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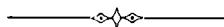
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Above all things, we need at present the patient and trustful spirit which is content to wait for wider and more exact knowledge. Through all the Christian centuries antagonism has been the law of progress. Freedom of inquiry *must* exist, and it may exist without necessarily developing into unbelief. In such inquiry what is untrue goes at last to the wall; the things that cannot be shaken remain as a possession for ever. There is temporary peril, but there is permanent gain. "The elements of truth on both sides are at last brought to light, and become the enduring property of the world."

For the present the storm rages, and in it we cannot rest and be at peace. Nevertheless this storm, like so many former ones, will exhaust itself and pass away. And when it has discharged its burden, the Church of God will find again a happy calm of faith, and in that calm the disciples will discover that they breathe a clearer atmosphere, for the storm which threatened and raged so fiercely has swept away nothing that was capable of lasting blessing to men.

JACOB STEPHENSON.



## ART. II. — THE NON-ESTABLISHED CHURCH IN AMERICA.

"TWO wonders in the world: a Stamp Act in Boston, and a Bishop in Connecticut!" exclaimed the *Boston Gazette* just a century ago; and now, there are not fewer than seventy of these episcopal "wonders" scattered throughout the United States of America, from Connecticut in the east to California in the far west. The "wicked heresy" of the year 1785 was in the year 1885 a very flourishing community, organized into 49 dioceses with 3,600 clergy, and representing the highest culture and the truest piety in American Christianity. It is true that the communicants of the Protestant Episcopal Church only number some 400,000, as compared with 2,250,000 Baptists and 1,700,000 Episcopalian Methodists; but I have found all sections of Nonconformity (and their name is legion) readily admit that the Episcopal Church is gaining rapidly in the affections of the people.

After the declaration of American Independence (1776), Episcopacy and Royalty were so associated together in the popular mind, that it has taken almost a century to eradicate the notion that the two ideas are inseparable. And even now, in village communities, there are marked indica-

tions that the prejudice against Episcopacy has not altogether died out. In a neighbouring parish to the one in which I now reside, there is a venerable Puritan who never ceases to pray at the Congregational Prayer Meeting that the Lord will preserve them from the "Church of Forms"! by which he means the very modest and poverty-stricken Episcopal church which has been recently erected in his parish; and in another village which I recently visited, I find it is usual for the Non-conformists to remain seated during the reading of the Church Liturgy, so as to emphasize the fact that they belong to a different communion. Nor is this ignorant and intolerant prejudice confined to small places; for in a large city a certain zealous and talented Bishop is a subject of ridicule even amongst his own Church-people when he walks abroad in Episcopal gaiters! What will happen when the good Bishop dons his shovel-hat, it is impossible to say.

From a cursory acquaintance with the condition of things, I am inclined to think that, in the earlier history of the American Church, there was too great a desire amongst Churchmen to win over the Puritans by yielding to Puritan prejudices; a desire to make it appear that the differences which existed between the Episcopalians and their Dissenting brethren were not very essential after all. There has been a vast change in this respect within the last few years. Still it is not unusual to find the vestry of a country church consisting of perhaps half a dozen Churchmen and *a couple of influential Congregationalists*. The evil of this arrangement is only apparent when it is remembered that this cosmopolitan vestry has absolute power in the election of its rector, and practically possesses the means of starving the poor man out when they are tired of his ministrations. In this respect the position of the Episcopal rector differs but little from that of his Nonconforming brother. Both are equally dependent, and both are equally at the mercy and caprice of their vestry and congregation.

In large cities the rectors of important churches are well paid; some getting as much as twelve or thirteen hundred pounds a year, but the stipend of the country clergyman is miserably small, seldom more than a hundred and fifty a year, with the certainty of it being stopped in the event of the rector becoming unpopular with his people. The controlling power of the Bishop does, perhaps, exercise some restraint on the unruly caprices of vestrymen, but it is very slight, and there are very many sad instances of destitution, I have heard, amongst the country clergy.

