

ABUSE OF LAY AGENCY.

THE extension of lay work has very rapidly developed an abuse which cannot too speedily be checked.

The idea of utilising the services of laymen in Church always implied that such laymen would follow their usual secular avocations, while on Sundays and other occasions doing work for the Church. It was also understood that the laymen thus engaged would be persons living in the district where such services were rendered, or in the near vicinity.

What is now the case? We have created a new order of ministers, who are without Orders and yet practically doing the duties of ordained clergymen. We have a class of young men who are not engaged in any secular calling, who give up their whole time to clerical work but who have not been ordained. Members of this novel order receive stipends from congregations, and, in instances known to us, occupy such a position as hinders the settlement as a parish of the district in which they work. The people are familiarised with a form of service which is not recognised by the Church, and their minds become confused as to the nature of the Ministry.

It is but natural for one who regularly officiates in a Church or school room, who visits the sick, and exercises general control over Church affairs, to make a circle of friends. When such an one is removed there is difficulty for his successor, or for the Rector in whose cure such a lay mission is situated. We submit that it is not wise to license a lay reader to any special mission from which he has to draw his income. Lay workers should be itinerant, and do their duty voluntarily. They may fairly look for re-imbursment of actual expenses in travelling, but any form of stipend paid to a lay agent seems to us to strike at the very principle of lay agency. Where a stipend can be paid a clergyman should be appointed, and if necessary for his support, a grant be made from the Mission Board to supplement the local payment.

We are really going further from ministerial order than the Methodists. One of their local preachers is not given charge of a particular congregation and paid for his services. The Wesleyan body draws a hard and fast line between an Evangelist layman, and an ordained Pastor and Preacher, quite as rigidly as we do in theory and in law between a layman and one in Orders. But they observe the distinction, while we of late years have come to recognise a practice which utterly confuses the line between laity and ministry.

The effect of this novel arrangement is to prevent any active form of lay agency growing in the place where a layman is placed in a semi-ministerial position. If a certain mission is served constantly by a resident and paid lay reader these local laymen who might fairly be called upon to engage in lay work will feel indisposed to give themselves to it, their opportunity is, as it were, monopolised, and, in the very nature of things, a paid layman will never command that respect which is paid

to the clergy for their office sake. Not only so, but there are very few places where a layman can be placed as a paid officer without some few persons being found there whose Church training and education renders them, and renders them very properly, uncomfortable at being ministered unto constantly by a mere layman.

There is too near an approach to Plymouthism in this modern fashion of using lay agency to be pleasant to an intelligent Churchman. We press upon the authorities the advisability of correcting this abuse ere it become so established an usage as to be irremediable.

SCIENCE—SO—CALLED.

LAST week at Toronto were held meetings in connection with the American Association for the advancement of Science. Such gatherings are no doubt pleasant to those who find pleasure in them. But as tending to advance science we fail to see where the momentum comes from to give science a jog onwards. Some of the papers were trivial, some were high faluting essays, and one seemed to us a political harangue of the spread eagle type. A paper by Mr. Hill, a Vice-President, was composed for the purpose of showing how the difficult race problems in Canada must inevitably bring about annexation to the States. This doctrine was emphasized as offensively as though intended to catch the applause of an American audience. What such political addresses have to do with advancing "science" is an insoluble problem. Then another paper by an ex-President was read on the "Evolution of Music," in which not a single idea was expressed of a scientific character, or bearing any relation to science.

Music, he said, had "four stages: music as rythm, music as melody, music as harmony and music as symphony. Rythm, was born of the dance, melody was born of poetry, harmony was born of drama, symphony was born of science. The motive of rythmic music was biotic exaltation; the motive of melody was social exaltation; the motive of harmony was religious exaltation; the motive of symphony was æsthetic exaltation. It is thus seen that music develops from the emotional nature of man, as philosophy has its spring in the intellectual nature. The earliest emotions arose from the biotic constitution—simple pleasure or pain, as felt in the body and expressed in rythm, they were mere feelings. Then feelings were idealized and became emotions and were expressed in melody; the emotions were idealized and became sentiments and were expressed in harmony; then the sentiments were idealized and became intellectual conceptions of the beautiful, the true and the good, and these were expressed in symphony."

Every phrase in the above, when at all intelligible, is open to grave question, the propositions stated so dogmatically are mere windy speculations, which are utterly unphilosophical and no more scientific than beating a drum. The President wound up an involved, obscurely phrased address, crowded with rash assertions, by proclaiming that music was now "emancipated from the bondage of form." He said, "We know that music has been chained to

'form' and imprisoned in the Bastile of musical intervals and guarded by the henchmen of mathematical dogmas. But a few great musical composers, like Wagner, have broken the chains and burst the bars and killed the jailers, and they sing their liberty in strains of transcendent music."

Is it possible such rank nonsense could be uttered in a meeting of scientific men? Fancy, if it is possible, music being devoid of musical intervals! One might as well go off into raptures over language being delivered from the slavery of grammar, and words from the fetters of orthography, as of music freed from musical intervals and its sounds liberated from mathematics. Where was Professor Loudon while such mere rubbish was being talked? Where Professor Wright? How these able Canadians must have laughed and blushed at a paper so flippant, so shallow, so ignorant, and so irrelevant being supposed to aid in the advancement of science! Another paper on "Anthropology" was read, which to us seemed wholly unworthy a scientific gathering. Its facts were chiefly assumptions, its logic highly effeminate, and its treatment of certain theological speculations, more fit for a Chautauqua class than men of science. The writer seemed very anxious to show that there was nothing "peculiar" about the Jews in religious matters. He denied that they were capable of rising to spirituality, or stood on a higher religious plane than other races. We should like to have asked the author what he knew of "spiritual religion" outside what he had learnt from Jews? What other race had such spiritual conceptions of God as isolated the Jews from all the idolatrous nations around? What other race produced prophets such as the Jewish ones? What other race can point to teachers like Jesus, a Jew, S. Paul, S. John, S. Peter, S. James, all Jews. There is something "peculiar," we submit in these Jews producing such writings as are embodied in the Bible! But of all the peculiar things the most peculiar is the notion that such theorizing in defiance of facts, is "science"! The visitors enjoyed their picnic at Toronto, the citizens enjoyed seeing their pleasure. But he has an imagination wonderful indeed in power who fancies that science is advanced by such papers as were gravely read before audiences that held local men who would have been ashamed to place such crude, ill-informed, shallow compositions before the public. The *Mail*, we note, suggests that one paper was probably read as a burlesque of a political economy essay before the days of Adam Smith! We suggest that others were read as burlesques of scientific treatises before the days of the British Association for promoting Science, which would not have suffered its records to be soiled by such shallow papers as the American Association accepts, and such addresses as it allows to be made in its name.

THE GREAT TEST FAILS.

THE great infallible test as to the position of a Church, whether standing or falling is affirmed by a certain school to be the doc-