

ed together of the same mind and of the same heart. And, when questioned, they cannot deny (though they express regret as they confess it) that in many meeting houses and upon very many Sundays (to say nothing of political meetings held at other times in these places of sacred worship) there is often heard the expression of many erroneous statements concerning the Church, and the utterance of many bitter speeches tending to stir up an angry feeling against her. Is it not time that such a state of things ceased? If unity existed throughout Christendom, would war amongst Christians be possible? If Christians were one united body, would the sceptic, and the unbeliever, and the agnostic, and the indifferent be so numerous as they are?"

The *Pacific Churchman* says:

A quick, cheap way into the Holy Ministry is too often sought for. Sometimes the motive may be a good one. There are special cases where men should have the way into the ministry made easy for them. Now and then there is a man of mature age, skilled in a knowledge of human nature and the art of reaching and influencing men's minds and hearts, ripened through years of holy living, for whom a place is all ready for his ministry. Such a man could not possibly get through a classical and theological course, and would be little better for it if he did. But just as he is, he is particularly fitted for a certain line of ministerial work, where there is a crying need of humble, faithful laborers. But such cases are rare. The general fact is that there are needed in the ministry men who are well equipped for teaching—thoroughly instructed in the Word of God, and in all the learning—and the foolishness too—of the day. It is not enough that they be able to read the lessons and the prayers in church—or even to celebrate at the altar—though it should be seen to that they can do these parts decently and reverently—but as the *English Church Times* says lately: "The broad fact is that the primary function—not the only one, but the chief and principal—of the Gospel Ministry is to teach. That is put by our Lord Himself in the very forefront of His mandate to the twelve Apostles": "Go ye and teach (by teaching make disciples of) all nations, baptizing," &c. St. Paul requires among the very first qualifications for the office of the ministry, aptness to teach. It is his own work as a teacher that St. Paul speaks of oftenest and with most stress when he refers to his ministering labors. "Do the work of an evangelist," he says to Timothy.

Too often has the Church been put to shame by displays of ignorance in the pulpit and in other places where opportunity is given to men to speak without knowledge. If a young man who happens to have a good voice, and be a good reader and likes to "officiate" is to be made a deacon in order to use these gifts,—well enough; but for the sake of all that is merciful keep him at the lectern and prayer desk; don't let him get into the pulpit—or on to the floor of the Convention!

As a matter of fact there is very little need in the Church at present for an order of readers—or for priests who can do nothing well except to act as celebrant or assistant at the altar. But there is great need and a boundless field for able teachers and preachers. And there may be learning without preaching or teaching ability. A generation or so ago, in a rebound from too extreme a dependence upon preaching, especially in the way of exhortation, it became the fashion to belittle the place and importance of preaching as compared with worship in our public services, till there became a ground for the charge that was made against us of an "imbecile pulpit." For though there were still giants in those days, yet the average priest of, say, thirty-five years ago, was far from being a vigorous or interesting or effective preacher.

No doubt good came from what led to that

depreciation of the pulpit, but it was at a heavy cost to the Church. A recognition of the high place of worship, and sacraments and reverence has been secured, and now let us see to it that the great and primary importance of preaching is realized and insisted upon, especially in the training of candidates for the ministry. A man who is not at least a fairly effective preacher has a very narrow range of usefulness in the ministry.

PREPARATION FOR WORSHIP.

Nothing is more plainly proved by experience than the need of forethought and preparation to successful work. A man not only needs general preparation as to methods and ways, but his mind needs to be in sympathy with what he does. One cannot pass instantly from one frame of mind into another. He who never thinks of his friends, will not be apt to enjoy their companionship when he chances to meet them. He who never thinks of God, except at the hour set for communion with Him, will not usually receive much profit from that hour of communion itself. If a man's family worship be thought of only when the hour for it comes, it will be a very dull and irksome duty. So any religious duty will be formal and dry if it be not preceded by a religious frame.

This is notably true of the service of the Lord's Day. To a great many Christians Sunday is a heavy day. They try to spend it in Divine worship, but it is a task rather than a joy. It is a wearisome task, holding their minds in an unaccustomed frame. So it often happens that the day is gone before they come into a proper frame for worship.

