

"Next week, D.V., Senor Carrion and I go to visit the stations in the State of Morelos. In that State, also, we need another evangelist, and a school at Pauchimalco.

"The two schools we have in Morelos are doing a good work, and the evangelists are very satisfactory, but they are very much overworked."

Many of our readers are familiar with the good work carried on in an unpretentious manner by the rector of Whitechapel. We observe that in the January number of the *Church and People*, the quarterly serial of the Church Pastoral Aid Society, Mr. Robinson draws a contrast between "the union and solidarity in the organisation of High Churchmen, and the sporadic, indiscriminate eclecticism of Evangelicals, with their fondness for unsectarian mission halls." He believes that unintentionally many of his friends are working against the Church, and certainly against the interests of their own party. He attributes this course of action in many instances to "ignorance of Church history, and of the principles of the Church of England." They "seem to think any 'ism' as good as the Church." This is putting the case strongly, but not too strongly. From a close observation of the teaching and methods of what is called "undenominational teaching," we have come to the conclusion that where a man is honest, he becomes, in a short time, distinctly and emphatically sectarian. All true Churchmen will agree with Mr. Robinson that "the time has now come when at all costs the truth must be faced, and the question answered how far it is right for Evangelical Churchmen to support unsectarian agencies and societies to the detriment of their own Church and her societies."

On Sunday morning, March 9, the Dean of Madagascar (Dean Cowan) preached a sermon at the church of St. Lawrence Jewry, Gresham Street, London, in aid of the Society for the Propagation of the Gospel in Foreign Parts. The Dean took for his text Isaiah ix. 22, "A little one shall become a thousand," &c., and after referring to the great work done by the Society, which is now close upon 200 years old, first in supplying Church officers to those who went out to found our colonies, and then in evangelising the heathen, went on to speak more especially of the progress of the Gospel in the important island with which he is immediately connected. When the century began, it might be said that there is not a single Christian in Madagascar, and slaves were exported from there at the rate of from 10,000 to 80,000 yearly. The traffic was stopped by English influence, and this raised us in the estimation of the natives as one of the most humane and Christian nations. Missionaries were sent out, and mechanics, and now the capital of the country, with 300,000 inhabitants, is as much Christian as any capital. There are, it appears, 2,000,000 people in Madagascar who are Christians, or nominally so, but there are also 3,000,000 living in darkness and cruelty, having no conception of a God beyond a fetish. A graphic account was given of the terrible persecutions of the Christians by Queen Ranovola during a period of twenty-five years, the preacher adding that Madagascar had one of the noblest rolls of martyrs of any place in which the Christian Church had been established.

Edward Burke, when speaking of the Established Church, said:

"I wish to see the Established Church of England great and powerful, I wish to see her foundations laid low and deep, that she may crush the giant powers of rebellious darkness, and would have her head raised up to that heaven to which she conducts us. I would have her open wide her hospitable gates by a noble and liberal comprehension, but I would have no breaches in her wall. I would have her cherish all that are within, and pity all those who are without. I would have her a common blessing to the world, an example, if not an instructor, to those who have not the happiness to belong to her. I would have her give a lesson of peace to mankind, that a vexed and wandering generation might be taught to seek for repose and toleration in the material bosom of Christian charity, and not in the harlot lap of infidelity and indifference.

"I would also be very much disposed to relax somewhat the stringency of the Acts of Uniformity so as to admit of interchange of pulpits with at least such Churches as the Presbyterian Church of Scotland and its various branches, also some relaxation in the forms of public worship, whilst, however, taking effectual safeguards to prevent all counterfeiting of the Romish Mass, either in vestments or ritual.

"If the National Church were thus reinforced by the incorporation into our national ecclesiastical system of the Nonconforming Churches of England, the Presbyterians, Wesleyans, and any others, what a blessing it would be to the nation and the world! Instead of the National Church containing only about one-half of the worshipping population, it would include three-fourths at least, and thus would be a grand national bulwark against unbelief and super-

stition, a national testimony for God and the Gospel. If something like this is not done, and our Church of England allowed to drift still further from its own standards, the principles of the Reformation, it is not difficult to see what the end must be."

THE CHURCH IN THE UNITED STATES.

(From our New York Correspondent.)