The Church in America had from the very first rare opportunities of endowing its churches, even in country

places, by the acquisition of land; but in this the Puritan prejudice against endowments was allowed to influence the action of the founders of the Church. What might have been accomplished may still be seen in the practical use of the magnificent endowment of Trinity Church in New York, which supports the parish church and six chapels and a multitude of charities connected with them. The church in Chicago, I am told, once possessed an endowment which at the present time would have equalled that of Trinity, New York; but it was spent by the vestry in current expenses. The Bishops are, however, now becoming fully alive to the great necessity of fostering endowments. The first thought of the Missionary Bishops in the West is to procure endowments. They invest largely in land; and as settlements increase, and as railroads develop, these investments increase at a fabulous rate. There is, I know, an impression in the endowed Church of England that a voluntary system is likely to obtain a healthy state of things in the Church; and, consequently, in its Missionary efforts, with the exception of its Colonial Bishoprics, no great exertions are made to build up the Church abroad with endowments, such as our pious forefathers bestowed on the Church at home; but let Englishmen who think that a non-endowed or a dis-endowed Church will be free from unseemly scandal, visit America.

Bishop Bedell of Ohio, in a recently published sermon, shows the strength of the Church at home, inasmuch as she is in a position to be the *Church of the people*; while he says, "in the Churches of America the Christian religion is very largely the religion of the favoured classes." Observe, the Bishop does not say "the Church," but "*the Christian religion*." The Gospel, which in the early days of Christianity was the special privilege of the poor, is now, in this land of wealth and commercial enterprise, a sort of monopoly of the "*favoured classes*." The reason for this is not far to seek. It is precisely the very reason which compelled Mr. Newman Hall in London to remove from the poor and despised regions of Surrey Chapel to the more favoured environment of Christ Church, Westminster. The evil of such a state of things is not apparent in England, where there is an endowed Church to gather up the fragments left by Mr. Newman Hall's highly favoured chapel; but in a country like the United States, where there is no endowed Church, the fact that both clergy and vestries have to look out for themselves results itself into this. The "*prominent*" clergyman (to use an American expression) is obliged to study his own worldly interests by suiting his ministrations to the demands of his people, so that his Church may be "*run*" with success; and if the poor, or even the

lower middle classes, are to be reached, it is done by establishing Mission chapels, which chapels are the means of raising up a system as hateful to the benevolent mind as the caste system of India or the slavery of old Virginia. The "favoured classes" (for of course there is no aristocracy in America) worship in a church with well-cushioned pews, a chorus and quartette choir, and richly painted windows, and an "elegant" rector, but the poor dressmaker is stopped at the portals of this luxurious church, and told to turn round the corner to the *Mission Chapel*. So dependent are the clergy upon the "favoured classes" for their support that they are often little else than the managers of religious joint-stock companies. In Mr. Beecher's church there was, in December last, a public sale of pews for the year, which resembled the auction of shares in some secular society; and although, thank God, the restraining influence of Episcopacy to some extent prevents such open scandals in the Episcopal fold, there is much in the vestry system, even in the Church of America, which is very humiliating to the clergy. Vestrymen are usually selected on account of their moneyed interest in the concern, and are often very unfit men to select a spiritual pastor for the cure of souls. Bad as the system of Church-patronage in England is, it is no worse than that in the non-established Church of America. Bishop Doane of Albany, one of the most able and zealous of the American Bishops, touches the subject in one of his recent Charges. Dr. Doane says, "Election by the vestry from a list recommended by the Bishop under Canonical provision: this is the remedy which the Church, I think, one of these days will apply to this evil when it has reached its consummation; for bad as things are, they will be worse, I fancy, before they are better." The American Church has certainly had large practical experience in the workings of popular systems of Church-patronage, and this would be invaluable to the Mother-Church in England if she will but establish a commission for a careful consideration of them.

But the evils of a purely voluntary system are most evident in country parishes, where the meagre stipend of the clergyman is raised by small subscriptions collected from individuals (seldom all Church people), and a grant from the Missionary funds of the diocese; whilst the expenses of the Church are kept up by every possible device — "Church sociables," "pound parties," concerts, theatricals, fairs, "bean-bag parties," etc. It is in this way that the Church of the Lord is prostituted throughout the country, and even the very best of the country clergy are almost powerless to stop it. The whole thing originated amongst the Baptists and Methodists;

but in poor parishes the Church is often obliged to yield to stern necessity, for the people "love to have it so." The subject has recently attracted notice in religious circles, and I take this cutting from the *Christian Advocate* :

It is with sorrow and disgust that we read such an item as the following in a secular newspaper :

"The Methodists of ——— had a full house and a grand time on Christmas Eve at the church. Many presents were distributed from the tree. Every widow received a package of candy. A few married and young ladies were disguised and sold to the highest bidder. The gentlemen were not very spirited bidders, as the highest price realized was only forty-five cents (about two shillings). The purchaser, with his prize, was provided with a ticket for the amount, for which they received lunch together in the basement."