The way of the Lord should be prepared in our hearts. If we would have the Lord come to us in our Sunday worship, we must think of Him in our week-day work. As it often is now, when Sunday comes, the gathered rubbish of a whole week must be cleared away. The way of the Lord is blocked up by the remembrance of the week's cares. A man brings his business right up to the borders of Sunday, and, of course, the day itself is full of it. Boxes and barrels, bales, dry goods, groceries and hardware, remain over in the mind from the week's work and worry.

Now, a man has no more right to take these things with him in his thoughts, than to leave his goods exposed for display and sale in his store. If it were not for disturbing others, he might just as well take his ledgers and invoices with him to church, and be making out his bills and checking off his goods while there, as to be doing these things in his thought all day. He might just as well wheel his boxes and bales right into the aisle, as to have them present to mental vision all the time. Jesus drove out the traders from the temple with a scourge of cords. But if he should come into our modern churches and drive out all who in their thoughts have brought money, and merchandise, and trade into the house of God, He would leave some very small congregations. If all the business that is planned in church were really transacted there, it would make that a busier place than ever the Jewish Temple was in the days of the Passover. If we would enjoy Sunday as a day of rest and communion with God, we must drive these money-changers of our thought out from the sacred temple of our hearts, and let those hearts be again the temples of the Holy Ghost. We must prepare for the day, not merely by laying aside our work, but by excluding it from our hearts, that God may come and dwell there.

Thus, in all things, we must prepare for God's work. We must lay our plans for it and shape our affairs for it. The Lord comes to reign, if He comes at all. We must so prepare the way that He can come and can reign. There must be forethought as well as good will; preparation as well as diligence. It is true the Lord sometimes comes suddenly to His temple. But when He thus comes, "Who shall abide the day

of His coming? for He shall be like a refiner's fire."—*The Church Messenger*.

CORRESPONDENCE.

[The name of Correspondent must in all cases be enclosed with letter, but will not be published unless desired. The Editor will not hold himself responsible, however, for any opinions expressed by Correspondents.]

A SUMMER RESORT FOR CLERGY.

To the Editor of the *Church Guardian*:

SIR,—The object of my former letter, elicited by the proposal of E.C.P., was mainly to give our Diocese credit for what had already been done and what is being done towards providing a rest and change for our clergy, and next, to suggest that the object aimed at by E.C.P., would be better met by trying to do more in the direction in which something at least has already been accomplished. By organizing regular services and building small uncostly churches at the chief points of summer resort a double advantage is gained; not only is a valuable and needed change secured for the clergy, but, what is more, both the ministration of the word and sacraments is provided for the members of the Church while absent from home and a golden opportunity is won of setting our principles before and influencing for good many who are outside. I am personally aware that beneficial results have been obtained in this way both among ourselves and in the American Church.

But after all, on further consideration one sees that there is no inconsistency between this plan and what E.C.P., proposes. Rather, his suggestion forms a very desirable supplement to what has been already done. A small plainly furnished cottage at each watering place where there is a church and a summer chaplaincy would be a valuable addition. This, as I mentioned in my last letter, is what Professor Allnatt is aiming to provide at Cap a l'Aigle and I hope that E.C.P.'s intervention may help to extend the movement to other places.

"A Country Clergyman" thinks that I am mistaken in my estimate of the number of the rural clergy to whom in any one year it would be practicable, if it were offered, to spend a month at the seaside. Well, I have tried the experiment, and I feel quite certain that the years would be exceptional in which one would find in this Diocese anything like that number. This year certainly is not such an exception. If your correspondent has knowledge of any such clergyman in this Diocese, let him make their cases known confidentially to the Bishop and I venture to say that the needed change will be provided. "A Country Clergyman" reproaches me because Riviere du Loup was not offered as a summer resort to any of our rural clergy this year. The reason of that was because negotiations were going on ever since the removal of the late incumbent with various clergymen, which it was hoped would result in the vacancy being filled. It was actually accepted by one conditionally upon his charge not being left vacant, and it was only within a few days that he finally declined it. At the last moment, when it became possible to fill it for the summer, it was not offered to any of our clergy because no one of them could be found to accept a more lucrative and attractive summer chaplaincy. However, it is not yet too late; and if "A Country Clergyman" can succeed where I have failed, and can name to the Bishop of Quebec one or more of our clergy desirous of taking charge of Riviere du Loup for either or both of the summer months, the post is still open, as it is only held until an incumbent can be found.

This matter of chaplaincies for summer resorts requires a more and very careful organization, and that in many directions. I may return to the subject in a future number.

HENRY ROE.

June 21st, 1889.