office any more than a coal-yard and a milliner's shop." But he intimates that the General Conference might adopt his "Transit and Building fund Society," with its constitution and workers, and then they will constitute a part of the regular system, amenable to General Conference. The objection, perhaps, would be to the adoption of the constitution and workers of the Society without modification of them; whether he or they would consent to any modification is also a question. We have not noticed whether anything has been done with this matter, unless it be a clause in the report on the Status of a missionary bishop which says "that a missionary bishop should, in his field, co-operate with the Missionary Society of the church in the same way that a general superintendent co-operates in the foreign field over which he has episcopal change."

Rev. Dr. DeWart, editor of the Christian Guardian of Toronto, who was present when Bishop Taylor made his report, says in his paper:

"It was not so much a report as a general attack on the missionary policy of the Church. He talked as if the Missionary Board was opposed to Missions becoming self-supporting. This cannot be so. There is no doubt of William Taylor's sincerity, zeal and heroism. He is as really a man of heroic spirit as was General Gordon. But he is impulsive, self-willed, and wise in his own conceit. After hearing his slashing and indiscreet address I was fully convinced that the missionary work of the church would not be any more wisely managed by being transferred to Bishop Taylor's control. Yet, there is a strong sympathy with him in the Conference, and some regard him as an oracle."

For several years there has been more or less dissatisfaction, especially in the cities, with the rule which does not permit a minister to remain longer than three years with a church. The bishops referred to the matter, admitting that there is a quite strong demand for a change. Though they were not convinced that the dominant sentiment of the church favoured any change except in rare cases and to meet emergencies, they expressed themselves of the belief that conditions do occasionally arise in which a little more flexibility would be advantageous. They did not think that any harm would be done the church by a provision, properly guarded, for extending the term to four or even five years in exceptional cases.

While not ready for the abandonment of the system of itinerancy nor for the removal of the limit, they were ready to welcome any feasible plan for improving the system by increasing its adaptability to the varying needs of the churches. In some quarters, perhaps quite generally, there has for years been a growing disposition to insist on the right of the congregations to have more to say in the choice of their pastors. Invitations to ministers have been very common, and, probably, in the majority of cases where it has been possible the expressed preferences of churches have been respected. But sometimes, indeed often, there has been disappointment, and the consequent dissatisfaction and trouble. The question of change was a very delicate one to deal with. To change the rule to suit a few, leaving the others still under its government would cause heart-burnings and probably worse. The Conference has avoided this danger by making a change that applies to all. The term has been made five years instead of three. It remains to be seen whether this change will prove advantageous in the long run. The more conservative members of the Conference, and they probably represent a large number of people in the churches, are afraid that harm instead of good will come of it. But nearly two thirds of the Conference voted in favour of the change, though it may be regarded as quite suggestive that the majority in favour of the change had a much larger proportion of ministers than of laymen.

There has been some agitation among the Methodists of Canada for a like change. It is quite possible that the success of the movement in the United States may give a fresh impetus to the agitation here. Our own opinion is that it is somewhat dangerous to the system to make such changes. The argument is used in favour of a five years term may some-

times be urged with about equal force in favour of a still longer one. The three years limit of pastoral service, in spite of whatever drawbacks it may sometimes have, has, in the main, worked well. It would we have often thought, be well if some other denominations had an equally good plan of locating and transferring ministers—a plan which assures some regular pastoral care to every church.

There are some other parts of the Conference work to which we would like to allude, but cannot do so in this issue. We shall probably refer to them later.

Some strange things are said and done in the name of religion and under the authority of the established church in great Britain. One sometimes wonders if this is really the nineteenth century, and near the end of it. It is a full generation ago that a Presbyterian minister of Edinburgh was gravely told by a Church of England minister who held that everything depended on proper "orders" and believed that all authority was in the establishment, that he (the Presbyterian) had never been baptized, nor married, and that he "never could be buried." His class is still alive, and they seem to take great satisfaction in airing their peculiar and peculiarly nonsensical notions, and endeavouring to marry those not of their flock. Appended are some recent instances.

To more than one Church of England clergyman the Bible is a quite superfluous volume. One of them, Rev. W. J. Adams, Vicar of St. Augustine's, Everton, asserts that "the Prayer book and the Articles should be the standard of our faith, and when this is realised the Church will have the grandest development known." He protests against any man taking orders, and "reserving to himself his own interpretation of the Church doctrines and formularies." Nor will he allow the Prayer-book to be "tinkered," for if so "we may look up a Christ's Church in England as being on that now famous 'Downgrade.'" With such views, the Bible not only may be, but it ought to be, dispensed with, for on a comparison of doctrines, it will prove a most dangerous rival of the Prayer-book.

