

# Dominion Churchman.

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## CANDIDATES FOR THE MINISTRY.

There is not a subject connected with the whole round of ecclesiastical procedure of more vital importance than the supply of candidates for Holy Orders. For the continued ministry of the word and sacraments as the Lord designed they should be ministered, for the construction and edification of His Church from age to age, there is required a constant succession of men who are prepared, commissioned, and appointed for this very thing. There has been in every age a much larger proportion of openings for the proclamation of the gospel than of men to fill those openings. And the complaint is that the disproportion is rapidly increasing. In the Sister Church of the United States the complaint is loud and continuous that men are not pressing forward and offering themselves for the noblest and the highest, the holiest and the best occupation in which a created being can be engaged. Among ourselves in Canada a similar complaint is made, though not to the same proportionate extent. Nor is it without existence in England, where facilities are abundantly multiplied, and where self sacrifice is by no means entirely unknown. The statistics given us show that the average number of deacons ordained in the decade 1864-73 was 598 per annum. In 1873 itself, however, the number was 630, and in 1874, it was 644. In 1875, it should not have been far short of 660; whereas the accounts state it has really been 580. Sometimes these variations may be purely accidental; and yet there are various causes which will operate very extensively in depriving the sacred office of the ministry of its due proportion of candidates. In the first place, emolument may not be the object a young man has in view in devoting himself to the sacred work. And yet how can his work be carried on without adequate support? In numerous instances the inability to answer this question satisfactorily prevents many an ardent mind from entering upon the work for which he might become eminently qualified, and leads parents and guardians to throw as many obstacles as possible in the way. Multitudes of young men have neither the means to support themselves upon, nor the ability, physi-

cal or intellectual to resort to other modes of sustenance, as St. Paul did. But all this is nothing new, either in England or America, whereas the failure complained of is new and unexpected. The remedy in this case is ready in the hands of our laymen, who in the majority of parishes are perfectly well able without any extraneous aid, to do as much as the very best of our parishes are doing for the support of their clergy. Where the love of Christ constrains, men will devote themselves to ministerial work in spite of this difficulty; and where the same love prevails, others will consecrate their substance to the same glorious object, and so that the difficulty shall be as far as possible removed.

In the United States, according to the *Church Journal*, one of the great difficulties arises from the fact that their Episcopalianism is only another form of Congregationalism or Independency, which chooses to have an episcopally ordained clergy. The principle that the vestry is supreme has taken so complete a hold on the Church there, that it is said there are actually instances in which the rector is hired from year to year, and men who are inclined to enter the ministry, cannot face such a prospect. This excess in the congregational element is also put by our contemporary in the following form:—"While a man may work and bear care and heart-break, and beg and struggle, to build a church which a vestry may mortgage or sell two weeks after, to pay "current expenses" under his successor, it is useless to expect clergymen to continue their high ideals of duty, and to work with earnest hearts." We scarcely need say that this is an aspect of the difficulty with which we in Canada cannot possibly sympathize, and of which still less is known in England. No Church can be expected to occupy its normal condition where such a state of things exists; and we should imagine that one of the very first things our brethren of the Church of the United States should attempt, would be to alter this at once. Our contemporary thinks that their problem for some time to come will be how to realize in practice what they are in theory—"a united, organized, officered, law-bound, one Church, with large liberty of thought and action, pursuing a definite end. And in dwelling with the greatest force upon Church organization in getting

rid of independency, and having instead Churchmanship, he remarked that "there are two religious bodies in the country who are organized, and they find themselves prospering accordingly. Those two bodies are the Methodist and the Roman Catholic. They move steadily. They know what they want to accomplish and they know how to accomplish it. They are powerful because they are compact, and advance under orders. Their aim may be different, but their method of reaching it by organization is the same." In reply to this—and it may be well to know what can be said about it—we are reminded that "the splendid organization of Rome cost her first her division from the Eastern Church, next the Reformation, then the French Revolution, and lastly, the revolt of all the Catholic people in Europe, the erection of the Old Catholic Church, and the return to the orthodox communion of a large portion of the Unia." And as to Wesleyanism, the same authority remarks that, its organization has cost it in England "a schism about every quarter of a century. The chasm which was made by that of 1850 is hardly yet filled up, and there are symptoms of another crash beginning to appear on the horizon. All former splits have been upon the ministerial claim to exclusive rule; and within the last year or two a fresh demand has sprung up for the formal admission of a lay element in the conference."

A remedial measure recommended for our neighbors is "the general adoption of the free and open system and the weekly offertory, the clergyman to have a co-ordinate voice with his vestry in the appropriation of the revenue so raised, and the bishop to act as umpire. Or, a certain proportion of the offertory might be sent to a diocesan fund which should be the pay-master of the rector.

There is however nothing more important either for the present satisfactory working of the Church or which will ultimately operate an an inducement for men to join her ministerial ranks than correct ideas concerning the mission of the Church. The idea must be grasped that the mission of the Apostles was to found the Kingdom of God upon earth; that they did found it; and that the business of their successors and of the Church generally is to perpetuate and extend that Kingdom. If again the fact is realized that the kingdoms of this world have become the kingdom of the Lord and of his Chris-