

same proportion increasing our members. We have been like a commercial firm—enlarging our staff and multiplying their agencies and branches, without any adequate addition to their capital; or like an empire aggrandized and extended beyond the inherent vigour of its own political life. In the season of general prosperity we have called out men too fast, without taking the precaution to make due provision for the protection of the funds on which they speedily become claimants, or preparing for the contingencies of the future."

DEFINITE TEACHING.

OUR LORD JESUS CHRIST came to effect a definite work. He instituted definite teaching, definite sacraments, a definite ministry, a definite Church. Definite results have always followed when the clergy have faithfully worked on Christ's lines: the heathen have been converted, the mouth of the gainsayer stopped, and the unity of the Church sustained. When the clergy have proved faithless and followed human inventions for fear of giving offence, and to avoid losing their popularity, then confusion of the worst order has been the outcome, as seen in the multitudinous sects; men have sneered at religion, and unbelief has found its stronghold in sectarian division.

The sects will never be restored to the Church of Christ if the clergy, either from ignorance or cowardice, try to drag the Church to a sectarian level. The Roman Church, with her many errors, heresies and corruptions, gives out no uncertain sound. Why should there be any hesitancy on the part of the English Church, that prides herself on her primitive purity and Catholicity, in respect to speaking out and acting boldly. The Church will not even hold her own if her clergy neglect to set forth definite truths, and if they fraternize with dissenting ministers as being of equal power and authority with themselves. It is neither the "Evangelical Alliance" man, nor the "Church Association member" that draws to the Church, but the faithful outspoken Churchman.

The world demands something definite in religion, the contest lies between the grand standard claims of the Church of England, her appeal to the undivided voice of the Catholic Church, and the spurious sectarian claims of the Church of Rome.

THE SALVATION ARMY.

WE have on several occasions remarked on the sympathy which has been manifested in some quarters with this peculiar new departure, and on the success it meets with generally on the classes supposed not to be reached by the Church. In order, however, to ascertain the actual tendency of the "institution" its real working should be investigated—for that is the proper test of the value of the success it attains and is likely to secure until the masses come in contact with some new attraction. A few facts in connection with the proceedings of some of the leaders of the Army will do a great deal more towards arriving at a correct conclusion in reference to it than by listening to all the theories and protestations in the world. Here is an incident which we have just met with as having recently occurred in England:—A Salvation Army major sent for the vicar of his parish, who immediately obeyed the summons, supposing, in his innocence, that his professional services

were required. On his entrance into the salvationist's room he found the reverse to be the case. He was sent for to receive, not to impart salvation. "Will you," said the military Christian, "kneel down and say, 'God be merciful to me a sinner?'" "Certainly I will," said the clergyman, and down he went on his knees. "Kneel beside me, my fellow sinner," says the parson. "Not at all," replied the Salvation horse-marine. "Lord have mercy upon us miserable sinners," prayed the kneeling clergyman. "Stop!" shouted the military man of free grace and glory, "that won't do. Say me not us. I am not a sinner, whatever I may once have been. I am washed, purified, cleansed by the blood of the LAMB; I am freed from sin, a saved man; and I sent for you to convert your soul, and bring you from your broken cisterns of Church and school to the fountain opened for your sin and your uncleanness." The parish clergyman went home to his "ungodly" wife and family with what appetite for dinner he had left. "This," says the *Brooklyn Eagle*, commenting on the fact, "is more preposterous than the ass of fanaticism putting on the lion's skin of a respectable Christian; it is the ignorant and offensive quack trying to force the regular practitioner to swallow his nauseous and fraudulent medicines." Incidents like these, and plenty of them are to be met with, only show that it is high time the Church should do her own work. If there are not ordained priests and deacons enough to do it, the assistance of laymen should be extensively and systematically called into exercise—only let them be Churchmen—let the permanent diaconate be an established institution, and let the Church adopt continuously short and lively open air services, and such a wretched mockery as the Salvation Army would find no excuse for its existence.

CHURCH THOUGHTS BY A LAYMAN.

No. 43.

