

in the same relation as man's body does to his own personal self, and therefore any one who is truly connected with Christ Himself. Because the union between Christ and His Church is so real that they make up a single entity, being the very fulness of His incarnate life. She is the present and future organism of Christ's complete Self, through which He manifests the richness of His own exalted life. As Christ had a spiritual body in which He is manifested to Celestial beings, so He has a mystical body by which He represents Himself to men. Feeling thus we can not give up any field without depriving the people of that fuller if and blessed union with their Divine Redeemer.—*Spokane Churchman.*

### LAY CO-OPERATION.

(CHURCH CYCLOPEDIA.)

In order to obtain a correct and definite idea of the proper work of Laymen in the Church and the best methods of performing it we must first clearly understand the relative positions of clergy and laity.

Under the Roman, or Hierarchical, idea of the constitution of the Church the laity have by right neither voice nor office in her. The clergy are the Church, and they only are the working element, except in so far as they may assign certain duties to her lay members, which are to be performed entirely under clerical control and direction. Under what may be termed "the Congregational" idea, on the other hand, the laity are the Church, and form the authoritative and working element, the clergy being selected and set apart by them for the duties of preaching and of various public and private ministrations. Under both these systems of organization an immense work has been done and is doing for the cause of religion and the extension of its influences. But for a true test of the correctness of these ideas we must look not to their practical results in this direction, but to the position in which, respectively, they place the clerical order, as compared with the position held by that order in the Apostolic and Post-Apostolic Church. By such comparison we find that the clergy are in the first case unduly exalted over the laity, and in the second unduly degraded; and that consequently in both cases the proper balance of co-operative effort is destroyed and the efficiency of such effort necessarily impaired. Hence neither of these cases can be correct, and just in proportion to the influence and direction given by either to lay co-operation its practical usefulness must be lessened. In the organization of The Church as displayed in the New Testament we find that clergy and laity are essential, inseparable, integral parts of an organism possessing functions, rights, and responsibilities, some in common and some distinct and peculiar, but all necessarily co-operative to a common end, namely, the manifestation of "the Truth as it is in Jesus," and the salvation of mankind through its instrumentality. All baptized Christians who are not Apostles, Presbyters, or Deacons constitute the lay element, and are recognized by the Apostolic writers as co-workers with them towards the objects of The Church's organization. Under the Anglican system these principles are distinctly and prominently recognized, and they are the underlying and directing principles of all efficient and correct methods of lay co-operation.

The Church being an organization as well as an organism, of course organization is essential to the full efficiency of all her work; but we must remember that a most valuable and practical work can be done by laymen acting as individuals; and upon the conviction of individual

Christian responsibility. If this responsibility, which rests upon all baptized persons, were more generally recognized the labors of the clergy would not, perhaps, be lightened, but would certainly be immensely more fruitful. Nothing can be more obstructive to the extension of The Church's work and the accomplishment of her great mission than the idea that the laity are merely receivers of benefits which she brings; and on the other hand nothing would more effectively increase her efficiency than the practical recognition of the fact that membership in her entails the obligation to work. The field for this kind of lay co-operation is almost without limit in every parish, and extends over almost every relation of life. The careful teaching of children and servants; the great effort to lead others to Confirmation or to attendance on public worship; systematic attention to the poor and to strangers; the habit of giving to the clergy all information which may be useful in directing their labors,—these and innumerable other methods which will suggest themselves come under the class of unorganized lay co-operation. But while all these things are helpful and necessary, their efficiency may be vastly increased and strengthened by proper organization, and this organization should extend through the whole system of The Church. We find it exemplified first in the General Convention, where the laity form a most important element in the legislative authority, as well as in matters pertaining to general financial administration. While ecclesiastical law is a distinct system differing from civil law in its application and details, yet the same general principles underlie all law, and it is of the utmost importance that minds thoroughly formed by legal training and experience, and proved by the test of success, should take part in the framing of a legal system which is to be enforced upon and for the benefit of laymen as well as of clergymen. Hence the careful study of Canon Law by earnest laymen of legal knowledge and experience opens up a most useful field of co-operation. Again in all business affairs the laity can render most efficient service, as well as in the Diocese and Parish as in the General Church. Apart entirely from spiritual concerns, but absolutely necessary to the maintenance of that organization by which they are administered, there is a great amount of business detail which the clergyman, however competent, cannot attend to without serious hindrance to his more peculiar work. These details are exactly the same as pertain to all secular business, and must be conducted with the same accuracy, promptness, and fidelity, and upon precisely the same principles. Vestries especially may co-operate with their Rector's most efficiently by observing the same business habits and rules in connection with parish matters as they do in those of banking or commercial houses, or of any other business corporations. Their meetings should be regular and conducted by parliamentary usage and law. The income and expenditure of the parish should be collected and disbursed with the most zealous accurate care; and the books of the treasurer should show the same exactness as those of the cashier of a bank. All parish property should be kept fully insured and in good repair and order. All subscriptions and pew rents should be promptly collected and all salaries promptly paid. No debt should be incurred unless provision be made beforehand for its proper payment when due. Vestrymen and parish officers should be selected solely on the ground of their active interest in the Church and their thorough fitness for the duties to be performed, and should be required to perform diligently all that they undertake.

