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MY PARISH NOTE-BOOK



COMPILED BY THE

REV. WM. JAMES MILLER, A.M.

PUBLISHED BY THOMAS WHITTAKER, NEW YORK.



MY PARISH NOTE-BOOK

BY THE

REV. WM. JAMES MILLER, A.M.

RECTOR OF ST. LUKE'S CHURCH, HOT SPRINGS, ARK.

"When found, make a note of."

DOMBEY AND SON



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PREFATORY NOTE.

IN an experience of nearly twenty years as editor of a Church paper the compiler of this little volume had ample opportunity to learn the mind of the working Church as reflected in the exchanges received from various parishes and dioceses. In these exchanges he found so many articles that threw light on questions of the day, that illustrated the history, usage, and traditions of the Church, that were suggestive in its practical work and helpful in bringing out the great value of the Sacraments, the Prayer-book, and the Christian year, he often wished he might see them in a more permanent form.

Having saved many of these articles for his own use and reference, he now brings them together and issues them as a handbook of information under the title "MY PARISH NOTE-BOOK." He has carefully classified them under six heads for the greater convenience of the reader. The aim has been to select short, pointed articles that may be quickly read and yet be productive of thought. He trusts that in this form these gleanings from

many sources may be helpful and suggestive to the clergy in their work and to those desiring to know more perfectly this "way of life." The compiler believes that there is embodied in these pages the living voice of the living Church as it works, prays, and prophesies amid the needs and spiritual longings of the present generation.

W. J. M.

HOT SPRINGS, ARK.,
Epiphany, 1894.

CONTENTS.

	PAGE
CHAPTER I.	
THE CHURCH	1
CHAPTER II.	
THE SACRAMENTS	27
CHAPTER III.	
THE PRAYER-BOOK	38
CHAPTER IV.	
THE CHRISTIAN YEAR	47
CHAPTER V.	
THE PARISH—ITS LIFE AND WORK.....	54
CHAPTER VI.	
CHRISTIAN GIVING.....	71

THE VALUE OF READING.

“ In spite of ominous portents of unbelief, the awakening of Church life, which is manifest beyond all question throughout Great Britain and some parts of this country, taking many forms, is felt here. Two signs of it are evident. Among church people, clergy and laity, I see a livelier sense of what the Church is, as a conscious interest in their thoughts and habits, and a more vivid idea of what can be done for it and done by it. Of course this depends chiefly on the personal force of leaders, and these are commonly, though not invariably, the parish clergy. It is due, also, to a CIRCULATION OF INTELLIGENCE as to what is actually going on, what is contrived, undertaken, builded, organized, given, bequeathed in parishes, dioceses, mission-fields, on every side. Promote this suggestive and exemplary reading in every way you can.”—BISHOP HUNTINGTON’S ANNUAL ADDRESS, 1887.

CHAPTER I.

THE CHURCH.

AN organization has existed in the world for over eighteen centuries called the Christian Church. To this Church was given the Bible, the Sacraments, the Ministry, and the Creeds. These things are the property of the organization to which they were given. That organization has the sole right to interpret that Bible, administer those Sacraments, perpetuate that Ministry—the same right that the United States Government has to interpret its own laws, preserve its own rights, perpetuate its own organization.

The Church's Birthday.

The Christian Church was supernaturally begun in the upper chamber at Jerusalem on the day of Pentecost. The Lord had prepared it a body, in the one hundred and twenty who were gathered together there awaiting the fulfillment of Christ's promise of the Comforter. And as the Holy Spirit breathed into Adam's body the breath of life and

he became a living soul, so the same Holy Spirit came with a sound as of a rushing mighty wind, and filled all the house where they were sitting, and tongues of flame lighted upon each of them who sat there, and they were all filled with the Holy Ghost; and the Church—the company of believers called by Christ, and indwelt by the Holy Spirit, the “one Body and one Spirit”—began its life, against which the gates of hell should not prevail.

The Meaning of the Word “Church.”

It ought to be known universally among Christians that the word the Holy Scripture uses for church is *ecclesia*, from verb *ekkaleo*, to call out. An *ecclesia* is a body *called out*. Its use came originally from the calling out of Israel from Egypt—“out of Egypt have I called my son.” This is the first use of the word *ecclesia*.

The root idea, then, of the Church is a body called out from the world, separated from it, and set apart to the service of God.

The idea, therefore, of modern rationalists that the Church and all mankind are synonymous terms—in other words, that all mankind are in the Church by their birth, and that baptism is only to declare that fact—is opposed to the very root meaning of the word. The Church is not the hu-

man family, but a body *called out* from the human family and consecrated to God's service.—*The Church Chronicle*.

Who Compose the Church.

The Church of Christ comprehends all properly baptized people. There is no way for baptized people to join the Church, because they already belong to it whether they recognize their privilege or not. If they recognize their privilege, they will be found in their place at the parish church doing all they can to support and carry on its work; they will be confirmed when the bishop comes again, and draw near with the faithful to partake of the Holy Eucharist.

What the Church is.

The Church is the sphere in which God has willed to work upon souls; the Church is the sphere in which God has guaranteed to save souls; the Church is the sphere in which God makes good His promise.

It is true that God's grace overflows the Church. "In every nation he that feareth Him, and worketh righteousness, is accepted with Him" (Acts x. 35): yet the fact remains that His grace is pledged to us only within the circle of the Holy Catholic Church. God's grace is not bound, but we are bound to seek it where He has promised

it—that is, in the Church. There is no guarantee, no covenanted security, outside the Church. The Church is the circle wherein God chiefly works; to be outside the Church is to be outside that circle.—*The Young Churchman.*

The Church's Idea.

The admission of the imperfect and the immature, for the purposes of training and building up.

The Church is not a select and *exclusive* circle of Heaven's favorites, but a broad and *inclusive* net for sweeping in all of every kind. It is not a pleasing dream of a sort of a little heaven for mutual participation of spiritual pleasures, but rather, the nobler conception of a vast and perilous field, where the tares are mingled with the wheat, where Christ's husbandry, Christ's building has to be done—and where risks are to be run, dangers courted, spiritual lepers taken in to tend and nurse, ignorance beckoned that it may be taught, weakness encouraged that it may be strengthened, childhood smiled upon and warmly welcomed that it may be educated, guarded, matured, and rendered back at last to Christ—the Good, the Loving, the Friend of publicans and sinners, who pleased not Himself, and gave us an Example, that we should become “fellow-workers with Him.”

For what the Church Exists.

The Church exists in the world not to enjoy our patronage, to invite our criticism, to gratify our taste, but to accept our discipleship. Her organized life, the due succession of her ministry, the due administration of her sacraments, the stated order of her worship, the ceaseless proclamation of her Lord's message—all these things are not less important, less essential to-day than when in the beginning Peter convened the hundred and twenty disciples to choose the Apostle Matthias.—*Bishop H. C. Potter, D.D.*

Historic Christianity.

In all departments of religious life and thought, it is the historic character of Christianity and of the Church which is commending itself to men's acceptance. In the historic Christianity there is liberty and strength. In the historic Church there is conservatism and an illimitable faculty of progress. Any man who would do great and permanent service to the Church in these times must be possessed of the historical idea.

The True Church.

No man can make a new church any more than he can make a new Bible. The old Church was

founded by Christ Himself. It was complete at the start. It possessed all the means of grace. It taught all the necessary truth. It was meant to remain unchanged until Christ should come again at the last day. The faith was once for all delivered to the saints, and was not to be added to or diminished. The Church was built upon the foundation of the apostles and prophets. Modern religious bodies, or so-called Churches, are, in reality, only religious societies. They are new, not ancient. They are man-made; none of them date from Pentecost.—*The Platte Missionary*.

The Episcopal Church.

The Episcopal Church exists in America as Catholic (not Roman) and Apostolic. While commonly called "Protestant Episcopal," it is nevertheless, as history shows, the Catholic Church of the Creed.

HER FOUNDATIONS.

Christ came to this earth to found a Kingdom or Church, and He promised that the gates of hell should never prevail against this organization, which is called His Body and His Bride.

HER HISTORY.

The Church was founded in Jerusalem, A.D. 30, by Jesus Christ; was planted in England about

A.D. 66, by St. Paul or one of his pupils ; was subject to the usurpations of the Bishop of Rome from the twelfth to the sixteenth centuries, then thoroughly freed and reformed ; was a mission of the Church of England in America until after the Revolution, when it became independent and was called Protestant Episcopal. Thus it possesses authority from Christ Himself, and has continuous existence from the days of the Apostles.

HER MINISTRY.

In conformity with the uninterrupted usage of the Church of Christ for eighteen hundred years and the usage of nine tenths of the Christian world at the present time, her ministry is threefold, viz. :

Bishops, Priests, and Deacons.

THE ESSENTIALS,

or basis of organic unity with the denominations, as set forth by the bishops of England and America, are :

1. The open Bible.
2. The Apostles' and Nicene Creeds.
3. The Two Sacraments.
4. The Historic Episcopate.

HER HERITAGE.

1. The Scriptures.
2. The Book of Common Prayer.

3. The Sacraments.
4. The Apostolic Ministry or Fellowship.

THE BASIS.

Of Doctrine: The Creed.
 Of Devotion: The Lord's Prayer.
 Of Obedience: The Ten Commandments.

