Notes and Gleanings.

THERE ARE MANY OF THEM.

A SECULAR PAPER'S VIEW.

Mention was made two or three weeks ago of the fact that Rev. Clarence McKinnon, pastor of St. Andrew's Church, Sydney, N. S., had declined a call to a Chicago Presbyterian Church which gives a salary of $8,000. The salary where he remains is $1,600. A great many people do not understand how a minister can be governed by other considerations than the salary. They are in the habit of saying that the call is loud and impressive according to the size of the salary. The case of Mr. McKinnon they regard as very rare. In this they are greatly mistaken, and do the ministry great injustice. The country is full of men who give least thought to the size of the salary when deciding where their field of labour shall be. The exceptions are those whose course is determined by the money consideration. It is gratifying to have the matter treated by a secular paper as in the following article from the St. John *Daily Sun*. Because it is the view of an editor of a secular paper we reproduce it and thank him in the name of the many ministers who are doing, each in his own way, just what the Sydney pastor has so well done:

The astonishing thing about the story that Rev. Clarence McKinnon of Sydney remains at Sydney with $1,600 salary when he has an $8,000 call to Chicago, is the fact that the Sydney preacher is discussed as if he were a clerical curiosity. Do the newspaper men who represent Mr. McKinnon as a rare phenonenon fully understand the charge that they are making against the great body of ministers of the gospel? They are merely representing that with preachers generally money is the main thing, if not the only object. There is not even the suggestion that by remaining at Sydney Mr. McKinnon sacrifices prospect of larger influence and an opportunity of addressing a select audience of cultivated and intellectual people. It is hardly hinted that the Nova Scotia preacher gives up certain other objects of desire, such as fame, opportunities for observation and learning, larger excitement, collision with great forces, and the stimulus to a strenuous life—all perhaps in a sense selfish objects, but less sordid than the vulgar longing for money. A heathen reading these paragraphs would suppose from their tone that the average minister within the range of Canadian newspaper observation, is at work where he is, because he cannot get higher pay in another place, or in some other trade. For it goes without saying that if salary is the main thing, and if the rate of pay is all that keeps the preacher in the particular pulpit that he occupies, then salary is all that keeps him in the pulpit at all.

If Rev. Clarence McKinnon is doing a good work in Sydney, and if his heart is in his business and with his people, there is nothing at all remarkable in the fact that he does not throw it all over because he is offered five times the salary in Chicago. He has income sufficient to maintain him in frugal comfort. He meets at each gathering of his presbytery brother preachers who have been working many years on half his salary, and who as old men are more content than the average metropolitan minister. In entering the ministry the Sydney clergyman knew that he was not thinking up a money making profession. Yet he seems to be expected to consider the money reward first and most of all.

The expressions of surprise over this Cape Breton preacher's renunciation shows how the worship of gold has taken possession of this generation, and how it has disturbed all sense of the right proportion of things. Yet the country still abounds with people to whom riches and great incomes are not the chief good. How would the gospel of hope be preached among the very poor or in heathen lands if every evangelist desired gold more than anything else? How far and how long would pure science be pursued if all students followed the road to the largest revenue? Who pays for the discovery of new stars? Would cash rewards send an explorer in search of the north pole or death? The poet and the artist may win material rewards, but no great bard or great painter would leave the place he loved and where he could do his best to accept any possible income and reside in Chicago?

And not these only. There are farmers, and doctors, mechanics, and day laborers, there may be lawyers, certainly there are politicians who would make the same sort of reply as that reported of Mr. McKinnon. They would not consider money the main thing in deciding whether they should break up their associations, dissolve the ties of family and friendship, give up their fatherland and change their allegiance. Not to go in search of celebrities, any reader of the *Sun* could name many plain, simple electors, with incomes far less than $1,600, who would not even change their vote for the price offered Mr. McKinnon to go to Chicago. There have been times when a change of allegiance alone turned the scale against money, with native land, social ties and domestic comfort added. Would the loyalist exodus not be possible now? Or have we got to regard cash income as more important than allegiance and all other moral and religious sentiments?

If Mr. McKinnon has rejected an $8,000 income with the belief that his proper work was not where that money was, in favor of $1,600 and a career of noble and useful service at Sydney, he has done well. But he is not therefore a freak or even a phenomenon among preachers, or among good men. Too many are possessed by the mercenary spirit. But not yet all.

DOWIE AS ORATOR.

COARSE METHODS AND HORSEPLAY MARK THE MODERN PROPHET.

"If the prosperity of Dowie owed much to any one thing it would seem to be to oratory—the appeal of eloquent arguments to vast audiences," says I. K. Friedman in the November *Everybody's*. "yet in any dignified or adequate consideration of the word the prophet is no orator at all. He has no delivery worthy of consideration, and his voice from the platform is far from pleasing or thrilling. His diction and his style are characterized by coarseness and vulgarity, rather than by elegance. Saying from the stage of the Auditorium that he was the spiritual Elijah the Second, when his prosperity was at high tide, and when if he were sincere he should have been solemn; and his address was the most veritable hodge-podge of biblical text, rank nonsense, horseplay, abuse, commands for Hallelujahs and Amens from his audience, silly and senile side remarks to his wife—the vulgar odds and the tawdry ends of everything—having no more to do with Elijah than Elia. It was the performance of the mountebank through and through, and it is but fair to conclude that those of followers who found enjoyment and instruction in it are such among whom the mountebank seeks patronage."