It is beyond our comprehension how any Christian can think such performances appropriate to a church. Singling out of widows to receive packages of candy is in execrable taste ; but the selling of married and young ladies in disguise to the highest bidder, with whom, though he may be a person of unworthy character, who never comes to a church except for some spree of this sort, the "sold" lady is to go to lunch, is down to the level of the lowest skating-rink. Of what use is a church that will do such things in any community ? May God help the minister who tries to stop such things and cannot, and awaken anyone who does not try to prevent them. We omit the name of the place for the sake of the few decent and pious people that may be there.

Reprehensible as such a state of things is, it is perhaps the natural outcome of a non-endowed and *dependent* ministry. It is all very well for a city minister receiving an income of £2,000 a year to despise the "Church sociable" or the "bean-bag party;" but a minister in the country, with a sick wife and three hungry boys, whose stipend is £120, will shut his eyes to many things, for he, poor soul ! by the necessities of his position, is interested in the *nett proceeds* !

Even one of the most popular and pious Evangelical clergy in a great city saw no impropriety in engaging one of the theatres for theatrical performances, in aid of one of his parochial charities, although it was immediately following Mr. Aitken's mission. It is not the least use saying such things should not be ; nor is it fair to say that such things are "American." They are but the natural result of a Church being dependent on popular favour for support. In England an Established and Endowed Church is a restraining influence ; but when those restraints are removed, England may become even worse than America. In England, three or four years ago, even dignitaries, I think, ran wild with enthusiasm at the success of the Salvation Army, whilst the good common-sense of American Christianity stamped it from the very first as but a miserable parody of the religion of Jesus.

It is in this respect that the Church in America has, in my opinion, a vast field before it. The people are disposed to

yield themselves to the requirements of our Church system; for the Episcopal Church in its well-ordered worship and ministry is exactly what the democratic spirit of America needs to keep it rightly balanced; and if she is but true to her best traditions, and animated with "the spirit of power and of love and of a sound mind," the American Church will in the course of the next century become the largest community of English-speaking Christians in the whole world. To accomplish this, however, she must not pose as the Church of the "favoured classes," but as the Church of the poor.<sup>1</sup>

"Bishop," said a rich Baptist to a Western Bishop not long ago—"Bishop, I should like to join your Church very much, but there are some things in your Prayer Book which I can't swallow." "Then, my friend," replied the Bishop, "you must change your swallow." "You must not expect the Church as a divine institution to *fit itself into you*," said another Bishop to a small congregation who wanted a veritable Angel Gabriel for sixty pounds a year; "you must fit yourselves into the Church." It is in this way that the Episcopal Church in America is becoming the honoured instrument in God's providence of giving the common people (and there are common people even in America!) a more correct idea of the commission and authority of the Church; and there is a strong feeling among all parties in the Church that there must be a combined effort to educate the lay mind in true Church principles, to impress upon the people that a Church cannot be "run," like a store; but that she has a more divine mission amongst the children of men than the mere pandering to popularity.

I have dwelt at some length upon this unpleasant side of the picture, because it is in this that there is a marked contrast between the non-established and non-endowed Church in the United States and the Mother-Church in Great Britain. The Church of England is the Church of the people; the Church of America is at present the Church of the "favoured classes."

The American Church has amongst its clergy, and especially amongst its Bishops, some of the most cultured minds in

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<sup>1</sup> The *Andover Review*, a Congregationalist paper, says: "Episcopacy is gaining upon Presbyterianism in New York City, not because of the social drift, but because it is *better organized*, uses more men, occupies more points, and avails itself of more methods. The mission now [lately] in operation throughout the city, under the auspices of the Episcopal Church, shows the reach and the versatility of its power. Where a Congregational church of large membership, and of commanding position, employs one man, the Episcopal church, by its side, is employing *two or three*; and not altogether, as is sometimes supposed, for the performance of its services, *but for the parish work*."