THE MOTTO FOR CHURCH REUNION.

In Essentials: Unity.
 In Non-Essentials: Liberty.
 In all Things: Charity.

The Church's Possessions.

The Church offers a common ground of fellowship to all who "love our Lord Jesus Christ in sincerity." She rests her claim to this ministry of reconciliation upon the following possessions:

I. The historical fact that she is the *Mother Church* of the English-speaking race.

II. Gospel teaching, embodied in a Creed of Apostolic origin, so simple that a child can learn it, so definite that unbelief cannot overthrow it, so comprehensive that nothing essential to the soul's health is left unsaid.

III. A reverent and solemn Worship, free from crudities of thought and expression, enriched by the devotional experience of the past, and suited to the daily wants of the present; most truly a

“Common Prayer,” since it belongs to minister and people alike, and allows the living voice of the congregation to be heard.

IV. A Christian Nurture that cares tenderly for the lambs of the flock; teaches them from the first that as baptized children they belong in the Good Shepherd’s fold; brings them up to the love and reverence of what is holy, pure, and honorable; and aims to make them God-fearing and high-minded men and women.

V. A Christian Year to hallow and bless the passing seasons by associating them with the events of our Saviour’s life on earth, and with the great facts of Redemption. This quickens the memory; satisfies the instinctive desire of believers for special seasons of devotion; gives balance and symmetry to the thoughts; and is a guard against narrow and one-sided views of revealed truth.

VI. Simple and Scriptural terms of admission. The practical recognition of the duty of every man, woman, and child baptized into the Body of Christ to lend a helping hand in the work of building up His Kingdom.—*Trinity Parish Register, Fayetteville, Central New York.*

Status of the Episcopal Church.

We often hear people remark that the Episcopal Church is one of the “smaller sects.” We have

already shown that she is *not* a sect, and if she were, statistics show abundantly that she is not a "smaller" one. The English-speaking religious communities of the world stand as follows: Episcopal, 25,000,000; Methodist, all kinds, 17,000,000; Roman Catholics, 15,500,000; Presbyterians, all kinds, 11,400,000; Baptists, all kinds, 8,900,000; Congregationalists, 5,650,000.

The names of the founders and date of organization of the above Protestant societies are as follows, in the order of their inception:

Presbyterian, by John Knox.....	A.D. 1520-60.
Congregationalist, by Robert Brown..	A.D. 1583.
Baptist, by Roger Williams.....	A.D. 1639.
Methodist, by John Wesley.....	A.D. 1784.

These figures and facts are given not for the purpose of criticising our brothers of these societies—for under God's providence they have all done a great good, which otherwise would not have been done, "for he that is not against us is for us"—but they are given to show the members of the Church how rich a legacy is theirs and how appreciative all ought to be, and thankful that they are members of the Holy Catholic and Apostolic body of Christ; how all ought to take courage and life, and do valiant service for the Church.—*Ascension Church Life.*

The Anglican Communion.

The Anglican Communion embraces all Christians in full communion with the Church of England, viz. :

The Church of England, with its 52 bishops and 30,000 clergymen.

The Church of England in Ireland, with its 13 bishops and 2000 clergymen.

The Episcopal Church of Scotland, with its 7 bishops and 366 clergymen.

The Protestant Episcopal Church in the United States, with its 78 bishops and 5000 clergymen.

The Church of England in Canada, Newfoundland, and West Indies, etc., with its 29 bishops and 1500 clergymen.

The Church of England in Asia, with its 14 bishops and 813 clergymen.

The Church of England in Africa, with its 16 bishops and 400 clergymen.

The Church of England in Australia, with its 21 bishops and 300 clergymen.

Scattered, 9 bishops and 200 clergymen.

Bishops resigned, 30.

Say in round numbers, 259 bishops and 40,000 clergymen.

These different branches of the Anglican Communion are entirely agreed on the three essential

points: the Faith, the Administration of the Sacraments, and the three Orders of the Ministry.—
The Gospel Messenger.

Henry the Eighth.

Those persons who say that the Church of England originated with Henry VIII. are so ignorant of the commonest facts of English history that their opinions are not worthy even of contempt. The “Magna Charta” is the one document above all others in English history with which any scholar might be supposed to be acquainted. Among its opening words are these: “*The Church of England shall be free and her liberties unimpaired*” (in Latin). We here see “The Church of England” referred to *in a state document* nearly two hundred years before Henry VIII. was born.—*Church Bells.*

Rev. J. H. Herron notes that “a nine hundred and ninety-nine years’ lease of some property made by the *Church of England* to the crown recently reverted, by process of law, to its original owner,” and pertinently asks, If the Church of England was founded by Henry VIII., how could she “make a lease six hundred years before she had an existence”?

Why We Call Ourselves "Churchmen."

Our Lord Jesus Christ did not when incarnate on the earth commit His teachings and embody His life-work in a book. He founded a society—a Church. The New Testament, written years after this Church was founded, and had been spread over much of the then accessible world, reveals to us its writers' record of the setting up of the kingdom of heaven on earth—the institution of the Church of our Lord Jesus Christ—and gives us notices of its history in the years of its first introduction. It does not lay down rules for the organization of the Church, but it proceeds on the supposition that the Church had existed from the start of Christianity, and still existed as Christ established it, and will exist to the end of the world agreeably to Christ's promise which it records. That Church, we believe, has existed from the Apostles' time with its Historic Episcopate, with its threefold ministry, with its Apostolic Succession—"one Holy Catholic Church." We profess our belief in that Church in the Creed. We recognize that Church as existing throughout Christendom. We claim to trace the spiritual lineage of our bishops and chief pastors through the Christian ages and direct to the Apostles of our Lord, and through them to the Great Shepherd and Bishop of souls

Himself. Such is the Church idea. Accepting these postulates, we claim, and profess to be, *Churchmen*.

Preference vs. Principle.

To the Editor of "The Living Church":

The declaration made by Dr. Shields, of Princeton, and quoted in *The Living Church* of December 9th, that "Protestantism must concede the essential relation of the Historic Episcopate to unity, if unity was to come at all," reminded me of a little story, and a true one:

A friend of mine, a churchwoman, married a Presbyterian. Meeting her a year or so later, I ventured to inquire: "How about church attendance? You go with your husband, I presume?" "Oh no, he goes with me," was her reply. "His Church, he said, was the Church of his choice. But mine, said I, of my principle. 'Preference must yield to principle,' said my good man; and he always goes to church with me."

The story has often recurred to me when I have seen how sturdy a fight is made by sectarians for things which they at the same time glory in proclaiming are non-essential—matters to be decided by the choice of the individual. Why not let "preference yield to principle" when the unity of Christendom is concerned?

Y. Y. K.

Episcopacy.

“ No Church without a Bishop ” has been a *fact* as well as a maxim since the time of Tertullian and Irenæus ; after we have passed over the difficulties of the first century, we find the *Episcopal government universally* established, till it was interrupted by the republican genius of the Swiss and German reformers.—*Gibbon*.

It is a well-known fact of history that when Luther and his adherents left the Church they lost the Episcopate, because the bishops refused to visit their churches and ordain priests for them. The Rev. Dr. Kohler, of Pennsylvania, has written a pamphlet of sixty pages entitled, “ The Episcopate for the Lutheran Churches,” in which he examines the testimony of Scriptures and the history of the Church from Apostolic times, and concludes that there have always been three offices in the Church, bishops, priests, and deacons, that the original constitution of the Church, as presented in the Scriptures, is the Episcopal and not Presbyterian.

Dr. Kohler’s summary of the historic facts is well and briefly put. It is that “ *the Apostles embodied the Episcopal element into the constitution of the Church, and from their days to the time of the*

Reformation, or for fifteen hundred years, there was no other form of Church government anywhere to be found. Wheresoever there were Christians, there were also bishops; and often where Christians differed in other points of doctrine or custom, and made schisms and divisions in the Church, yet did they all remain unanimous in this, in retaining bishops."

Apostolic Succession.

A bishop's genealogy is not asked for at every turn. It need not be. The fact that he is publicly, notoriously known to be a bishop, and taken and acknowledged as such, in a Church which holds Apostolic Succession essential to his being a bishop at all, is evidently overwhelming testimony that his descent is legitimate, and that all canonical and orderly things were done in his case.

That the judge is on the bench, trying cases, accepted and received as a judge, is all the evidence you ask of his legal commission. He could not be there at all unless all things lawful existed in his appointment.

And so it always was. It is merely trifling with words if a man knows, and evidence of incompetency to express an opinion if he does not know, to say, "You cannot prove that from any modern bishop; up to the Apostles there is a continuous succession of ordainers." You might as well tell

me I cannot prove that the oak tree on the lawn has an unbroken descent from some oak of two thousand years ago!

I do not need to prove a self-evident fact in nature, or a self-evident fact in organic society. The oak of to-day proves the oak of twenty centuries ago. The bishop of to-day proves the bishop of eighteen centuries ago.

They knew oaks then from bramble bushes as well as we do. They knew bishops just as well as we do, perhaps better, and they knew, too, that bishops came from bishops as oaks come from oaks. There is no other way known to man to get either oaks or bishops. The ground has been gone over so many times, and so carefully and exhaustively, and by such thorough scholarship, that one may rest in peace.—*From the sermon preached at the Consecration of the Rt. Rev. Davis Sessums, by the Bishop of Mississippi.*

Origin of Methodist Bishops.

