

## CHURCH THOUGHTS BY A LAYMAN.

## PAYING THE PASTOR.

ONE of the noblest figures in the panorama of history, is that of one man who stood alone against the world—"Athanasius contra mundum." Another great moral hero stands beside him, Galileo, who alone opposed the then greatest power on earth—the Church of Rome. A citizen of Toronto, a lawyer, a M. P., an Ex-Mayor one whom we know to be a most estimable individual in all private relationships, seems desirous of making a third figure to complete a statuesque group of a triad of historic heroes. We fear however he is not large enough for the place. The man who aspires to distinction by setting up himself single handed against the Church of God, needs to be a giant of giants. The author of the book "Paying the Pastor" is evidently and eminently a mere advocate, his mind is a legal one he takes a side and his whole skill is exercised in its artful defence. On seeing the title of this book we at once felt interested in discovering what the author would make of the passages of St. Paul's first Epistle to the Corinthians, from the seventh to the fourteenth verse. It is hardly believable, but it is the fact, that this treatise on "Paying the Pastor" makes no mention of these passages. There are references to and quotations of Scripture by the score, but the texts which most explicitly apply to the case in hand are not even mentioned! The advocate's craft is here too manifest, he has deliberately suppressed any allusion to certain Apostolic, Scriptural teaching which he found destructive to his theory. It is precisely like to the conduct of a prisoner's counsel who knows that his client is guilty, knows the evidence which would convict him, but as a matter of professional tact shuns all allusions to this dangerous knowledge. We have seen an advocate so placed, keeping the Court ignorant of evidence against his client while he himself was ignorant that such evidence was known to the prosecuting Counsel, and have witnessed the utter collapse of a defence which relied upon the tactics of suppression. Mr. Beaty as a Queen's Counsel will understand us when we say that his whole case is ruined, he is put out of court by having ignored that evidence which is most pertinent to the issue, evidence of which he was in possession, but to which he felt it necessary to make no allusion! For the utter ignoring of this evidence shows that he had no answer to it. He suppresses St. Paul's words because he could not twist them by any violence of private interpretation to mean anything else than their obvious meaning, which is, as the words of the fourteenth verse of the ninth chapter of the first Epistle to the Corinthians say, "the Lord hath ordained that they which preach the Gospel should live of the Gospel." But the author has shown the advocate's craft in another way. His book is entitled "Paying the Pastor, unscriptural and traditional." Who would suppose that the real intent of the author is to prove that there is no scriptural warrant for the office of

Pastor! Mr. Beaty's fifteenth chapter is headed "No person analagous to the Pastor to be found in Apostolic Congregations," to prove which proposition is the main purport of a book affecting to discuss the payment of this non-existent officer! It seems to us a parallel case to the work which brought purchasers from its title "On the snakes of Ireland," while the first sentence read "There are no snakes in Ireland!" If no Pastors are named in Scripture surely it is a ludicrous waste of argumentation to attempt to shew that they were not paid officers? The proof offered against a settled pastorate over local churches or flocks, is simply a piling up by the writer of all the texts he can find which exhort the individual members of such flocks to "teach," "edify," "love," and "admonish" one another. Those passages have full acceptance in the Catholic Apostolic Church of England, they are not, they have never in any age been considered by the church as in any sense or to any degree opposed to the practice of a paid Pastorate. If Mr. Beaty says "I think those passages destructive to the theory of a settled Pastorate," we answer, "You are free to think so, but in doing so you place your private opinion against the voice of christendom as expressed in its active life during and since the life time of the apostles."

The Acts of the Apostles narrate the journeyings of a number of missionaries whose whole time, with one exception, was given to mission work. The record tells of their being hospitably entertained and maintained at different stations by those to whom they ministered. It is plain that they either lived on the atmosphere, went about in a state of nudity, slept out in the open air, and stole such little necessities as writing materials &c., or that they were fed and clothed and housed and came by their smaller needs honestly. It is not likely, it is indeed impossible, that these things were provided out of their private fortunes, nor could they all earn their living as St. Paul did to some extent. A fisherman's calling could not be very well followed everywhere. It therefore follows that these Pastors, or Bishops, or Apostles, called by whatever name you prefer, who went far and wide seeking the lost sheep in the wilderness, who resided months together in populous cities, spending their time in house visiting, teaching, organising the sheep they recovered into flocks, and placing over them local, settled overseers or pastors, it follows, we say, that these missionary Pastors, were provided with food, raiment and shelter by those to whom they ministered.

We, who sustain our pastors, poorly enough, God knows, in obedience to the Divine teaching as given by St. Paul, in obedience also to the dictates of common sense, common honor, and right feeling, to say nothing of obedience to the rule of the church, simply supply them with these necessities of life, food, raiment and shelter, which must have been supplied by their flocks to their Pastors, the Apostles and their successors as missionaries. That is all that paying the Pastor amounts to, for the difference between giving a man meat, clothes and a

house, and paying him money to buy these for himself, is too ethereal for debate. One word more. We claim that the authority of the Church is quite warrant enough for "Paying the Pastor," even if we had no such direct injunction as that given by St. Paul. Further, we need neither Bible nor Church warrant for this practice, it stands on the sound principle of overmastering expediency and justifies itself by results. The Sects which have tried the experiment of a non-pastoral office have collapsed. Every christian in this regard, grateful to what he and his owe to a devoted pastorate, should make "his duty" of "Paying the Pastor," "his delight," giving rejoicingly of his good things material for those spiritual blessings which flow from the ministry of a faithful Pastor whose whole mind, soul and time are devoted to the noblest occupation open to man, the oversight and feeding the flock of Christ.

## THE CHURCH IN HURON DIOCESE.

THE Church in the Diocese of Huron is now and for some time past, has been in trouble through the crude legislation of its Synod in past years. Litigation is in progress and still promises to continue unless wise counsels prevail. The effect of such prolonged legal action is wasteful in the extreme of the funds of the Church and its members, but more wasteful still of its influence and prestige.

The case Wright v Huron should never have been allowed to enter the law courts. Had the Synod been properly advised of its nature, and costs and effects, in all probability the dispute would never have assumed this lamentable form. Now, however, after the case has been before three several courts, it is as far as ever from being settled. An appeal to the Privy Council seems the last resort. In the meantime the Church is rapidly losing prestige in the Diocese. Its best members are becoming disheartened, as funds that should go to the struggling Missionary are being squandered in secular Courts in an effort to decide a question which lay within the province of the Synod to settle. When, a few weeks since, the Executive Committee of the Synod met at London, it was then expected that some means would at least have been suggested, whereby further litigation might be stayed and peace restored. Although the Committee had the case brought before them, no move was made even to advise an attempt at settlement. Thus the whole onus and responsibility has been thrown upon the Bishop, who may or may not, at his own option, convene a meeting of the Synod, which body alone can deal with the matter in its present position. It is to be hoped that the Bishop will see fit to call the Synod together at once for this special object. That body should at least try to terminate scandals that are eating the life out of the Church. Everyday that passes without settlement, renders that settlement more costly and difficult. Soon it will be too late for ever. After the case has gone before the Privy Council, the greater portion of the Commutation Fund, placed in trust with the Synod for