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Marriages.

MARSH-BAILEY.—At the Free Baptist Parsonage, Hoyt Station, S. Co., on the 27th Oct., by Rev. Geo. W. Foster, Mr. Clifford W. Marsh to Miss Minnie E. Bailey, both of Central Blissville, S. Co., N. B.

WILLIAMS-RATHBURN.—At the minister's residence, Oct. 14th, by Rev. John Henderson, George Williams, of the Parish of Douglas, York Co., and Alice Rathburn of same place.

URQUHART-URQUHART.—At the home of the groom, Bellisle Bay, Oct. 28th, by Rev. S. J. Perry, George O. Urquhart to Celia I., eldest daughter of John Urquhart, of the same place.

PARKER-KENNEDY.—At the home of the bride, Petersville, Oct. 20th, by Rev. S. J. Perry, Fred H. Parker, of Hamstead, to Miss Amelia E. Kennedy, of Petersville, Q. Co.

RYSLEY-MCCRAE.—At the residence of the bride's father, Shannon, Queens Co., Oct. 21st., by Rev. C. B. Lewis, Ruth, fourth daughter of James McCrae, to Dr. Herbert J. Pugsley, of Woodstock, N. B.

CHAPMAN-FULLERTON.—At the home of the bride, Marysville, on Sept. 22nd, by Rev. A. D. Paul, Joseph S. Chapman to Annie Laura Fullerton, both of Marysville.

PUGH-SHEPHERD.—At the home of the bride, Keswick, on Oct. 21st, by Rev. A. D. Paul, Charles Pugh to Bessie Shepherd, both of Keswick.

GREER-LOUGHERY.—At 161 Waterloo St., St John, on the 28th Oct., by Rev. C. T. Phillips, William Henry Greer, of St. Martins, and Miss Sarah Jane Loughery of Tynemouth, St. John Co.

Deaths.

FORBES.—At Kemptville, N. S. Oct. 16th, Sarah Forbes, in the 81st year of her age, widow of the late John P. Forbes, leaving three sons and six daughtors to mourn their sad loss. Funeral services by Rev. L. A. Cosman.

PUDDINGTON.—At Queenstown, Sept. 7th, after a lingering illness, Hattie, beloved wife of Orland Puddington, aged 34 years, leaving to mourn a husband, father and two brothers, and a large circle of relatives and friends. Funeral services by the writer, S. J. Perry.

JONES—At Queenstown, Oct. 15th. after a lingering illness, which she bore with Christian resignation, Laura, relict of the late Thomas Jones, aged 29 years. Sister Jones professed religion under the labour of Rev. G. W. Foster, united with the Upper Hampstead Free Baptist Church, and lived and died as a Christian. Her father and six brothers mourn the loss of an only daughter and sister. The writer, S. J. Perry, assisted in the funeral services.

LONDON.—At Wickham, Oct. 24th, John London, aged 70 years. Brother London professed religion 40 years ago, under the labours of one of the late fathers of the denomination, and united with Bald Hill Church, lived an every-day Christian life, and was ready when death came. Funeral services by the writer, S. J. Perry.

SAUNDERS.—The funeral service of Blanch Saunders, daughter of the Rev. A. E. Saunders, pastor of the F. B. Church at Kingsfield, Me., took place in that church Friday, Oct. 2nd at 2 p. m. The Rev. J. B. Ranger of Phillips, conducted the funeral service, assisted by the Rev. H. S. Freeman of Kingsfield. The service was a very impressive one. The church was decorated with ferns and plants; around the altar of the church was a mass of flowers, the gifts of church members, friends and her school companions. As a fitting tribute to her memory, the schools were closed for the afternoon, the principal and teachers, with a large representation of the scholars, attended in a body. The young girls of her class were dressed in white and were seated immediately in the rear of the family and relatives. During the service there was scarcely a moment when weeping was not heard from some part of the church, especially was this manifest amongst her schoolmates. Rev Mr. Ranger spoke from three texts, dwelling largely on the Christian's hope, I shall go to her, but she shall not return to me, and the invitation of the Saviour to all mankind, "Come unto me." He spoke touchingly of his intimate relations with the bereaved family and the beautiful character of the departed, as seen by him in her home life. He urged her young companions to consecrate their lives to the service of Christ, and by request gave her last commission to them "live good lives, serve God and meet me in Heaven." He then spoke in a most touching manner, words of comfort and encouragement to each of the bereaved ones. During the service the choir rendered beautiful and appropriate music. At the cemetery her school companions marched by the casket and many of them paused to leave a bunch of flowers thereon. She was then laid to rest, there to await the last trumpet call, when the dead in Christ shall rise. May God comfort the bereaved ones and sanctify the affliction to the salvation of the people.—*The Maine Woodsman.*

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