Mr. Wesley, when he was eighty years of age, in a private chamber of a public house in Bristol, England, was induced to lay his hands upon the head of the Rev. Dr. Coke, a Presbyter of the Church of England, appointing him as a *superintendent* over the missionary operations of the Methodists in America. On Dr. Coke's arrival

in this country, he proceeded to lay his hands on the head of a Mr. Asbury, a layman, and thereby ordained him to the same office of superintendent. These two men soon began to call themselves bishops. When Mr. Wesley heard of this, he immediately rebuked their arrogation of an office and title which he never pretended to have conveyed. In a letter to Mr. Asbury he says: "*How can you, how dare you suffer yourself to be elected a bishop?*" I shudder, I start at the very thought. For my sake, for God's sake, for Christ's sake, put an end to this." This was the origin of the Methodist Episcopacy. In the matter of the ministry, the Methodists have the "form, without the power." Mr. Wesley could not give to another what he had never received himself. Not being a bishop, he could not confer Episcopal power on Dr. Coke, and never intended to confer any such power. The Episcopal Church cannot, of course, recognize an Episcopacy originating with a Presbyterian of the Church of England as Apostolic, and therefore valid.

John Wesley during his long life was a true, loving, and loyal churchman, but it was impossible for him to prevent feelings and wishes spreading which finally ended in the severance of this society from the Catholic Church.

Denominational Ministers.

It is well to understand that we have little, if any, difference with the "denominations" about *their* ministry and ordinances. These are valid for all that it is claimed for them.

They say that their ministers are teachers of religion, duly appointed and authorized by a voluntary society. They are certainly this.

They assert that their ministers are not priests and have no sacerdotal power or authority. To this assertion we assent.

They profess not to have Apostolic Succession. We agree with them upon this point.

They state that *they administer* an ordinance in which the body and blood of Christ are not really present, and are not verily and indeed given, taken, and received; but that it is merely a mode of recalling to their minds our Lord's death. This statement is quite unobjectionable.

About baptism we differ somewhat from them, attributing to that sacrament, *as administered by them, a greater effect than their own faith ventures to hope for.* Administered with water, in the name of the Holy Trinity, *we believe it* to regenerate the soul that duly receives it, and to graft it into the body of Christ's Church.

So, *we admit their ministry to be all that they*

claim it to be; and we admit their ordinances to be in no case less, and in one case more, than they themselves believe.

Americana.

“The Father of his Country” was a baptized and communicating member of our American Church, and the very words of Common Prayer in which, a hundred years ago, he sought to draw near to his Heavenly Father, were used in our churches in the commemorative services of the thirtieth day of April, A.D. 1889.—*The Gospel Messenger.*

Robert B. Livingston, an ardent churchman and a warden of Trinity Church, organized the opposition to the Stamp Act in New York in 1764; and it was the same churchman and patriot, then Chancellor Livingston, of New York, who on April 29, 1789, administered to the first President of the United States the oath of office, and with the members of Congress and the Father of his Country attended service at St. Paul’s Chapel on Broadway, joining in the Church’s evening prayer, as read by the patriotic Provoost, chaplain of Congress.

The first Congress, that assembled in Carpenter’s Hall, Philadelphia, in 1774, was opened by the

patriotic rector of Christ Church "in full canonicals," as the Puritan Adams is careful to note, with the Church's prayers.

The resolution offered in the Continental Congress of 1776, declaring the thirteen colonies free and independent, was moved by Richard Henry Lee, of Virginia, a churchman and a vestryman.

Of the fifty-five signers of the Declaration of Independence thirty-four were churchmen.

The author of the Declaration itself, Thomas Jefferson, of Virginia, although in later life regarded as an infidel, had been baptized and was a vestryman of the Church in Virginia, and to the last of his life was a regular attendant at church. His Prayer-book, used in church in his later years, is still preserved.

The faith of the great body of the framers of the Federal Constitution in 1787 was equally that of our church—two thirds of the convention being churchmen.

The author of the "Star Spangled Banner," Francis Scot Key, was a churchman. Francis Hopkinson, author of "Hail Columbia, Happy Land," and one of the signers of the Declaration of Independence, was also a churchman.

These facts, established by careful investigation, afford a sufficient answer to the charge of "Toryism" at the time of the Revolutionary War, so

often ignorantly and maliciously urged against the Church.—*Bishop Perry, in "Iowa Churchman."*

The Church of England was the first that came to America. It made the first prayer, baptized the first convert, married the first couple, buried the first dead, and administered the first Holy Communion. This was in Virginia, thirteen years before the *Mayflower* came to New England.

The Oldest.

Of the many religious bodies in this country, the Episcopal Church is the oldest, the first planted on these shores, as appears from the following statement prepared by Professor Hitchcock, an eminent Presbyterian divine: "In the United States there are more than fifty religious denominations, five of which may be found in all the States: Episcopalians, dating from 1607 in Virginia; Roman Catholics, dating from 1633 in Maryland; Baptists, dating from 1639 in Rhode Island; Presbyterians, dating from 1684 in Maryland; Methodists, dating from 1766 in New York."

The First Prayer-book Service.

Bishop Nichols, in his missionary address at the General Convention, antedated the commonly accepted year of 1607 as the time when our Liturgy

was first used in America. He then stated that a Prayer-book service was first said by the Rev. Francis Fletcher, Drake's chaplain, in California, in 1579, and that he had erected a cross on the spot to mark the event, with this inscription:

ST. JOHN BAPTIST'S DAY,

JUNE 24TH, A.D. MDLXXIX.

The Book of Common Prayer was first used in the territory now covered by the United States by Francis Fletcher, Chaplain to Francis Drake, on the shore of Drake's Bay, Cal.

What Others Think of Us.

A good showing is made by the so-called Protestant Episcopal Church in the United States. Over 4000 clergy, 550,000 communicants, and nearly 2,000,000 baptized persons, over 100,000 confirmed—this is a very fair result in the way of increase during the year. Besides, there are nearly 500 candidates for Holy Orders, and the records show an increase of income amounting to \$2,000,000. The general growth of the Church far exceeds proportionately that of the population at large, or of any other religious section of it in particular. It looks like the "Church of the Future."
—*Public Opinion.*

The late Rev. Albert Barnes, the distinguished Presbyterian divine, expressed his opinion of the Episcopal Church as follows :

“ We remember the former services which the Episcopal Church rendered to the cause of truth and of the world’s redemption ; we remember the bright and ever-living lights of truth which her clergy and her illustrious laymen have in other times enkindled in the darkness of this world’s history, and which continue to pour their pure and steady luster on the literature, the laws, and the customs of the Christian world ; and we trust the day will never come when our bosoms, or the bosoms of Christians in any denomination, will cease to beat with emotions of lofty thanksgiving to the God of grace that He raised up such gifted and holy men to meet the corruptions of the papacy, and to breast the wickedness of the world.”

The Rev. Thos. K. Beecher, a Congregationalist minister, has written as follows :

“ Because the Episcopal Church is a reformed church, and not revolutionary ; because her Book of Prayer is rich and venerable above all in the English tongue ; because her ritual promotes decency, dignity, prosperity, and permanence ; because her historic union through the Apostles with Christ comforts and satisfies so many souls ; because she

adopts her infant children and provides for them education and drill; and because, with large hospitality, she proffers her sacrament to all true believers of every name: therefore, from her own Psalter let us take the words wherewith to bless her: "They shall prosper that love Thee. Peace be within thy walls, and plenteousness within thy palaces. For thy brethren and companions' sakes I wish thee prosperity. Yea, because of the house of the Lord our God, I will seek to do thee good."

To Church People.

O children of the Church! live in the Church, love her holy ways, walk in her paths of peace, look not beyond! You have naught to do with those who are without, but to treat them kindly, do good to them, and pray for them. In the Holy Catholic Church you have your portion; be content; give God thanks; be at rest. Live by the Bible and the Prayer-book. Begin each day with prayer; go forth to your work and to your labor until the evening; lie down with the eye of Jesus looking upon you, and the holy angels watching around. Do good in your time. Be sober, industrious, true, honest, kind. Fulfill your course. Lay hold on all the helps which the Lord puts within your reach to bring you to heaven. So shall your walk be close with God; so shall you

at length rest in Him with the blessing of the Holy Church upon your grave ; so shall you wake in the last great morning, to rise and go to your Father's house ; to be brought close to that Lord of whose body you are a member, and from whose side you will never be parted ; to inherit the kingdom prepared for you from the beginning of the world.—*Bishop Huntington.*

CHAPTER II.

THE SACRAMENTS.