ON SOME DANGERS IN LAY WORK.

MANY years ago, when about entering Oxford, preparatory, as we then thought, to taking Orders, we received a deprecatory letter from a friend, who spoke of his own position as a layman giving him special advantages in Church work. That a layman does stand on a strong vantage ground owing to his freedom from professional vows and interests is most true. But to this there are counterbalancing drawbacks. There are dangers peculiar to the lay worker, dangers to himself serious enough to give pause, not to the timid only, but to the reflective. But the chief dangers are to the cause his zeal urges him to serve, to the Church whose uncommissioned minister he is anxious to be.

One of the special powers wielded by a layman is the advantage he enjoys in speaking on such a topic as we now propose to discuss.

When a clergyman, as in duty bound, speaks out frankly, manfully, yet sympathetically, in defining the limits of the lay sphere in Church work; when the faithful Pastor rebukes as his conscience directs him, some ambitious member of the flock for taking too much upon him, for reversing the natural relations between Shepherd and sheep; when he who is placed by the Church to rule and govern in the Church's name under Christ's commission is not obeyed as the Divine Word demands he must be, as the one who watches, having to give an account for the souls in his care, there are only too many in these days when that

spirit of personal license is abroad, which destroys Christian liberty, to whom this teaching, this rebuke, this call to order are the mere utterances of at best an equal in the Church, to many, indeed, the jealous words of a servant or rival. But we would fain hope that our words, the words of one who for many years, long as the lifetime of many he addresses, has been active, not in the routine of lay work only, but ever incessantly active in season and out of season, in pleading by pen and voice for larger liberties for the lay worker; we fain would hope that our zealous lay brethren will at least pay respect to our advice, and ponder well over what comes from a fellow labourer who so long has fought the layman's battle, and claimed so persistently concessions to lay demands.

It is well to say here that the agitation for an enlargement of the lay sphere of work has not been by any means a contest with the clergy, far from it. Especially is it our duty to affirm, as affirm we do with all the emphasis of wide experience, that whatever opposition, or still more fatal indifference, we have ever known exercised or shown to lay work, was not from those clergy who are usually styled "High Church," or those even who may be fairly ticketed "Ritualists." On the contrary we have had our most earnest and general encouragement from both these orders of clergy, while the only obstructions we ever met, the only downright prohibition we ever heard of, came from those clergy who are known as "Low Church." To us then it is almost ludicrous to see in the Toronto diocese the very party which, to all who read Church literature or mix in the better informed, the really cultivated circles of Church life, the party, we say, notorious for its obstructions to lay work, notorious for its jealousy of lay zeal, notorious for its restrictions upon lay energy, hypocritically claiming to be the especial friends of the laity. Such a claim could not be maintained, it would be laughed out of existence, if our laymen were better instructed in Church history, and better acquainted with contemporary Church literature and life. But this attitude of the Low Church party is most instructive. Although their policy in opposing lay work, like the fabled toad, is "ugly and venomous," it contains "a precious jewel in its head." That jewel is the gem "Experience," a brilliant diamond of the first water. Take an example which is based upon personal knowledge. The late Dr. Miller, a leader, nay, the leader of the Low Church party, when Rector in Birmingham, with others of his brethren, carried on a revival in that town. The excitement was great, but as is almost invariably the case with such galvanic affairs, the sinners were not drawn to repentance, but the righteous were excited to phrensy, from which they lapsed into schism, indifference, or infidelity. One result was the gathering of a large body of noble hearted young men, working diligently in our Sunday-schools and night classes, who, fired with the new wine of the revival, burst all the bands of order, left their schools, left their churches, left the Sacrament, in order to rush here and there as self-sent evangelists. Dr. Miller and his party had sown the wind of Low Church disorder along with the seeds of Methodistical fever, the consequence being their utter inability to control these zealots, who after a fitful season gave up their erratic courses and went out from the Church pastures into the sectarian desert. This exhibition of the dangers of lay work was seen also at other places known to us, where the Church suffered most grievously from ill disciplined, rebellious spirited lay enthusiasts, who ever and everywhere found it