

from his pillow after that. The Archbishop has a very heavy bag of correspondence to deal with each day, and although he has, of course, an ample staff of secretaries, he insists upon seeing every letter before it goes off. His Grace is hardly more an enthusiast for physical exercise than is Lord Salisbury, and is an indifferent walker—as most men of a studious turn are. But he is a very capable horseman, and keeps himself in condition by an hour and a half's gallop every day. Those who have seen him taking his daily ride will aver that the Archbishop means business in the saddle. For many of us it may not be possible to get horse exercise; but it is not impossible to imitate the Archbishop's habits in other ways. Few men do really good and effective work who are incapable of conquering the enemy, sloth.

THE GALLICANS.—It is proper that members of the Canadian Church should be made acquainted with (or reminded of) the generous efforts of the American Church to bring aid to the struggling Catholic Remnant in France. When M. Loyson, better known as Père Hyacinthe, rebelled against the Vatican decrees, he was doing only what our forefathers did, and what we ourselves are sanctioning by our refusal to acknowledge the claims of the Papacy. If the Father stopped short of the position of the French Protestants, in this respect also he did as we have done. On every ground, therefore, he deserves our sympathy and help; and we fear that, although a good deal of money has been raised in England and in America, there is great danger of the work coming to nought. The learned and eloquent Bishop of Western New York, Dr. Cleveland Coxe, has appealed, through the *New York Churchman*, for assistance to the Gallican cause—"to secure," as he puts it, "to the Antipas of France a sufficiency of material resource to free him from temporal personal cares for the rest of his life. Beyond this," he adds, "we ought to secure at least \$3,000 per annum for the work in Paris, which, we trust, is about to be greatly enlarged." It does, indeed, seem sad that a man of such marvellous oratorical powers as Mr. Loyson, one capable of doing so much for the work of the Reformation, should be cooped up, as Bishop Coxe has it, in the *Rue d'Arms* for years; his burning and shining light put under a bushel. "When he is gone," says Bishop Potter, of New York, quoted by Bishop Coxe, "When this fiery heart and matchless eloquence is stilled, we shall all wake up and say, here was a great instrument, pre-eminently gifted for a great work, and the Church of God had no use for it." The work of Père Hyacinthe is approved not merely by French seceders from Rome, and by Anglicans, but by French Protestants like the eminent M. de Pressensé, who has expressed his satisfaction at the steps being taken to relieve M. Loyson from anxiety as to material resources. He will thus be set free to preach the Reformation in the great cities of France, a work for which he is qualified above all living men.

OUR YOUNGER CLERGY.

There are many differences of opinion respecting the best manner of fitting our newly ordained deacons and priests for the work of the ministry which they have undertaken. There are also many complaints, some reasonable and some unreasonable, as to the spirit in which they enter upon their work and the manner in which they accomplish it. Some of them cannot read, a good many of them cannot preach, they are wanting in

the virtue of self-denial, unwilling to go out to mission stations, eager for curacies or incumbencies in the cities or larger towns, and generally lacking in devotion and self-sacrifice.

It is quite true that accusations of this kind may be made with more or less of truth against the members, lay or clerical, of almost any Christian Church or denomination. It is, however, of very little use either to make them at first hand, or to repeat them after others, it is more to the purpose to ask how the men who are entering upon the work of the ministry may be best disciplined for the task which lies before them.

The remote preparation we cannot here deal with except in passing. Of course the beginning of the whole process should be the consecration of the heart to God. No man should take up the work of the Christian Ministry as a mere profession or business. Then, again, a great deal of the right spirit of the ministry should be fostered in the College or Seminary in which the candidates are prepared. By careful instruction, by a sacred example of self-denying attention to duty, by a continual reminding of the greatness of the work to which they are giving themselves, the theological professors and tutors may do very much to mould men, if at least they have got the right material. And then the discipline of the College, the morning chapels and other services, will do much at once to test and confirm the spirit of devotion, without which no ministry can have any real or lasting power and influence.