IT is a mark of the Episcopal Church that she holds and teaches what may be called the sacramental system. The first thing she does to a little infant is to baptize him, and as soon as he is able to learn he is taught that he is a "member of Christ, the child of God, and an inheritor of the kingdom of heaven"—that he has been brought into a "state of salvation," and he is early initiated into the mysteries of the two sacraments. He is taught the double nature of a sacrament, and that it is both human and divine, outward and inward, with a visible sign and a spiritual grace. He is taught that as he is admitted into this world of sense by the mystery of human birth, so is he taken into this world of spirit, which is the kingdom of God on earth, by his divine birth in Holy Baptism, that, as food sustains that "body which will perish," so does Jesus spiritually present in His body and blood sustain our whole nature,

body and soul, unto everlasting life. Now, whatever may be said of this teaching, certainly this end is gained, viz. : The institutions of Christ are made part of the very system of the Episcopal Church, and if they were taken away the cornerstone and the whole foundation would be gone.—*Rev. Thos. C. Pitkin, D.D., in "Gospel Messenger."*

The Sacraments Fundamental.

Bishop Coleman, of Delaware, speaking on the "Limits of Religious Discussion," said :

"And these limits I would set not only as regards the discussion of our Lord's nature and His character, but also as regards the discussion of His commandments. Let me illustrate my meaning here by reference to the two great sacraments of the Christian religion, Baptism and the Supper of the Lord. These were unquestionably ordained by Christ Himself. And they are accounted "as generally necessary to salvation." Yet how largely are they ignored by people living in these United States! And how flippantly, oftentimes, is the question of their obligation discussed! The question, I submit, is beyond the legitimate limits of a religious discussion. It is treasonable to the King of kings, and thus becomes in itself irreligious.

"I am quite prepared to admit that there are some points in regard to the sacraments which

may be legitimately discussed, e.g., the *mode* of baptism. But as to their necessity, there is no room for debate. That question has been settled, and whoever, by argument or by practice, shows disrespect to such a fundamental principle of the kingdom puts himself out of court, and is, I repeat it, guilty of treason. It is not an open question.

“In fact, it has never been anything else but a closed question, except as those who are rebellious have dared to debate it.”

The Holy Communion.

The Church has always set forth the Holy Communion as a heavenly means of grace, the gift of our Incarnate God. As St. Paul says, “The bread which we break, is it not the communion of the body of Christ? The cup of blessing which we bless, is it not the communion of the blood of Christ?” I do not know of one word of Holy Scripture, or of our Book of Common Prayer, or of the Liturgies of the Primitive Church, which teaches Christian men that any benefits come to them in this holy sacrament, except in its faithful reception.—*Bishop Whipple.*

Personal Loyalty.

Every now and then it becomes a duty to remind communicants of the Church that they of

all persons ought to display a personal loyalty to their Church by uninterrupted attendance at the services, and especially at the Holy Communion. It is amazing how many communicants ignore this obligation. With some it seems to be more a matter of personal inclination than duty. When Sunday comes, when the sacrament is administered, it is not a question of choice but one of solemn fidelity. This staying away from church for the sake of some home pleasure, or by reason of the weather, fair or foul, or because one does not *feel like going*, is strangely inconsistent. It not only injures the spiritual life of those who are thus derelict, but it tends to retard the prosperity of the parish. It is hard enough to build up a parish without having those who ought to be co-workers in the task continually chilling the enthusiasm and dampening the ardor of the appointed pastor. They take for granted that they will not be missed. They are missed, and the rector has the right to kindly but firmly beg of them to stop and consider what their highest duty is in this respect.—*Parish Paper*.

Worship vs. Preaching.

One day a courtier found King Henry V. attending the celebration of the Holy Eucharist at an almost deserted side-chapel in Westminster

Abbey, while a great crowd, gathered thick together, filled the nave, and hung upon the lips of a popular preacher. When an opportunity presented itself, the courtier inquired of the king why he was not with the large congregation. On this the king replied, "I would rather be with my dearest friend than merely to hear him talked about."—*The Gospel Messenger*.

The Holy Communion Every Sunday.

Richard Baxter says: "Ordinarily, in well-disciplined churches this sacrament should be administered every Lord's Day; for we have no reason to prove that the Apostles' example and appointment in this case was proper to those times alone, any more than the praise and thanksgiving daily is proper to them; and we may as well deny the obligation of other institutions or Apostolical orders as that. Again, it is a part of the settled order for the Lord's Day's worship, and omitting it maimeth and altereth the worship of the day, and occasioneth the omission of thanksgiving and praise and lively commemorations of Christ which should be then most performed. . . . Eucharistical worship is the greatest work of the day, therefore the celebration of the sacrament of the Lord's Supper was always a chief part of its observation in the primitive churches, not merely for the sac-

rament's sake, but because with it was still joined all the laudatory and thanksgiving worship."—*Christian Directory*, pp. 602, 855.

God's Word and all history show that receiving the Holy Communion every Lord's Day was the old way, and receiving once a month entirely a modern custom. In "often receiving" we are copying the whole Church of the first three hundred years.—*Bishop Paret, of Maryland*.

No Lord's Day is complete without the Eucharist.—*Bishop Doane, of Albany*.

Frequent Celebrations.

The more frequent celebrations of the Holy Communion attest a deeper appreciation of the Church's precious doctrine of the real presence of our dear Lord in the sacrament of His body and blood. We cannot, with our poor faculties, measure or rightly value the gift that is vouchsafed to the soul that devoutly and faithfully communicates. The highest act of worship on earth, the hour of special heartfelt devotion to the Incarnate God, is surely the time for us to make our prayers with a greatly quickened faith.—*Bishop Welles*.

A Bad Practice.

There is no authority whatever for the rude exodus, after the prayer for the Church, of those not minded to receive the Holy Communion, or who have received at an earlier hour. It is a breach of good manners, and ought to be denounced by the educated. The Church expects her children to remain for the blessing, which comes at the close of the service; but to disturb the priest, who is almost forced to stop on account of the commotion caused by the withdrawal of many, borders closely on sacrilege. A similar misdemeanor in polite society would not be tolerated. —*Church Calendar.*

Holy Baptism.

Perhaps the most beautiful of many practical features of our holy religion is this, that it embraces and provides for the salvation of children. From their earliest days it claims them, takes them into its loving care, ministers grace to their souls, and places them in the charge of Christian godparents, pastors, and teachers, that they may be retained in the Church of God, and so be brought up "in the nurture and admonition of the Lord." —*Oklahoma Churchman.*

TO PARENTS: Bringing your children to Holy Baptism is the greatest kindness you can show them. The mind of our blessed Lord, the devotion and experience of the ages, the tender solicitude of the parent heart guided by faith in Christ Jesus, and the purpose of the sacrament itself, all demonstrate that the baptism of children is really "mercy to babes." Parents, be not unmerciful. As you love your children, present them in the temple unto the Lord your God.—*Diocese of Arkansas.*

Dr. Spalding and Infant Baptism.

The late Dr. H. W. Spalding was in conversation a strong defender of Church principles. While he was rector at Madison, he strolled out one day for a hunt, and calling at a farmhouse late in the afternoon, he asked for a lunch. While he was eating the bread and milk which the good lady of the house had provided for him, he remarked to her, as she sat holding a little child in her lap, "Has this child been baptized?" Suffice it to say that the doctor had struck the wrong chord, and discovered at once that he had asked the question of a very strong Baptist, and, withal, one gifted with an unusual amount of intelligence. After going over the usual arguments pro and con upon the subject of infant baptism with the usual unsatisfactory results, and in which the good lady

left the little ones to shiver on the outside of the Christian fold, Dr. Spalding turned upon her in one of those sudden sallies for which he was always eminent when roused :

“ See here, my dear madam, there is no use of our going on in this way. Please answer me, what is every child that is born into the world—a child of grace or a child of wrath ? ”

“ Why, a child of wrath, of course. We Baptists believe that.”

“ Then,” continued the doctor, “ what would become of this infant, that you are holding in your lap, if it should die to-morrow ? ”

“ Why, it would go to heaven.”

“ What ! a child of wrath go to heaven ? ”

“ Yes ; it goes to heaven by the merits of Christ’s atonement.”

“ Now, madam, see your strange inconsistency—Christ’s atonement can take your babe into heaven, but cannot get it into the Baptist Church ! ”
—*The Church Times, Milwaukee.*

All the modern Christian communions, Presbyterians, Methodists, and Congregationalists, all except the Anabaptists, hold to the practice of infant baptism. That is, ninety-nine out of a hundred Christians believe in infant baptism.

Confirmation.

While confirmation is not ordinarily regarded as a sacrament, yet it comes within the Church's sacramental system in that it is grace-conferring. The teaching of the Prayer-book concerning this rite is clear and explicit both as to its being a means of grace and concerning those to whom it is to be administered. To this statement is appended the estimate of this holy ordinance by those who have departed from the practice of the Universal Church.

CONFIRMATION—WHAT OTHERS THINK.

Methodist testimony: "I was determined not to be without it, and therefore went and received confirmation—even since I became a Methodist preacher."—*Dr. Adam Clarke.*

Baptist testimony: "We believe that laying on of hands, with prayer, upon baptized believers as such, is an ordinance of Christ, and ought to be submitted unto by all persons to partake of the Lord's Supper."—*Baptist Association, September 17, 1742.*

Congregational testimony: "The confession of the name of Christ is, after all, very lame, and will be so till the discipline which Christ ordained be restored, and the rite of confirmation be recov-

ered to its full use and solemnity.”—*Dr. Coleman, Boston.*

Presbyterian testimony: “The rite of confirmation thus administered to baptized children, when arrived at competent years, shows clearly that the Primitive Church, in her purest days, exercised the authority of a mother over her baptized children.”—*Committee of the General Assembly.*

This custom is frequently mentioned by the ancient writers. Such imposition of hands as is simply connected with the benediction I highly approve, and wish it were now restored to its primitive use uncorrupted by superstition.—*John Calvin.*

CHAPTER III.