Christendom. The names of Coxe of Western New York, Doane of Albany, Littlejohn of Long Island, and Huntingdon of Central New York, are well-known in England. Bishop Huntingdon was for thirteen years a most popular Unitarian minister in the City and University of Boston. Amongst the clergy Dr. Philips Brooks of Boston, and Mr. Heber Newton of New York, seem to be men who are leading the popular mind; but I think it must be admitted, even by Churchmen, that there is at the present time an absence of marked individuality in the clergy of their Church. What I mean is this: There are but few preachers amongst the clergy of the Episcopal Church whose public utterances attract the attention of the people in the marked way those of Cuyler, or Talmage, or Storrs, or Henry Ward Beecher do. Until Mr. Aitken's mission (the great good of which only eternity itself can tell), the Episcopal Church seemed to be suffering from the paralyzing condition of "cultured" respectability — that highly respectable Christianity which is so faithfully represented in the colourless pages of the *New York Churchman*, and in the proprietary pews of Grace Church. Old Dr. Tyng, the well-known Low Church rector of St. George's, New York, was, I am told, a great power in his day; but I think I am correct in saying that, compared with the Dissenters, the clergy of the Church in America lack strong individuality. This would be a misfortune even in England, but it is a still greater misfortune in a country where public opinion has to be educated, either by the press or the pulpit.

The same may be said of the Church papers, of which there are about a dozen; they all seem to be afraid of losing subscribers. The *Living Church* of Chicago, which represents the High Church party, and the *Evangelical Southern Churchman* of Virginia seem to be most spirited productions; but they are, in literary merit, far below the three leading journals of the Nonconformists, the *Independent*, the *Congregationalist*, and the *Christian Union*. The *Independent* is the leading religious journal in the country, and a very powerful organ indeed. There is, I am aware, an absence of literary leisure amongst the clergy, the necessary outcome of an unendowed Church. In fact there are not sufficient clergy for the immediate requirements of the Church, for at the present time there are as many as 600 parishes and missions without pastors. The whole population of the United States is not far from 60 millions, and yet the supply of Church clergy for the whole country does not increase. There were 137 ordinations last year, but in the year 1874 there were 147 clergymen ordained. The work of the Church increases at enormous strides, but the supply of the clergy does not; and this notwith-



standing that the theological education of the clergy can generally be obtained free of cost. Young men will not enter the ministry as long as the clergy exist on a mere pittance, and at the same time are a little better than the paid servants of an illiterate vestry, obtaining less income than the village barber.

A great change has recently taken place in the services and ritual of the Church in America. I am not aware of any diocese in which the black gown is worn in the pulpit; and the cross on the Lord's table is not the sign of a party. In a few churches in large cities there are attempts at a spurious ritual; as for example at St. Ignatius's, New York, where I saw Father Ritchie change his vestments to the dulcet tone of a piano solo, but as a rule there are but few ritualistic excesses. The Americans (Presbyterian Americans included), when they visit Old England, simply revel in our cathedrals, and accept the ordinary cathedral worship as a standard. The average American choir is much in advance of the average English choir. Surpliced choirs are rapidly on the increase, and are no longer regarded as the sign of a party. In some churches there are still found quartette choirs, but they are rapidly disappearing. In most of the churches it is the custom to "present" the alms at the Communion office whilst the congregation rise—for they usually sit at the offertory—and sing the Doxology, the churchwardens standing reverently behind the officiating clergyman.

Prayer-Book revision is the *vexata quæstio* in the Church at the present time, and I should say, from all I read, there is very little chance of agreement on the subject. The Prayer Book now in use was compiled and ratified in the year 1789, and has lasted very nearly a century. It contains the Scotch Communion office, and a number of minor alterations. The Athanasian Creed is omitted, and the Nicene Creed stands part of the morning service. The Marriage service is reduced by one half, and the Burial office is "mutilated." The proposed revision now appears in a publication called the "Book Annexed," and exhibits a marked tendency on the part of the Revision Committee to return to the English Book of Common Prayer. The Nicene Creed is restored to its place in the Communion office, and the *Magnificat* and the *Nunc Dimittis* again appear in the evening service. The most striking addition to the book is an office for the burial of infants, in which the sentence of committal at the grave stands as in the English Prayer Book. This service deserves the attention of those who are interested in Prayer Book Revision in the old country, for it reflects the highest credit upon those who compiled it. The anthem after the third collect is restored

in the new Book, it having been most inconveniently omitted in the old. The Baptismal office stands unchanged; it might have been conveniently shortened, for in this country, with its millions of Baptists, it is most necessary to baptize both infants and adults in the midst of the congregation and at public worship. The clergy appear to be almost hopelessly divided in the matter of Prayer Book Revision. Some want the first Prayer-Book of Edward VI.; some would like to have the English Prayer-Book with a few slight alterations; whilst some are for a more complete revision. The whole controversy would suggest to the English Church that if she wants peace and unity, she had better defer the question of Prayer-Book Revision for some years to come.