Now, supposing that we have our candidate as well prepared as by such agencies he can be, how is he to be sent forth to his work? The usual answer is, that every newly ordained deacon should at once proceed to some country mission, where he may endure hardness and learn his work. On the other hand, however, it is urged that a young man without the least experience is hardly the man to undertake work, and often difficult work, purely on his own account, and without the guidance of more experienced men. Various evils are frequently found resulting, it is said. One kind of man is apt to get into slovenly ways which stick to him for years or even for life, and disqualify him for work in towns afterwards; whilst men of another stamp are apt, from sheer ignorance and inexperience, to introduce foolish innovations which irritate the people and drive them from the Church. Is there no remedy for these evils?

There is at least a partial remedy, although we must admit that in the present circumstances of the Canadian Church, it is not universally applicable. We think that the Bishops might arrange that young men should work for two years, or for one year, in towns under experienced rectors, and then that, after having taken priest's orders, they should be required to work for a season in a mission.

We are speaking of what should generally be done, not of a universal rule. There may be cases in which a young deacon may be perfectly trusted to take charge of a difficult mission; and there are cases in which it may be expedient that a man who has been ordained to a town or city curacy should remain and continue to labour in the place of his first ministry. This would be a matter for Bishops and Incumbents to arrange as they best might for the good of the Church.

The advantages of such a method would be manifold. In the first place, it is of inestimable value for a young man, when beginning his ministry, to be attached to a well-ordered church, where he may learn to conduct the service with reverence,

decency, and order; where he may get initiated into the various departments of clerical duty by the counsel and example of experienced men. But it would also be of great advantage to these men that they should learn the nature of the work which has to be done by the clergy in the rougher, outlying parts of the Church, where two or three stations have to be served, and considerable distances have to be traversed in serving them. Such experience would enable these men, when afterwards they returned to town work, to sympathize with the labours and self-denial of their brethren who were ministering among scattered populations.

But the question arises: Would this system be accepted by the candidates for ordination themselves? There is a double answer to the question. In the first place, the Bishops have the matter very much in their own hands. If they made it clear that men who refused to do the work of the Church in the manner approved by those who were set over them, must be contented to remain in the shade; and that those who were willing to spend and be spent under the guidance of their spiritual superiors would not be forgotten; we are persuaded that very little difficulty would be experienced.

But we will go further. We believe that most of the young men who enter the ministry would gladly give their services in any way that might be desired, if they were only assured of the sympathy and consideration of the Bishops and the clergy. Let the younger clergy only be assured that their Bishops think of them, remember them, follow their work with interest, with good wishes, with prayers, that they are ready to recognize all that is well done for God and His Church, and these young men will not be wanting on their part.

And here we are touching upon one of the manifest evils of our present method of working. We mean particularly in the disposition of our men. An incumbent chooses a curate sometimes even without consulting his tutors as to his probable fitness for that particular post, he presents him to the Bishop, and he is accepted as a matter of course, and is often a failure; whereas, if he had been sent to some different kind of position he might have done very well.

It need not be very difficult to ascertain what a man is fit for during his college course. In the first place, his power of reading can be known. Then the place he takes in his examinations should count for something, but by no means for everything. Then his general attention to his studies. Again, his attendances at chapel, especially at morning chapel, will evince his self-denial or his sloth. His interest and success in Sunday school work is of importance; and further, his success or want of success in the conducting of services at the stations to which he is sent, from time to time, on Sundays, should be put on record. Is it too much to expect some such methods to be used by our theological tutors, and to be recognized by our Bishops and Incumbents? We believe that the effect upon the Church and the ministry would be wide and deep.

MAJOR MAYNE'S PROPOSAL.

In returning to the Paper which Major Mayne is addressing to the Synod of Ontario, and to which we directed the attention of our readers last week, we now propose to take note of the scheme which the writer brings forward as a means of meeting the needs of the Anglican Communion, which he wishes to have considered by the Church, and particularly by the Diocese of Ontario.