THE PRAYER-BOOK.

A LITURGY is a growth. A real Prayer-book cannot be extemporized. It is a "development." Its roots run back into the dimness of the mistiest past. It is the blossom of the ages.—*Parish Paper.*

Lineage of our Prayer-book.

The English Prayer-book is the modern descendant of a long train of venerable ancestors, which carry up its lineage to Apostolic times and perhaps to the pens of inspired men. There is good reason to think that Liturgies are as old as Christianity itself; and that the example and commandment of our Lord, when He gave to His Apostles the Lord's Prayer, and the words with which the sacrament of the Lord's Supper was to be celebrated, and that of baptism administered, was followed up by the composition of liturgical forms, in which the early Church could carry on its worship on uniform principles, and, to a great

extent, in uniform words. During the time when Christianity was suffering from fierce persecutions it was almost impossible to have these forms written down for use in books, and even the Scriptures themselves were taught chiefly by word of mouth. But as settled times came, the Christian communities were able to bring their few copies of sacred books out of their hiding-places, to increase the number of them, and to use them publicly without danger of death following upon discovery. From these earliest settled times the Prayer-books of the Christians of the Eastern and Western Churches have been handed down to us, or at least so much of them as was used in the celebration of the Holy Eucharist, which was the principal service of the Church, day by day, in those ages.

Of the Christian Liturgies which have come down to us, the most ancient are those of St. Mark, St. James, St. Clement, and St. Chrysostom. No one who has read these venerable services can doubt that our own Prayer-book is in some way derived from them, or from some like them.—*Household Theology.*

The People's Book.

The Book of Common Prayer is a rare inheritance for all who will receive it. It is suited to all sorts and conditions of men at all times. It

contains a summary of the things a Christian ought to know, believe, and do. Its round of services presents the facts and doctrines of the divine revelation in due order and proportion, and groups the incidents and teachings of our Lord's ministry. Its creeds express the faith of Christendom. Its canticles lift the soul to loftiest praise. Its psalter, in portions for daily use, sweeps the whole range of experience. Its catechism instructs childhood in the elements of religion, and its various offices, fitting the changes of life, carry solace to the sick, the aged, the troubled, and sanctify the varying conditions of human existence. It is worthy to become the religious book of all the people of America, to be placed beside the Bible, as a witness to the truth, a treasury of devotion, and an incentive to right thinking and righteous living. In one word, the Book of Common Prayer is the people's book.

Should not every diocese have devoted persons engaged in placing the Prayer-book in the hands of people who are strangers to its worth?—*Dr. Langford.*

Should be Distributed.

A distinguished non-Episcopal divine has expressed his wonder that the Episcopal Church should be so blind to its advantage in possessing

such a *tract* as the Book of Common Prayer. "Every one," he said, "who reads it must admire and love it, and venerate the Church which has produced it. Its Christian breadth, its deep spirituality, its adaptation to the uses of all who profess and call themselves Christians, its unsectarian character, excluding as it does all forms of sectarian controversy—these make the Book of Common Prayer an ideal agent for winning the regard of Christian people for the Church to which it belongs." This gentleman went still further, saying that he would consider it a great gain to the spiritual life of all denominations if the Episcopal Church were to send a copy of the Prayer-book to every minister of every religious body in the land. As a contribution to the cause of Christian unity (which must begin in unity of spirit, if there is ever to be a bond of peace) we can think of nothing likely to be more effectual than the distribution of the Book of Common Prayer among Christians of every name.

A churchwoman in this diocese, living where we have neither church nor established congregation, recently distributed twenty copies of the Prayer-book among her neighbors. As the result, seven candidates for confirmation are awaiting Bishop Jackson's visitation.

One candidate for every three Prayer-books—
what more effective missionary can be sent out?
—*Diocese of Alabama.*

Excellence of the Prayer-book.

Of the excellence of the English Prayer-book, of which our own is almost an exact copy, Dr. Adam Clarke, the distinguished Methodist, thus speaks: "It is the greatest effort of the Reformation, next to the translation of the Scriptures into the English language. . . . As a form of devotion it has no equal in any part of the Universal Church of God. . . . Next to the Bible, it is the book of my understanding, and of my heart."

The Liturgy of the Episcopal Church has become very precious to me. The depth of its meaning, it seems to me, nobody can fathom who has not experienced some great sorrow. We have lost much in parting with the prayers of the old Mother-Church; and what have we gained in their place? I do not feel in extemporaneous prayer the deep undertone of devotion which rings out from the old collects of the church like the sound of ancient bells. I longed for, and prayed for, and, worst of all, waited for some sublime and revolutionary change of heart; and when that was, as a fact on a child's experience, I have not the

remotest idea. If I had been trained in the Episcopal Church, I should at the time have been confirmed, and entered upon a consciously religious life, and grown up into Christian living of the Episcopal type.—*From the Memoirs of Professor Austin Phelps (Congregationalist).*

The Rev. Thomas K. Beecher, a Congregational minister of Elmira, N. Y., some years ago in preaching to his congregation on the Episcopal Church said of the Prayer-book :

“ In English there are no lessons, gospels, psalms, collects, confessions, thanksgivings, prayers—in one word, no religious form book—that can stand a moment in comparison with the Prayer-book of the Episcopal Church in the twofold quality of richness and age. You rarely hear in any church a prayer spoken in English that is not indebted to the Prayer-book for some of its choicest periods. Every one has at some time been shocked or bored by public devotional performances. Nothing of this sort ever occurs in the Episcopal Church. All things are done decently and in order. To be a devout and consistent churchman brings a man through aisles fragrant with holy association, and accompanied by a long procession of the good, chanting as they march an orison of piety and hope, until they come to the holy place where

shining saints sing the new song of the redeemed, and they sing with them."

The Church's System.

There is a system of Church-observance, openness of sanctuaries, kneeling down in them, weekly and Holy-Day Communion, which is plain on the pages of our Liturgic Manual, in our law, our rubrics, and our history. It is there; it belongs there; it will stay there. It will be honored there in the years to come more than in the years gone by. Our wisdom is to mind, in "all humility and readiness of heart," to the utmost, every provision and requirement, every command and ordinance and thanksgiving of this Heavenly Homestead, our "House Beautiful" and Tower of Defense. For every member of the Family, down to the least, up to the greatest, the Father knows what is best. Fidelity to the Church system, then, is fidelity to Him.—*Bishop Huntington, in Convention Address, 1884.*

The Collects.

Any one of us may lose hearing or sight, wholly or partially, and arrive at days when it is a comfort unspeakable to remember delightful and helpful stories, verses which we have loved, and chapters from the treasure-house of the Sacred Word. The collects of the Episcopal Church, familiar by

incessant repetition through many years, have been as cheerful music in the invalid's room, when age or illness have prevented attendance on divine service.—*Harper's Bazaar*.

The Psalter.

The psalms in the Prayer-book are taken from "the Great English Bible," or Cranmer's Bible, set forth and used in the time of King Henry VIII. and King Edward VI., and consequently differ materially from the translation of the "Authorized Version made in the reign of King James I., A.D. 1611. The old version of the Reformation period was retained because the choirs were accustomed to its use and its language was deemed more rhythmical and smooth, and adapted for song; and because at the time of the last English revision of the Prayer-book, in A.D. 1662, the Church people generally were so familiarized with the psalter version as to be able to sing it from memory without the use of the book.—*Milwaukee Church Times*.

Join in the Services.

Enjoyment of the services is immeasurably increased when one joins heart and soul and voice in the worship. It is the heritage of Church people that they can be something more than

“hearers of the Word.” The title of the Prayer-book is “Common Prayer.” A part of the meaning of this title is, that our book belongs to the people as well as to the priest. It is used in common by minister and congregation. Let us put it to its fullest use in public services. Let all join audibly in the responses and in saying the Creed, the Confession, the Lord’s Prayer, etc. Then our worship will be in some degree like that described in the Book of Revelation: “like the voice of many waters”—*Cathedral Chimes, Omaha.*

CHAPTER IV.

THE CHRISTIAN YEAR.