I have spoken of the abridgment of the Marriage service. The long exhortation at the close has been omitted, and the service stops at the benediction after the joining of hands. The sole object of the change appears to be a desire to yield to the requirements of the laity "to get the business over as quickly as possible." Unfortunately the Church in America has no law as regards marriage; the lax laws of the different States rule the whole matter. In the State of New York marriages can be celebrated without banns or licence, and in any place and at any hour. They are very often celebrated either in the rector's study or in the parlour of the village inn, unless it is a "fashionable wedding," when the drawing-room is made into a church, or the church into a drawing-room, to meet the requirements of "the favoured classes." To an English clergyman the whole arrangement appears simply scandalous. It throws the whole responsibility of a marriage, not on the Church law, but on the individual clergyman. For example: In a certain parish a young girl was missing. The next day it was discovered that at eight o'clock at night the clergyman of a neighbouring town married her to a young man of his parish, celebrating the marriage in his study with his own wife and daughter as the only witnesses. When remonstrated with, the clergyman replied, "If I had not done it, they would have gone to the Baptist minister, and I should have lost my five dollars." Weddings in churches are, however, on the increase, and a change in public feeling is manifest.

In country parishes funerals are great occasions. The old Puritan, wherever and whatever he might have been, expects to have a grand funeral, and his sorrowing relatives do their best to carry out his wishes. The service usually takes place at the house, and not at the grave, and is very largely attended. The officiating clergyman is expected to dwell upon the virtues of the deceased in a consolatory address, and, if he will but

yield, a "union service," in which the ministers of different denominations unite, is regarded as the proper thing for a respectable citizen. The American Church Burial service "is not to be used for any unbaptized adults," but I am given to understand that this rule is often departed from. In England the rule of not giving Christian burial to the unbaptized often occasions a scandal in a parish; but the necessity of it in America is very evident. "I am not a member of any Church," is the persistent reply one gets in parish after parish as one travels through the country; and I often feel inclined to ask, "Then where do you expect to go to when you die?" The non-religious system of education which obtains even in private schools, and the non-Christian system of Baptist discipline, are, in my opinion, largely answerable for the spread of rationalism in the Eastern States. In small towns and villages where there are usually a large assortment of places of worship, the young people simply "ring changes" on the different churches and chapels, and imbibe no distinct religious principles. For example: in the town of L——, most of the young girls go to the Baptist Sunday-school in the morning, the Episcopal Sunday-school in the afternoon, and attend the children's service in the Congregational Church in the evening. "A most delightful combination," I can imagine one of my readers saying; but let him follow the religious life of these young people, and he will alter his views regarding such an eclectic form of Christianity.

Look at the condition of Puritan Boston, the very Boston which in the year 1785 would not have a Christian Bishop at any price! Puritan Boston, with its 400,000 inhabitants, a city as much renowned for its education and culture as any city in the world, is infidel and atheistic to the very core. An inscription on the "Old South Church Meeting-House" records with offended dignity how it was desecrated by the British troops more than a century ago; but the Churchman can still see the "King's Chapel," built by pious Churchmen, now *desecrated* by a worship which denies the divinity of the incarnate Son of God. Puritanism always drew a sharp line at the "wicked heresy of Episcopacy," but it allowed the people to run rampant after strange gods, from the deification of Ann Lee, the Shaker prophetess, in the near east, to the canonization of Joe Smith, the Mormon prophet, in the far west. Intelligent and religious minds in America are conscious of this, and hence there is a growing conviction that the Church system, with its Apostolic ministry, its Scriptural liturgy, and its well-defined ecclesiastical system, is just what a young but mighty empire like this, with its Niagara-like torrent of discordant elements, *needs* for the education and fostering of its

religious life. Last year some thirty ministers of other denominations, feeling this, joined the Episcopal Church. The most notable of these is the Rev. T. E. Green, the highly respected and successful pastor of a Presbyterian church in the great city of Chicago, who on the 7th of January last notified to his congregation his intention of entering the ministry of the Episcopal Church. Mr. Green's decision has caused quite a sensation amongst the Presbyterians, for it is feared others will follow his example. His reasons for joining the Church are exceedingly interesting, as indicating a line of thought which is known to prevail amongst certain ministers of Nonconformist communities. I will, therefore, quote a portion of them from his published sermon :

Of course you say, if Mr. Green is going away from the Presbyterian Church, why doesn't he go here, why doesn't he go there, why doesn't he go yonder? I think it is due to you to tell you why I go just where I am going. There is, in the first place, *an historical reason*. Time and again I have talked to you of that which is uppermost in my heart—the thought of bringing together again all the scattered fragments of the Church that Jesus Christ established in the Church. . . . My thought and my tendency have always been away from what we know as denominationalism.

