

It is difficult to leave so endless and interesting a theme as Church music, but I must not further trespass on your valuable space, permit me to quote in closing Keble's lines:

"Lord by every minstrel tongue,
Be Thy praise so truly sung,
That thine Angels' harps may ne'er
Fail to find fit echoing here:
We the while, of meaner birth,
Who in that divinest spell
Dare not hope to join on earth,
Give us grace to listen well.
Yours, &c., WANDERER.

MINISTERIAL CANDIDATING.

SIR,—I clip the following from *Church Press* as suitable to us in Canada as to our Church in the neighboring Republic:—

"What can we think when ministers will so degrade themselves as to flock to a vacant place and put themselves on exhibition that rich Cræsus, old Mrs. Grundy, Miss Flora McFlimssey, may compare them and decide on their 'fine points,' just as they do in the horsemarkets, just as they do in 'hiring' singers, and actors, and clowns."

What can a vestry or congregation tell about the priesthood or pastorate of a man by hearing him "spout words?" Can they tell whether he is sound in the faith; holy in life and heart; a lover of little children and good men; a faithful and diligent worker; "constant in season and out of season" in saving souls? Not a bit of it. All they can tell is whether he has a "commanding presence" and they "like his style."

It would be a great deal better if candidates were tested as to their reverence in the celebration of the Holy Communion, and put on "probation" for a few weeks to see what kind of shepherds they were in caring for the sheep and lambs. But even then it would be bad enough, and degrading to the minister and vestry that would go into any such arrangement.

A great and important lesson for vestries and congregations may be found in 1 Sam. xvi, 6, 7. Samuel was unanimously pleased with the first "candidate" Eliab, and said, "Surely the Lord's anointed is before him" to be told; "look not on his countenance or the height of his stature, because I have refused him, for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart." It was then found, after seven more "candidates" had tried for the place, that the one whom the Lord had chosen was was an humble individual who was then tending his flock, unmindful of the honor and dignity awaiting him.

Now, Mr. Editor, how much more Catholic, dignified, and churchly it would be if, when a parish is vacant, the vestry should officially inform the Bishop thereof and ask him if he knows of any faithful pastor and devout priest who can be obtained; then appoint a committee to visit his parish and enquire about him and hear him preach and instruct his Sunday-school. If the signs of faithful, earnest work, and fair success are present, then call him, and let the Holy Spirit in the plenitude of His power see to the results.

What is all this talk about getting a "smart man," a drawing preacher," but Goliath's old cry, "Give me a man (11)" The same little David whom the Lord had chosen slew him with the smooth stone in spite of his height, his sounding-shield, and spear "like a weaver's beam." So mote it ever be, so will it ever be.

And what do congregations and vestries really do when they lay such stress on the man and on the singer as powers in the work of building up a parish and "filling the pews" but substitute those for the Holy Ghost, the sole agent of conversion and growth?

They may not mean it, but they just do practically ignore and deny His agency in the work of saving souls, and pay worship with the

heathen king, and the Philistines of old, to the god of human forces.

More faith and more work is what we want, and less talk about "smart men," and trying to rival the opera and the concert in our Church music.

It is utterly UNCHURCHLY, and to be deplored, that priests can be found who will even send their photographs to vestries, and copies of their sermons, and come up in throng to be examined like school-boys for the place. I would saw wood, or take up some secular business first. If the Church does not want a priest, or will not support him, then let him take up secular work and minister as he has a chance, first offering himself to the Bishops to work where they may send him or need.

In conclusion, I would just remark that St. Paul himself could not get a call in these days to some churches that are called after him because "his presence was weak and his speech contemptible."

H. W. SPALDING.

Janesville, Wis., Nov. 24, 1886.

SIR,—In a late issue of the *CHURCH GUARDIAN* I noticed a few brief remarks in regard to a lecture given by the Very Rev. the Dean of Montreal, wherein he referred to the want of express legislation in the Church in Canada as to the discipline of the laity and the astonishment he felt that the laity were content to leave the matter in its present position. It does seem strange that throughout the many years of our existence as an independent branch of the Church that there should be such an apparent indifference to the moral standing of its members to become a reproach to the whole body and its legislators in particular for not providing a check to the progress of vice as it crops up in our midst by means with which it is empowered and commanded to use. We have but to read the precepts of Christ and His Apostles to see that it is the duty of a Church to purge out and put away from itself that "wicked person" who persists in his evil ways, not only for the preservation of its own purity and the avoidance of scandal but for the benefit of offenders themselves so as to impress upon them the responsibility of their sins and thereby endeavor to cause an amendment of life.