THE Anglican and American churches have, among other great features of the historic Church, that of the Christian year. Many of our own people are not aware how valuable an inheritance this is to them. In the first place, it presents truths by system and order rather than by confusion and caprice. Truth has various aspects, many phases, and no man, though he be endowed with the theological acumen and the profound learning of Aquinas, can perceive all of the aspects of truth at the same time. The Christian year, with the eight seasons, presents the truth in a revolving cycle, in which these various phases are presented to the devout churchman in due and orderly succession. There is a wide difference between the teachings of Advent and those of Christmas-tide, yet both are necessary to a complete view of Christian truth. The phases of truth as presented to earnest contemplation during Lent are not the same

as those to be dwelt upon in the joyous season of Easter-tide, yet both are essential to any comprehensive understanding of Christianity. And thus, in studying the wondrous life of our Lord, and the truth taught by Him and His Apostles in Gospel and Epistle, and in the collects and ordered service of the Church He founded, we get such completeness of view, such depth of insight, as only the Christian year can give. All this is the result of the Church being an organic institution and not simply an association of men, women, and children for religious purposes. Churchmen who understand the Church and have the Church idea believe profoundly in this institutional Christianity as opposed to sporadic and congregational Christianity. They see that it makes order in confusion, cosmos amid chaos. The Christian year is not only a marked feature of historic and institutional Christianity, but it is a strong teacher of this. It is not only a note of an organic, visible Church, but a powerful promulgator of the same. Yet while other religious bodies are growing strongly toward the ecclesiastical year and the liturgy of our Church, we here and there find a churchman who does not value it because he has never taken the time to study it or understand it. His Church has an immensely good thing and he does not know it, and therefore does not care for

it. The Church is so distinct and certain in her teachings of an ordered polity that it seems singular that any one who has any conception of her methods should fail to assist in carrying them out.—*The Church Times, Milwaukee.*

The Christian Year in Verse.

At a recent catechizing of a mission Sunday-school by the bishop, the following ingenious lines were recited by the children in unison. Teachers may be glad to use them.

Advent tells us Christ is near,
Christmas tells us Christ is here;
In Epiphany we trace
All the glory of His grace.
Those three Sundays before Lent
Will prepare us to repent,
That in Lent we may begin
Earnestly to mourn for sin.
Holy Week and Easter then
Tell who died and rose again
O that happy Easter day
Christ is risen again we say.
Yes, and Christ ascended too
To prepare a place for you.
So we give Him special praise
After those great forty days.
Then He sent the Holy Ghost
On the day of Pentecost,
With us ever to abide,
Well may we keep Whitsuntide.

Last of all we humbly sing
Glory to our God and King,
Glory to the One in Three
On the Feast of Trinity.—Amen.

—*Gospel Messenger.*

A Letter to a Friend.

“I want you always to remember that it is quite as binding upon you, wherever you may be, to keep Ascension-day as to keep Christmas or Easter. Your Prayer-book appoints the same service for both days, and it would not be necessary for me to tell you this but for the neglect into which the festival has fallen. We shall none of us ever realize the great facts of our Lord’s life and the doctrines flowing from them, unless we obey the Church’s rule and observe her fasts and feasts. Those who live and die outside her blessed fold may talk of the Church’s calendar as a formal list of days and dates, but let us, who know better from happy experience, always count it a privilege beyond words to follow ‘the blessed steps of His most holy life,’ and from His humiliation, in taking our flesh, at Christmas, on to the day of His ascension triumph, never fail to honor Him with most loving devotion.”

Friday.

It is encouraging to note a growing tendency to honor the day of our Lord's crucifixion with a service, and where there is but one week-day service, to appoint it, if practicable, for that day. The propriety of this cannot be questioned. The Prayer-book is specific as to the religious observance of Friday. To omit this oft-recurring link from the chain of the Church's year is like keeping Easter after ignoring the commemoration of the Passion. But now and then there is disappointing evidence of the fact that Church people feel less strongly upon this subject than do the members of other religious bodies. For instance, in one of our cities recently a series of public entertainments was given for the benefit of a benevolent object, and the evenings of the week were assigned to representatives of the various ecclesiastical organizations. When it came to making provision for Friday it was found that Methodists, Baptists, Presbyterians, etc., would not touch it because it was their prayer-meeting night. The entertainment for Friday evening, therefore, was assigned to Episcopalians and Unitarians conjointly. That Church people could be found who would enter into such an arrangement is not greatly to their credit.—*Correspondent of the "Standard."*

The Christian Year Desired by Others.

The Rev. Dr. Hitchcock, in a paper he read before the last Pan-Presbyterian Conference, thus speaks of the value of the Christian year and pleads for its restoration :

“ I anticipate a revival of the old Christian year. Clear back, close up to the Apostolic times, we find at least Passover, Pentecost, and Epiphany. Christmas appears not long after. And then the calendar was crowded with festivals which disgusted our Protestant fathers, bringing the whole system into disrepute. As between Puritans and Papists we side, of course, with the Puritan, *but the older way* is better than either. Judaism had more than its weekly Sabbath, and Protestant Christendom needs more and is steadily taking more. Christmas is leading this new procession. Good Friday, Easter, and Whitsuntide are not far behind. These, at least, can do us no harm. They emphasize the three grand facts and features of our religion: *Incarnation, Atonement, and Regeneration.*”

The well-nigh universal restoration of Christmas as a popular holiday, and its increasing observance as a religious festival by the various Protestant denominations, are pleasant things to see. It has

all come about within the memory of men still young, who can well remember when the Church's steadfast observance of days and months and times and years was denounced on all sides as a turning again to weak and beggarly elements. And it has come to stay. The people will not suffer themselves to be again defrauded of their Christmas and Easter, and will gradually recover to themselves the whole orderly sequence of the Christian year.—*The Churchman.*

CHAPTER V.

THE PARISH—ITS LIFE AND WORK.

A Strong Church.

“Is it a strong congregation?” asked a man respecting a body of worshipers.

“Yes,” was the reply.

“How many members are there?”

“Seventy-six.”

“Seventy-six! Are they so very wealthy?”

“No; they are poor.”

“How, then, do you say it is a strong church?”

“Because,” said the gentleman, “they are earnest, devoted, at peace, loving one another and striving together to do the Master’s work. Such a congregation is strong, whether composed of five or five hundred.”—*Church Record*.

A Model Parish.

The ideal model parish is something like this: One whose members feel and act on the need of

personal religion, and are willing and desirous to perform personal service in the little details of duty and work, as well as in those that are more conspicuous; where family prayer and Christian nurture at home feed the parish life; where every service is attended regularly, not only by adults, but by children; where every act and attitude of worship is faithfully observed; where all kneel to pray, and rise to praise with a promptness and precision that become contagious in the heartiness of outspoken utterance; where the voice of song from every part of the house blends in simple and rich melody; where reverence and earnest fervor characterize every part from beginning to close; where the sick are visited, the poor are assisted, and strangers are welcomed; where every man, woman, and child is a weekly giver according to ability, holding themselves and all that they possess as belonging to God; where they are desirous to receive instruction and are satisfied with, and grateful for, such as their means will command, whether it be through clerical or lay service; where they feel a common interest in all that pertains to the Church in every part of the world, and by that interest and sympathy are bound together in a blessed brotherhood.—*The Living Church.*

How NOT to Help Your Minister.

Absent yourself from morning service.

Stay at home whenever it rains on Sunday, or it is too hot or too cold.

Never let the preacher know if he has ever done you any good.

Take a class in the Sunday-school; never be punctual, and frequently be absent.

Attend no church gatherings if you have the opportunity of going anywhere else.

If times are hard, at once diminish or withdraw your subscriptions, for fear lest, when you have paid for your jewelry, etc., you may have nothing left for your holiday.

Always grumble at the sermon, and fear that you cannot stand the draughts much longer.

“It takes time,” writes a North Carolina clergyman, “to make a Churchman. An Episcopalian is quite a different matter, and easily made. I find that eight men out of ten think they have done enough when they give a few dollars a year and go to church once a Sunday.”—*St. Andrew's Cross*.

Hypocrites.

Did you ever notice that the man who says he is kept out of church by hypocrites is not influ-

enced by them anywhere else? Business is full of them, but if he sees a chance to make money he doesn't stop for that. The theater is full of them, and yet he will go and pay to look at them.

Society is crowded with them, and yet he never thinks of becoming a hermit. Married life is full of them, but that does not make him remain a bachelor. Hell is full of them, and yet he is not doing a thing to keep away from there. He wants to have you think he is trying to avoid the society of hypocrites, and yet he takes no single step toward the only place in God's universe where no hypocrite can go, and by his conduct proves that he himself is the biggest kind of a hypocrite.—*Rev. E. R. Baxter, quoted in the Diocese of Springfield.*

Christian faith is a grand cathedral, with divinely pictured windows. Standing without, you see no glory, nor can possibly imagine any; standing within, every ray of light reveals a harmony of unspeakable splendors.—*Nathaniel Hawthorne.*

“To Every Man His Work.”

Every member of the parish ought to be doing some work in or for the parish. Join one of the societies—the Auxiliary, the Parish Aid, the King's

Daughters, the Altar Guild, the Brotherhood of St. Andrew. Sing in the choir, teach in the Sunday-school, work in the Industrial School. Give money for missions and for the parish charities. Be doers of *the work*, not simply hearers of the Word, "for as the body without the spirit is dead, even so faith without work is dead also."
—*Cathedral Chimes, Omaha.*

Luther said: "*Bene orare est bene laborare*"—to pray well is to work well. The converse is also true: to work well in a good cause is to pray in the best fashion. But the best of all is to unite hard work with earnest prayer.—*Church Standard.*

A good Christian cannot be other than eager for the extension of our Lord's kingdom among men, not only from his sense of what is due to the Lord who bought him, but also from his natural sense of justice, his persuasion that he has no right to withhold from others those privileges and prospects which are the joy of his own inmost life.

