

THE PASTORAL RELATION.

THE difficulty of providing each parish or congregation with a pastor who is specially adapted to that locality wherein and the people to whom he is sent to minister is insurmountable. There are those who believe that this problem could be solved by each flock electing its shepherd. This opinion is held in spite of experience and of facts. It is notorious that those sects whose preachers are elected by the congregation have far more internal dissensions over their ministers than any others. With very rare exceptions, every one of the chapels of these sects is a monument of some quarrel. Like breeds like, dissent is the outward and visible sign of a schismatical spirit, hence it is natural for it to be constantly giving birth to splits and disunion. We have known cases of congregations dispersed and chapels abandoned, because after years of dissension over the appointment of ministers, the "cause" has suffered irreparable injury. Still, in spite of such lessons, believers in election by the flock preach their theory as the infallible cure for all parochial troubles. Were we all cast in a mould, and the moulds were few in number, and the pattern well known, so that we could be picked out and assorted according to our mental and spiritual natures, just as a confectioner's stock of cakes and jellies is arranged, those, say, of No. 1 pattern could form a congregation and secure a clergyman cast in No. 1 mould, then every one of the flock would answer exactly in all respects to their spiritual guide. The theorists who hold so strongly to popular election of clergy, must believe also that Churchmen are cast in an ecclesiastical matrix like unto a confectioner's jelly and cake mould. So far as we can judge they regard their own minds and natures as having been so cast, and their mould to be the only perfect form, so absolute is the confidence they display in their own wisdom, so disdainful are they of the minds and natures of those not of their pattern. This belief is the inspiration of partyism in the Church, which, if all Churchmen were as restless and conceited as party leaders, would finally lead to every single soul standing apart from all others, every man and every woman being his or her own sect. He, however, whose infinite power is revealed in the endless diversities of all created objects, one of the most amazing phenomena of things visible and invisible, seen equally in the range of variations in insects, in stars, and in souls, has ordained only One Church for all sorts and conditions of men. It is, therefore, impossible for any policy to be in accord with the Divine Will, which tends to split up the one flock of Christ into varying and discordant sections. A more restricted application of this principle or law of unity is to the relation between clergy and people. On the one hand it is sinful for the pastor to so guide and feed the sheep that some are driven by necessity into straying apart. On the other hand it is also sinful for cliques and sets and parties to cultivate fanciful appetites, to enjoy private associations, to assume dictatorship over the shepherd,

to become more critical of his method of feeding than appreciative of the food provided so bountifully thro' His Church by the Divine Shepherd, regardless of the failings of His earthly deputies.

At the same time there are situations in which the the pastor and his flock become unsuitable for each other without blame to either. Human nature cannot be suppressed, but it may be controlled. There are places where the clergyman is not happily placed because of his years, he is too young or too old, too unlearned or too scholarly, too slow or too rash, and so forth. In such cases the difficulty is not solvable by voluntary separation as in the case of a housemaid and mistress. If, however, our friends who hold the popular election theory had their way we should soon have ministerial service no more honorable than kitchen work, and the average term of clerical service as brief and as mutually irritating as that between the average domestic and her mistress.

Round men in square holes ought to be removed to more symmetrical surroundings, and their places filled by square men. The more aged clergy who are placed in localities that are suddenly becoming populous should be superannuated or given an assistant, or, if they prefer a change, transplanted to charges proportionate to their powers. The younger clergy who are developing gifts in parochial organization should not be left in some scattered hamlet to waste their powers by very partial use, but should be placed where their strength will be called into full exercise. Cases will, now and again occur where a clergyman entirely blameless himself, has by some misfortune, such as the best of us may meet injury by, or by some malignant slandering by party agents has lost his influence. We have become too rigid in our system of ministerial appointments and occupancies. Without pandering to the fanciful preferences of restless congregations who are usually stirred up by mischievous partisans, often themselves the tools of some base party leader, there should be a recognition that localities and peoples differ in their needs, and most especially that growing populations demand a corresponding increase in the provision made by the Church for their spiritual care. Fully aware as we are of the ceaseless labors and worries of the Episcopate we must, yet say that in some matters they are not sufficiently in touch with the laity, or they would know, and knowing, would promptly seek to remedy such cases as we have alluded to, cases where the Church is suffering grave injury, from the pastoral relation to the flock not being such as gives happiness and efficiency to the clergyman, or peace and growth to the people.

Canon Body has made a good move, which deserves success, and also receives the commendation of the Record. Finding that in the pit villages the clergyman is, as a rule, the only educated man, he intends, with his bishop's consent, to train a number of ladies, who will be willing to reside among the miners, and to teach, nurse, and help to humanize them and their families. It is anticipated that the scheme will meet with large support, and that whatever embarrassment arises will be owing to the number of volunteers.

THE ARCHBISHOP OF CANTERBURY ON THE CHURCH AND SOCIETY.

AT the Wolverhampton Church Congress the Archbishop said: "We have heard a great deal lately about the difficulties of bringing religion home to working men—and there are such numbers of working men who are not hostile, but wholly indifferent to all that the Church and Christ can teach—that we desire earnestly that working men should feel their responsibility to each other and for each other, because they are by no means a body of people that can be directed and stirred and taught and led from without. There must be among themselves the spirit which shall overcome artizan indifferentism, and I ask you how do you make any people feel responsibility? Not by lecturing them, but by putting responsibilities into their hands. It is the only way that I know of, and I feel sure that, good as they have been as a preparation, these working men's meetings would never have come to anything like the great influence which we hope they will be until this step was taken which you have taken here in making working men speak to each other and speak to us. There is one thing which, perhaps, above all others, above all our small disputes, rises out as a great immediate need, and that is the need of multiplication a thousandfold of people who can speak so as to influence the masses. Well, these people must in anything like the numbers that are wanted come out of the masses themselves. I travelled yesterday, I am glad to say, with a number of members of the Church Army. One is glad and thankful for their work, but you know that the Church Army, with all the thousands in preparation for it, must be multiplied a thousandfold before the work can be done. It is astonishing, when we stand close on the brink of some great system, how often we are unconscious of it, and now, when we look upon our churches and our clergy, and then upon the ocean of souls and hearts and lives surging all about them, we scarcely miss, because we do not see, the link that is wanting, we are scarcely aware that it must be possible in God's providence for the connecting link to be forged. There must be, somehow or other, if God has made the world at all, some great power lying, as electricity lay until a few years ago, ready to be developed, lying round about these churches and these clergy, which shall bind in one those masses which yesterday looked with such kindness, with such interest, with such silence, and I will say with such deference upon the body of Churchmen going to and from the Town Hall. Well, there must have been thousands of them who were not with us; but will any one say that he believes that there were hundreds or tens who were not ready to be with us if they really understood what we are about? "How shall they hear without a preacher," says St. Paul; but he says also, "How shall they preach unless they be sent?" Now, the great work which Christ has committed to us to do, is to send preachers to those who so much need them, but who are, I am