Another of them, who calls himself "a priest of the Province of Canterbury," in a book entitled "Our Priests and their Tithes," makes some startling proposals for keeping up the supply of clergy securing the Church's revenues against Disestablishment, and maintaining ecclesiastical discipline. He would have, in every family where there are several sons, a boy set apart for life for the service of the Church, either at home or abroad, who should be "endowed" by his own family, so that he should cost the church nothing. Only in this way does he think the law of tithes is properly fulfilled. How he would judge of the fitness of the selected boy before he becomes a man the 'Priest' does not explain. He urges that all future endowments should be so invested that they can be transferred to successive incumbents as private property, each incumbent, bishops included, having power to nominate a successor, to whom he may bequeath the endowment fund, always in the interest of the Church. In this way, the 'Priest' thinks, the wicked plots of the advocates of Disestablishment and Disendowment will be circumvented, for the State will have no control over revenues thus invested. Neither, we may add, will the Church. Lastly, it is suggested that when a 'Priest' is suspended for any period, he should be placed during the period of suspension in a convent, where, by participating in the austerities of the Religium, he would be doing penance and making amends for his sins.' In the matter of burials they take most delight in inflicting on those who belong to nonconformist churches. In a little church-yard in Sussex, England, a strange scene was witnessed recently. A soldier had given notice to the Vicar of his desire for his little boy, two years old, to be buried, and the father and mother presented themselves with the body for the purpose. Because the parents were not of the established church, the church-doors were closed, the vicar went away, and the parents, assisted by several bystanders, themselves lowered the coffin into the grave, the father reading the Lord's Prayer and the Creed. The Vicar has apparently forgotten who it was that said, 'Suffer little children to come unto Me, for of such is the Kingdom of Heaven.'

Here is another instance. A Nonconformist parishioner of Llanfrothen who died the other day, had expressed a wish to be buried beside his daughter in the church-yard. The friends of the deceased intimated in

Religious Intelligencer. REV. JOSEPH McLEOD, D. D., EDITOR. WEDNESDAY, JUNE 6, 1888.

A LONG PASTORATE. Rev. Dr. Ball has just resigned the pastorate of the Hudson St., Free Baptist church in Buffalo, N. Y., after having served God and the church in the pastoral office for over thirty years. The church reluctantly accepted his resignation. He is to devote himself now chiefly to the work of christian education.

FREE BAPTISTS OF MAINE. At a convention held a few days ago in Augusta, Maine, a resolution was adopted favouring the organization of a Maine Free Baptist Association by a union of the three yearly meetings and the State House Mission Society. The matter will, of course, have to be acted on by the Yearly Meetings before it will be known whether the project will be adopted.

GLADSTONE. This veteran statesman is evidently showing signs of the weight of his many years, and the wear of the great work he has been doing for so long. Referring to a recent speech in Parliament an English paper says those who had not seen nor heard him for some time before must have felt "the exceeding pathos of his reference to 'the life of an old man,' because the signs of increasing age were indeed painfully apparent in the difficulty with which he made himself audible to those at a distance, in his inability to read some of his notes, and in his occasional failures of memory."

PRACTICAL CHRISTIANITY. An English minister recently plead for what he called a "democratic gospel" in place of the gospel of starch and sentimentality which has so large a place in too many churches. The quickening breath of Divine life, he said, is true and vital christianity, and not the everlasting reiteration of some cherished dogma. The Gospel must be made to touch every necessity of daily life; it must influence politics, social life, and business, and quicken in the masses a nobler and keener sense of right, and of the elevating power of a pure and holy existence. Services must be brighter and more cheerful. Preaching must be plain, direct and earnest, with Christ as the ideal preacher. There must be sympathy with men who doubt. Christ had intense sympathy. Religious work must be practical. A tract is of no use to a starving man. A loaf should be taken with it. The Gospel cares for the body as well as for the soul. There is such a thing as salvation from uncleanness, and from consequent wretchedness and misery. In short, an attempt must be made to save the whole man—physical, intellectual, moral, and spiritual.

TRY ST. JOSEPH. St. Stephen's church (Roman Catholic) of New York city is burdened with a great debt—about a quarter of a million. Rev. Dr. McGlynn, recently deposed for his land theories, was for many years the priest. The debt presses heavily, and various schemes are suggested to raise money towards its payment. The "Freemen's Journal," a Catholic paper, makes this suggestion:

Would it not be well to try some special devotion to St. Joseph, with the above intention, such for instance, as keeping a light burning constantly before his statue until the debt is entirely paid? It would cost but a trifle,

and might be productive of a very miraculous result. Try St. Joseph in some way, at least—not for a short space of time, a week or a month, but long perseveringly, without giving him any rest until he does what is wanted of him—and see what will come out of it.

If the keeping that candle burning before his statue will do it, it is a simple and very cheap method of raising the cash. But the maker of the suggestion is apparently not particularly confident that St. Joseph will help them. To honour him with a burning candle "might be productive of a miraculous result," but he does not feel quite sure about it. The saint is evidently somewhat obturate or very slow to understand what is wanted of him, or, knowing, is slow to do, for he must be tried "long and perseveringly," and even then the result is doubtful.

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