There is no life so humble that if it be true and genuinely human and obedient to God it may not hope to shed some of His light. There is no life so meager that the greatest and wisest of us can afford to despise it. We cannot know at what

moment it may flash forth with the life of God.—
Phillips Brooks. _____

“You wear yourself out by holding so many services,” says the layman to the priest. Might not the priest justly reply, “You wear me out by thwarting my earnest efforts to maintain the services in their integrity”? It is not the work that crushes, so much as the pressure of unaided, unappreciated labor and self-sacrifice.—*The Gospel Messenger.* _____

A gentleman of national reputation, in New York City, whose public and private duties are such that most men would grant him, without his asking, relief from church work, called the other day on the pastor of one of the most active working churches in the city. “I cannot afford,” he said, “to give my whole energy to my professional employments, I must have some church work to do; and I have come to your church because it is a working church, and to you because I want a share in your work.” If all churches were like that one and all Christians in name like this man, they would soon change the world to righteousness.

Church of the Heavenly Rest.

The truth in some stories is demonstrated by the ease with which they fit themselves to many and

varied localities. Doubtless many of our clergy can find the "double" to the following incident: After a mission held in a parish in some Eastern city, a woman came to the rector and said that she had been greatly stirred up and revived by the mission, and that she wanted to go to work in his parish. The rector proposed first one branch and then another of parish work, but without effect. One was too hard, another too inconvenient, another not pleasant, to another she was not suited, until by this time, understanding the real character of the woman, the rector said: "My dear madam, you have made a mistake. This is not the church you want. What you are looking for is the church of the Heavenly Rest."

All Christians must work. What would happen if only the officers fought?—*F. W. Robertson.*

Family Prayers.

The following is from a recent pastoral of Bishop Coxe:

"A neglect of family prayers is the underlying source of innumerable evils in many households. Where a blessing is never invoked upon a family by all its members kneeling before God, what wonder if blessings are withheld? When we reflect that a reverent use even of the Lord's Prayer only

would preserve a family from the curse which rests on a prayerless household, surely there can be no excuse for neglecting because of the proverbial pressure and hurry of the world's affairs.

“The neglect of private reading of the Scriptures is rather to be censured, because the Prayer-book divides a daily portion for every Christian, out of which something should be selected in the busiest life for the daily food of the immortal spirit.”

Education of Children.

What is wanted most in these days is dogmatic, orthodox, catholic teaching. There is better work to do than merely to cram children with geographical, topographical, and historical statistics, divert them with stories, and bore them with moral platitudes and general statements which nobody denies. What can it avail to drill our boys and girls on the mountains and rivers, the beasts and fishes, the birds and bugs of the Bible, to entertain them with pictorial lessons about Joseph and his brethren, David and Goliath, witches, prophets, wise men, and bad and good folk, while omitting the “weightier matters” of the Creed, the holy mysteries, the things to be believed to the saving of the soul? It is waste of time to tell the history of the earthly life of Christ, while hiding or obscuring the truth that He is Very God of Very God,

the atoning High-priest, the Royal Law-giver, the Awful Judge; or to follow the Apostles in their journeys and voyages, yet ignore the catholic and apostolic religion which they built up. And whatever others may think, it is my conviction that, in this free-and-easy age, we need something better than that sort of teaching which offends no one, and those manuals which owe their circulation to the fact that everything has been weeded out which might have diminished the sale. Let us teach, first, the catholic faith, whole and undefiled, the sacramental system, the precepts of the Church, the perfect law of God. This is what our mother intends, in her standing order to sponsors, "Chiefly ye shall provide that this child learn the Creed." —*Rev. Morgan Dix, D.D.*

The Bishop of New York has a word of exhortation for parents, too. He says: "Your child *must* learn French and German and drawing; but he may learn his catechism and his Bible lesson and a reverent observance of the Lord's day *if he chooses*, and not otherwise. A more dismal and irrational folly is not easy to conceive of. I plead with you who are parents to train your children to ways of reverent familiarity with God's Word, God's house, and God's day. And that they may do this the more effectually, give them that mighti-

est teaching which consists in your own consistent and devout example.”

About Reading.

Let us not be familiar with the heroes of the world and utterly ignorant of the heroes of the Cross. Many a Christian woman could give the plot of Tolstoi's last novel, or the history of the women of the French saloons, who could not tell you one word of the story of David Livingstone, or of Hannington or Pattison. The kingdom of Christ endures. Let us study the history of the kingdom, work for the kingdom. Life is too short for us to read everything; let us read the best.

Church-going.

Public worship is a duty which all owe unto God. It is not a matter of choice. You cannot neglect it without loss and danger to yourself. Especially on each Lord's day no one should be absent without most urgent reasons. If every person in the parish would make a point to be present at each service, we should have a crowded church each time, and thus a more worthy tribute of praise be offered, and the influence of the church of Christ be greatly increased. Shall not such be the case? Remember that the responsibility rests with you.

Should Tired People go to Church?

Many of those who stay at home all day Sunday because they are tired make a great mistake. They are much more weary on Sunday night than they would have been had they gone to church at least once, as the time must often drag heavily on Sunday for the lack of something to do and to think about, and the consciousness of having spent the day unprofitably must sometimes add mental dissatisfaction to languor that follows idleness.

Moreover, these tired people would often find refreshment for their minds and hearts in the quiet services of the church. They would secure by means of them a change of mental atmosphere, and the suggestion of thoughts and motives and sentiments which are out of the range of their routine work. For a hard-working mechanic or salesman, or housekeeper, or teacher, the diversion of the thought to other than the customary themes might be the most restful way of spending a portion of the day of rest. We happen to know of several cases in which this prescription has been used with excellent results. Those who wanted to stay at home because they were too tired on Sunday to go to church have been induced to try the experiment of seeking rest for their souls, as

well as their bodies, in the church on Sunday, and they testify that they have found what they sought ; that the observance has proved a refreshment rather than a weariness, and that their Sundays never gave them so much good rest when they stayed at home as they have given them since they formed the habit of church-going.—*Good Company.*

Some Conundrums.

Why is it that good churchmen find it so easy to give from three to five hours to an entertainment or social gathering for their personal gratification, and are in such a hurry when asked to attend meetings of the vestry or committees, occasionally to transact the important work of the Lord ?

Why does ten dollars seem so large when asked for church purposes, and so small when it is to be expended on personal indulgence ?

Why is time so scarce when the church-bell calls to worship, but so plenty when the world calls for pleasure ?

Why are Sundays and other church days colder and hotter and wetter than other days ?

Why do people who seldom or never respond to special calls for money find most fault because the calls are made ?

Why is Sunday sickness the sickest sickness?

Why are excuses that will keep people from church not thought sufficient for "regrets" when social requisitions are made?

Why is not the salvation of the soul made the first consideration at all times?—*Northeast, Maine.*

American factories turn out a cart-load of watches every day, and yet people come in late to church just as of yore.—*New York Herald.*

Sunday Excuses.

For many years we have read arguments to show the wrong men do who neglect the worship of God and leave their pews in church empty. We are glad the period of argument has given place to sarcasm, for it is a negligence beneath the dignity of reason, while it is exactly suited to ridicule. We all know the excuses are mere shams, devoid of sincerity. An illustration of the new method: A man looks out upon the rain and says to his wife, who is preparing to go to the opera: "My dear, I don't think we can go out in this storm," and receives the reply: "Why, you forget, do you not? We are not getting ready for church."

Such instances are much more in keeping with the subject—much more convincing also than argument.

The Business Man's Lesson.

He was an upright business man. In his heart he believed the religion of Christ to be true. But he was very busy, and when Sunday came he was thoroughly tired. He had become interested, too, in his Sunday paper, so he gradually dropped off going to church. His wife went regularly, and sometimes the children. One morning, just after his wife had set out, he was comfortably seated reading the money article, when he heard his boys talking in the next room. Said eight-year-old Willie: "When you grow up shall you go to church as mother does, or stay at home like father?" "I shall do neither," said the other, decidedly. "When I'm a man, I shall have my horses, and be on the road Sundays, and enjoy myself." The newspaper suddenly lost its attraction. Between the father and it there came a picture of his boys associating with loose men, and drifting into a godless, reckless life, and of himself looking on it in his old age as the fruit of his self-indulgence. Five minutes after he was rapidly walking toward the church. When the service was over, his wife, coming down the aisle, saw him waiting at the door. There was questioning, glad surprise in her eyes, but he only remarked that he had taken a walk, and he thought he would

join her on her way home. Next Sunday, however, the whole family were in their pew, and all the rest of the day there was a kind of peace about the house that reminded him of his boyhood days in his father's home. And who will say that he was the less fitted for another week of business life by this share in the services of God's house instead of "staying at home all day Sunday to rest"?—*Sunday-school Times*.

“We had Company.”

An oft urged reason for absence from church. We may think it a very forcible one until we study it carefully; but it fails upon a careful investigation. There are some people that are always in their place in church. They have hosts of friends, but they never are kept home because they have company. It must be that their friends know that they are regular attendants at church, and another time is selected. And having established their reputation as Christians, their Christian habits are not disturbed. We know no better advice to those who would like to attend church regularly than to urge them to establish a reputation. If a friend calls, state your intention to go to church, and invite him to go with you. If he declines, follow the rule which we know was adopted in one family: “If callers will not accompany us,

let them stay till we come back." There is no discourtesy whatever. Church attendance is a matter of principle, and they soon learn that you prize your relations to God more highly than any social, friendly relation that ever existed. Establish a Christian reputation, and you will never have occasion to offer the excuse, "I did want to come so much, but company arrived just as I was about to get ready."—*Christian News*.