The Rubrics of the Prayer Book before the Communion Office point out a mode in accordance with ancient usage in dealing with the "open and notorious evil liver" by whom the congregation is offended, but no express power of excommunication is given except through some ecclesiastical court, where charges could be heard and sentence pronounced. Such a court ought to be instituted composed of clergymen and laymen, or clergymen alone with its presiding Bishop whose office is to rule the Church as well as to teach. Although a Canon on discipline coming from the Provincial Synod might be more acceptable, yet if a Diocesan Synod can make laws for the government of its clergy there is no reason why it may not also make laws for the discipline of its laity; and in the absence of any action having been taken by the higher body it should no longer delay in doing its own part. Surely, we cannot say that it is only the clergy who require discipline, nor should they be made the scape-goat for the congregation? We have had instances, too many, of gross immorality, and excommunicable offences among the laity whose lives have disgraced the congregations to which they belonged, and whose presence at Holy Communion has been a deterrent to others who would partake of it, but from conscientious motives felt as though they could not with those whose company they were forbidden to keep or eat with. Characters like those as we find enumerated in St. Paul's 5th chapter to the 1 Corinthians are allowed to continue as communicants and are not repelled, and finally, at death, are buried with the same honor and

the same hope, as the most exemplary Christian. A sad position it is for any clergyman to be placed in, who, from his own conviction, feels that he is but performing a solemn mockery before God and men over the body of one whose unrepented life has been a contradiction to his profession as a Christian when he commits it to the ground in "sure and certain hope" of its resurrection to eternal life. But, however the Synods may fail in making a provision which the Church demands for the conservation of its own integrity and the relief of the clergy in the discipline of its bad members, let us trust that there will always be found ministers true to their sacred obligations, who, without fear or favor, are determined to do all they can to keep themselves as far as lies in their power free from the blood of evil-doers, whose sins cry out against all, and every member, who, from a disregard of obligations and responsibilities to the Church do not take steps either directly or indirectly to denounce, but suffer them to continue on in their evil course unrestrained by any ecclesiastical action which might be the means of saving them from destruction and the Church from scandal.

Yours truly, W. S.

January 21, 1887.

SIR,—Will you kindly allow me to acknowledge with many thanks the receipt of a good sized box of articles most suitable for Christmas trees, etc., for my mission. It is indeed very acceptable and very appropriate, containing judiciously assorted prizes for Sunday-school children, articles of clothing, and books and papers; and our thanks are due, and are heartily tendered to the ladies of the C.W.M.A., Toronto, with their courteous and obliging secretary-treasurer, Mrs. T. W. O'Rielly.

P. HARDING.

Apsley, January 21, 1887.

REMEMBER.

A CHRISTIAN LIFE cannot be lived to itself. Let every one seek to be constantly engaged in some active exercise of his faith in behalf of others. There is work enough to be done, —and opportunities enough—in this world of ignorance, of suffering, sorrow, sin and dying. It may be found ready at hand if one will but look about a little, desiring to find it. Sometimes one may himself need the discipline of being required to look for it. And be sure that if nothing seems placed before you to do for Christ, it is an evidence that for your own spiritual welfare you need to set out to look for it. Not to have at hand, and not to be able to see any Christian work to be doing is a sure evidence of a blinded spiritual vision—that your discipleship is waning in faithfulness, and needs the re-invigoration of fresh willing and doing. Seek out, take up and be doing some Christian work, never allow yourself to be without it—some work, some charge taken up distinctly as work for Christ. Give it a distinct share in your thoughts, attention and interest, and a portion of your time. Never allow yourself to be too busy for that.

Remember that ministering to those in need, distress or danger of any sort, trying to relieve or rescue them, is work for Christ, is doing Christian work on Earth, whether it be the needs, pains and perils of the body, or needs pains and perils of the soul which threaten to rob ignorant, sneering men of the heritage of Eternal Life. The Son of God came to seek and to save the suffering and lost; our Christian work now, as His disciples, is to enter with Him upon this mission of mercy and salvation. It may be done in the lines of so called charitable work, or in missionary work. Both should be engaged in. The present and coming seasons in the Christian year suggest these thoughts.—*Pacific Churchman*.

For Contemporary Church Opinion see p. 14.