Without such administration behind him a clergyman is as helpless as the captain of a vessel whose crew and engineers are incompetent or negligent of their duties, and there is no form or method of lay co-operation which is more

practical or more essential to the progress and welfare of the Church. But to reach this point of efficiency a vestry must be truly representative of the congregation, and that can be the case only where the congregation maintain an active interest in the parish as work for which they are responsible, keeping themselves informed of its affairs and using their right of suffrage with the same diligence which they would exercise in regard to a bank or railroad in which they might be stockholders. A parish so conducted, with an active and earnest rector at its head, supported and upheld by its laity, and encouraged by the assurance of their cheerful and hearty co-operation, will surely illustrate all the possibilities open to it for the performance of the Lord's work.

(To be Continued.)

### PRONOUNCED MEN.

We sometimes hear it said that men should not be "pronounced." Newman at one stage of his career taught what he called the "Anglican Via Media," but this is not what is meant. To be pronounced does not forbid the extreme and even violent statement of opinions that are popular. These may be put forward with all the aid of the most forcible rhetoric; on this side you may be as pronounced as you please; indeed you cannot be too pronounced. The objectionable form of being pronounced arises when criticism is ventured and offered respecting some popular opinion; then it becomes a very bad affair indeed. This matter deserves looking into. The pronounced man ought to be prepared to give and take; but he is not; he will only give and not take. He claims his own right to use language that is strong even to violence, though he is frequently fluent without fertility, vehement without force; and sophisticated without art; but, when criticism is offered, he becomes alarmed and annoyed and exclaims that his opponent is pronounced; it does not seem to occur to him to examine what he is himself. For example, you will find a man writing about "the fiction of Baptismal Regeneration," and "the figment of Apostolic Succession," who becomes quite displeased when this language is resented by another to whom it appears very irreverent; and he at once says, oh, he is such an extreme man, he believes in the sacramental grace, he is such a pronounced man he believes in the validity of orders. But who began this? Who provoked the discussion; is there to be no fair play? For our own part we do not object to pronounced men, who have the courage of their opinions, whatever these may be; because pronounced men are honest men; they have nothing to hide. Of course it is much easier to be a pronounced man on the popular side; for being pronounced under such circumstances entails not only no suspicion or odium, but secures popular applause and admiration. The pronounced man, as it is generally understood, is the man who has the courage of his opinions, though they are not popular. But why not let him have a fair field and no favor? He is not deceitful or disingenuous; even people who differ from him admit he is not consulting his own personal interest; he is not dangerous in the sense that people who say one thing and believe and mean another are dangerous. Another point to be remembered is that a certain element of pronouncement is an element of progress. The milk and water men; the men who alternately blow hot and cold, who prescribe ice and order it to be warmed, make no converts and arouse no enthusiasm. St. Paul was a very pronounced man; so was St. Athanasius; so was St. Jerome; so was Luther; so is every one who makes anything like a deep and lasting mark on his own and succeeding ages. Let us then be candid in our use of the