My second reason is a *sacramental one*. Conviction of duty and conviction of truth have always led me to that which I may call the sacramental idea of the Church. I have never been able to rid myself of the conviction that Jesus Christ our Saviour, in the two supreme hours of His life, should have established a sacramental feast, and commissioned His disciples to administer Holy Baptism, unless they were a very vital and real part of Christian life and of Christian character.

My third reason is a *ritualistic one*. I believe in a service in which all the people shall join in both prayer and praise.

My final reason is the *practical one*, and perhaps the lowest of all. And that is, that I find myself unable to abide by and conform to those rules of Christian casuistry that are recognised as part of the practice and the faith of the Church of which I have been a minister.

I was asked to record in THE CHURCHMAN my "impressions" of the Protestant Episcopal Church of America; but having been in the country nearly a year, many of my first "impressions" have been somewhat obliterated.

Upon my arrival in New York I remember the first thing that struck me was the curious way in which every church advertises its undertaker. On Sunday morning, as I started out to attend church, I could see no notice-boards to acquaint me of the character of the churches, and I found it was impossible to know whether I was entering a Baptist, or a Methodist, or an Universalist, or an orthodox Episcopal place of worship; but on every church and chapel I found blazoned in letters of gold the name and address of the undertaker! Now this is really too bad, for when one goes forth on a Sunday morn one does not go in search of a coffin, but in search of spiritual food! But the Americans are a practical people.

The absence of the merry chimes of the church bells also reminds the stranger that he is no longer in Old England. Not that there are no peals of bells in America; but it is contrary to law to ring them as we do in England. I complained to a respectable citizen. "You see we are a nervous and an excitable people," was the reply. "And yet the citizens of New York can stand the ceaseless clatter of the elevated railways without a murmur!" "That is quite true," replied my commercial friend, "but you see there is *money* in it." Then as I travel from city to city, I miss the pretty country village church by the wayside, and lament the absence of cathedrals in large towns. There are no Protestant cathedrals to be found in any of the large cities of the Eastern States. There is no cathedral in New York, or Boston, or Philadelphia, or Baltimore; and even in Albany, where the Bishop is hoping to erect a structure worthy of the capital of the New York State (which State, by the way, is larger in area than the whole of England), he has the greatest possible difficulty in raising funds. The cultured Episcopalian of America delights to exhibit photographs of those "fine old cathedrals" in England, and will talk by the hour of their fretted vaults, and grand and inspiring services. But they make no effort to produce the cathedral system in their own country. Vanderbilt with his twenty millions of pounds, who was a Churchman, could have easily built a cathedral for New York, and so could Miss Catherine Wolff. Some of the finest buildings in America are the Roman Catholic cathedrals, and it is impossible to deny that Romanism has an enormous hold upon the common people. In the Western States (in Colorado, for example) greater attention has been given to the building of cathedrals, and at Denver the cathedral church is made the centre of diocesan work.

I have already dwelt upon the Church newspapers, but I ought to add that my first "*impression*" upon taking up a New York Church paper (for there is no Church paper in Boston) was the exceedingly laudatory character of its pages. When a bishop, or a rector, or a churchwarden, or a vestryman, or a wealthy spinster, or even the undertaker and sexton (notwithstanding that this useful official's name has been emblazoned on the church door for years) dies, their good deeds are immortalized in a "resolution" which is sent to the papers. It struck me as somewhat new, and I thought it must be only an "*impression*;" but I have just taken up a religious journal which wittily observes:

What we need in these days is more action and fewer resolutions. The Acts of the Apostles have been handed down, but their *resolutions* have not yet reached us.