Words of Counsel.

Be loyal to your Church. Honor her appointments. Love her heavenly ways.

Be loyal to your rector. Coöperate with him fully as he endeavors to carry out the Prayer-book system. If he appoints a week-day service, show him by your presence that you appreciate his efforts on your behalf. If he plans to celebrate the Holy Communion on Sundays and holy days as the Prayer-book prescribes, honor him for his fidelity, and show, by being present, that you appreciate his faithfulness. Whatsoever he does in thus following the Prayer-book you may be sure he has you in mind and desires that you shall have full opportunity to receive the Church's blessings.

Above all, be not selfish in the enjoyment of your privileges. Aim to make known your Church and

her ways among your friends. Tell them of her admirable methods, her sweet Communions, her helpful worship. Invite them to accompany you to church, not only on Sundays, but also on holy days and week-days. Explain what to them is unknown. Encourage them to read Church literature, and make them to understand that there is a great deal more in the Church than they commonly supposed. In the end they will thank you and enter into your joy.—*Diocese of Arkansas.*

CHAPTER VI.

CHRISTIAN GIVING.

VERY few people do what they can in the matter of giving money to God and His Church. "Except your righteousness exceed the righteousness of the scribes and Pharisees, ye shall in no case enter the kingdom of heaven." The scribes and Pharisees gave one tenth of their income. Too many Christians, whose income is from ten to twenty dollars a week, give only ten or twenty-five cents a week to God. The Lord's Prayer was meant for those who were consecrated to God. "Give us this day our daily bread" sounds strangely on the lips of him who has enough money laid up for many years' daily bread. Giving to God is no loss. It never has been a loss; what one keeps he loses, what he gives away he has. Liberal giving develops faith in God's Providence. Covetousness is idolatry and starves the soul."—*The Platte Missionary.*

Paying Nothing.

As a rule, those who pay nothing toward church work have no interest in it. We do not mean that they pay nothing because they care nothing. The converse is true also. They care nothing because they pay nothing. One way to get people interested in the congregation's affairs is to get them to contribute. It secures their interest. What costs them something concerns them, if it were only because it cost them something. The same is true also of institutions, missions, etc. Those who contribute nothing are not likely to inquire about them and read about them and talk about them. The consciousness that these are our institutions, and that the work done is our work, is awakened adequately only when they have cost us something. And when we recognize them as ours, and learn to rejoice in the prosperity of our work, we give more freely and more liberally and more cheerfully.—*Gospel Messenger*.

The Offertory

is an important part of worship. It is not an impertinence, but stands in the line of duties, alongside of prayer and singing. To give money each time you go to church and in the appointed way, will bring blessings from God. You ought

to teach your children to give regularly. Pew rent is not "giving" in this sense, any more than paying the butter bill or for a seat at the opera-house. We refer to the offering to God for religious or charitable purposes, regularly through the offertory in church. So your alms shall go up with your prayers as a memorial before God.—*Cathedral Chimes, Omaha.*

Parish Support.

Every communicant ought to help support the parish. There are necessary expenses, and the money for these expenses must be raised and paid by some one. It is not fair that a few should virtually pay all the bills. And it is not good for any one to have any one else pay his expenses unless it is absolutely necessary. Therefore let the people of the parish, according to ability, contribute toward its support.—*Cathedral Chimes.*

Wanted—A Higher Devotion.

When I witness how much is spent in the social world upon dress and jewels, and furniture and bric-a-brac, upon entertainments and equipages, upon art and music—because women are intensely interested in these things—I cannot help thinking that if a like intensity of interest could be excited in the work of enlarging Christ's king-

dom and of saving souls, if Christian women could learn to estimate the value of a soul and to prize an introduction to the Court of the Heavenly King, if they had a faith that possessed them, if they had a strong affection for a personal Saviour aroused in their hearts, I cannot help thinking what a mint of money would be at the disposal of the board. We want a different tone of Christian society, and whatever change takes place in that tone must depend on the women of society. We want a higher devotion among the women of the Church who are nominal Christians, and, if it is to come, it is my conviction that it must come through the prayers and efforts and example and influence of the godly women of the Church, who are full of the Spirit of Christ.—*Dr. Vibbert.*

The wealth of church-members in the United States, as given in the census of 1880, was nine billions of dollars. Their contributions annually for missions was an average of one-sixteenth of a cent for every dollar, or one dollar in every 1586.—*Christian at Work.*

A gentleman who is being greatly prospered said lately: "I used to give as I felt inclined; now I intend to give of that which God blesses. I have bank stocks, railroad stocks, United States

bonds, etc. These draw interest seven days in the week. But the first day of the week is the Lord's day, and all that pertains to it *belongs* to Him. So one-seventh of my income from investments is saved to the Lord. Then I manage to secure an income during the six days of the week, and from this also I will give to religious purposes."—*The Parish Times*.

A boy, hearing his father pray for the missionary cause, especially for the wants of the missionaries, and that their institutions might be supplied with abundant means, said to him, "Father, I wish I had your money."

"Why, my son, what would you do with it?" asked the father.

The boy replied, "I would answer your prayers."
—*The Gospel Messenger*.

Making Your Will.

In the visitation office for the sick in the Prayer-book occurs a rubric which the Church has placed there for the guidance of the priests and laity, that seems often forgotten. We recall it here as a matter of great importance. "*And if the sick person hath not disposed of his goods, let him then be admonished to make his will. The minister shall not omit earnestly to move such sick persons as are*

of ability to be liberal to the poor." Every Christian man and woman should recognize his stewardship in the disposition of his worldly goods, and should remember the work of Christ's kingdom.—*Church Worker, Indiana.*

Giving.

Oh that men would accept the testimony of Christ touching the blessedness of giving! He who sacrifices most loves most; and he who loves most is most blessed. Love and sacrifice are related to each other like seed and fruit; each produces the other. The seed of sacrifice brings forth the fragrant fruit of love, and love always has in its heart the seeds of new sacrifice.

We need to apprehend the beauty of giving. It is the highest of the fine arts. We ought to be enamored of it as of the most æsthetic production of the artist, the sculptor, the architect, the musician. Then giving will not need to be *urged*; there will be rather need of restraining the people from bringing, as Moses did. The man or woman who learns to give in the right spirit forgets all about the duty in the privilege, and the absence of life's necessities would bring no such distress as to be cut off from this luxury.—*Trinity Parish Paper, Williamsport, Pa.*

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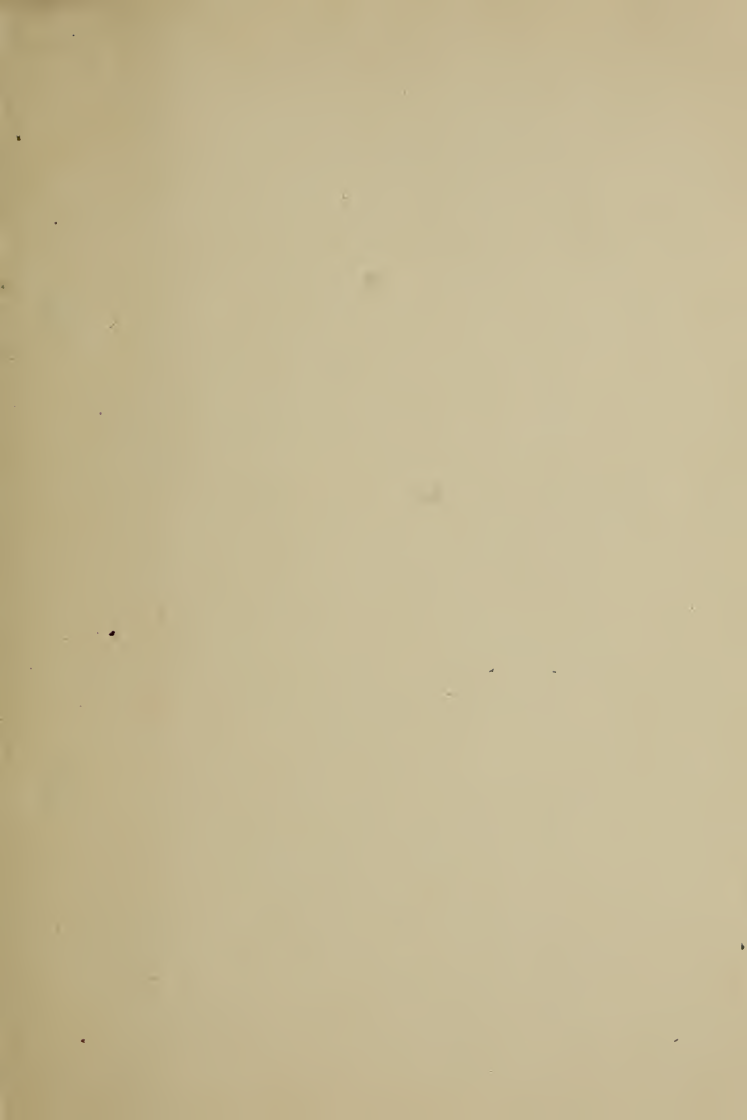
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