Another "*impression*," which has since deepened into a profound conviction, was that undoubtedly the American Church ought to excite much greater interest in England than it at present does. American Churchmen take the most minute and lively interest in everything that pertains to the Mother-Church in England, Scotland, and Ireland. They read the theology, they watch the ecclesiastical appointments, and they pray for the best interests of the Church in the old country, whilst the Mother-Church rewards her loving daughter with the merest pittance of interest, and the coldest flow of sympathy. The loss is entirely on the side of the Church at home. The American Church can know all she wishes to know of the state and condition of the Church in England. But the English Church, with the problems of Lay Co-operation, Prayer-Book Revision, and Church Patronage before it, could learn much by studying the practical workings of such reforms in the non-established Church of America. America will, it is estimated, have a hundred millions of English-speaking people at the beginning of the next century, and it seems probable that the Episcopal Church in the country will grow in proportionate rapidity. What England can do for the American Church has been recently seen in the glorious results of Mr. Aitken's Mission.

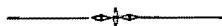
The Nonconformist bodies had always associated with the Episcopal Church in America a strait-laced system which, in reality, had had nothing whatever to do with the Episcopal Church as such, but was merely an evidence of that want of spiritual life to which the Churches in all ages have been liable. How far some of our Dissenting brethren have missed the mark may be gathered from the pages of the *Presbyterian Observer*, which says, in commenting on Mr. Aitken's services at Old Trinity :

These services have been remarkable as an innovation on an established and heretofore rigidly observed order of worship. Much might be said of their novelty in this view, and of the virtual concessions made in the direction of a simpler ritual. We might even claim that John Wesley has been vindicated right here in the Cathedral Church of America, and along with it the simpler forms of our own and other churches, but we are in no mood to criticize the past of our Episcopal brethren. Enough for us if they have at length discovered something of the simplicity, the fervour, and downrightness that marked the first great revival at Pentecost, and has ever since been the mark of the true Church of our Lord Jesus Christ. In this aspect of the recent services at Trinity we rejoice, and will rejoice. In admitting them into that venerable church, the honoured rector, Dr. Dix, and his advisers, "builted better than they knew." The services just held are an event to be dated from, and which we cannot doubt will be felt for good for years to come.

Simpler ritual, indeed ! Why, you may go into almost any Presbyterian or Congregational church you like in America, and

you will find the "simple ritual" consist of an eloquent extempore prayer without one single audible *Amen* at the close of it, whilst real earnestness of worship is only found in those Episcopal and in those *Methodist Episcopal* churches where a liturgical form of worship is used. It is the Presbyterian form of worship which has turned the churches of America into lecture-halls and concert-rooms, with their fine extemporaneous effusions and their quartette choirs, and it is now the mission of the American Church to infuse into the worship of the country that spirit of earnest devotion which, thank God, so characterizes the Church of England at the present day. The Bishop of New York has said that the Advent Mission marked an era in the disintegration of parties. But it has done much more than this. It has shown our Nonconformist brethren that however divided a great historical Church must of necessity be, as regards ritual and even doctrine, she is one in the unity of the spirit in her mission to fallen souls, whether it be within the stately walls of Westminster, or on the sunny plains of India, or amongst the savages of Africa, or to those teeming millions of a new world which represent all that is worst as well as much that is best in the aspirations of the Anglo-Saxon race. "Criticize the past," indeed! Let American Puritanism scan the religious history of New England, and then, if it dare, first cast the stone! It must be the special mission of the Episcopal Church for years to come to establish in this great country those true principles of right which were so often lost sight of amidst the din of conflicting politics, the contentions of religious intolerance, and the sharp but sordid strife for commercial success, which have so characterized the American people during the marvellous and rapid growth of their great Republic.

A DISESTABLISHED CHURCHMAN.



### ART. III.—ST. LUKE'S LITERARY PERSONALITY.<sup>1</sup>

THE Rev. Dr. Hobart and the Rev. H. H. Evans have lately taken up from opposite sides our Third Gospel and the Acts of the Apostles. Each rests his argument chiefly on the language of the documents criticized, and each finds what seems exactly to confirm his own conclusion. But those

<sup>1</sup> *The Medical Language of St. Luke, etc.* But the Rev. W. K. HOBART, LL.D., etc. Dublin: Hodges, Figgis, and Co. London: Longmans, 1882. *St. Paul the Author of the Acts of the Apostles, and of the Third Gospel.* By HOWARD HEBER EVANS, B.A., etc. London: Wyman and Sons. First part, 1884, second part, 1886.