NEW YORK, April 1st.—The bishop of the diocese contributed a most instructive article to the *Sunday Tribune* of a fortnight ago, in which he directed the attention of the people of New York to the fact that the cities are constantly being recruited by the advent of vast numbers of country boys, whose stream supplies these cities with brawn and brain; without them, he points out, "they would be at a loss for the material necessary for their business existence and the supply of that work which is inevitable." These country boys the bishop would have well drilled in gymnasiums, and their physical culture thoroughly looked after, so that they may be able the better to stand the tremendous wear and tear of cities. Nor should their intellectual training be neglected. These illiterate lads of to-day, some twenty years hence, may be the rulers in the cities; for which reason they should be provided with libraries and better equipped schools. Their

RELIGIOUS CULTURE

should likewise be more carefully looked after, and better means of acquiring sound religious instruction should be provided for them, so that, when the time came for standing up against the temptations and trials of mercantile and city life they should be fortified, by an extra amount of integrity and virtue, the more enduringly to stand the strain. The bishop suggested that in order to elevate their minds, souls and religious sentiments, better churches should be built, more tasteful in design and more seemly in their fittings, each partially endowed at least, so that those who taught righteous men should not be as absolutely dependent on the people as they unfortunately are. The bishop's words on this subject are worth quoting. He said: "There is a painful page in our American religious history just here which at this moment I do not care to turn. 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn,' but too often there is no remonstrance when insolent wealth, sitting in the vestry, or in the sessions, or in the pews, threatens to stop the supplies, and so effectually muzzle the mouth of the consecrated witness for God, and duty, and righteous dealing." Bishop Potter's conclusion was to the effect that it was a something most beautiful and commendable for men who had come to the cities from the country, and who had made their fortunes therein, not to forget the place in which they were born, but to see that there is some worthy provision made for those who are to follow them to the city, so that they may be better qualified and trained to fight the battle of life. The whole paper was deeply interesting and suggestive, and well repays perusal.

ANOTHER WOMAN'S AUXILIARY

has been formed in this city—one to the Hospital Saturday and Sunday Association. Invitations were sent out to some 300 ladies of high standing in society and prominent in charitable work, to meet together. These were addressed by Messrs. G. Daker, priest-superintendent of St. Luke's Hospital, and by the Rev. Dr. Brown, rector of St. Thomas' Church, and the project soon took shape. The idea, like nearly everything else connected with the Church is borrowed from England, and is moulded, with the necessary modifications, on the lines of the London association of the same sort. A systematic plan will be devised by which the city shall be thoroughly canvassed. One part of the plan is to go among the up-town high-grade storekeepers and see how many of them will aid, either by money or in kind, the 20 hospitals which receive patients through the association by which they are helped. The active work will be begun next fall, and it is calculated that the hospital fund will thus be increased by some \$57,000 a year.

THE SOUTH CAROLINA MISSIONS

are in a bad way. They are paralysed, as the bishop of the diocese recently pointed out in public, not only by the failure in missionary appropriations, but also by the non-acceptance of church doctrine by the people, who would take offence either because the preacher upheld the doctrine of apostolical succession, or perhaps because he was a Sewanee man. In some parts of the State there is not a church for miles around, and in one district there is only one missionary within forty miles. As a result people are lapsing to the sects simply for lack of the church's services. It is likewise an appalling fact that, whereas within a few years 6,000 have been confirmed, there are only 5,000 communicants in the diocese of South Carolina. What has become of the rest? Nineteen years ago there were fifty clergy in the diocese, now (exclusive of the colored clergy) there are only 37 in harness. Of these few there are but 20

who receive over \$500, while one earnest young missionary who serves his missionary station is paid only \$400.

THE GENERAL THEOLOGICAL SEMINARY

will soon have a new wing completed. Jarvis Hall is the name by which the addition is known. It runs along Ninth avenue and connects the library at Twenty-first street corner, with the dean's house on Twentieth street. It contains some very delightful rooms for one or two men each, and is fitted up in very handsome style. The other additions made within the last five years are Sherred hall, containing the lecture room, the library, with gymnasium in the basement; Puitard and Dehon halls, which are halls of residence, the deanery, which has been occupied only a few months, and the magnificent chapel whose daily services, especially evensong at 5.30 p. m., are drawing together a large outside congregation. The music is purely Gregorian, which, when sung by nearly 100 men, is very effective.

CHURCH NOTES.

Mr. William Waldorf Astor intends to give three sets of magnificently designed and executed bronze doors to Trinity Church, Broadway, in memory of his father. They will cost not less than \$100,000, which, most people think, might be better spent in these days when the church's very life is at stake, especially in the down-town missions and those of the east side.

At the floating Church of our Saviour, at the foot of Pike street, Bishop Potter recently confirmed an old French sailor of 62 years of age.

The choir at St. George's Church, the Rev. W. S. Rainsford rector, consists of 75 members, of whom 55 are men and boys, properly vested in cassock and cotta, while 20 are ladies who wear peculiarly cut and fitting black vestments and occupy seats in the chancel.

We are supposed to have a bishop in New York and the churches are supposed to conform to the doctrine and discipline of the Church of America. Yet, Mr. Moody is to preach in Holy Trinity, of which the imported Rev. Walpole Warren is the rector, on Good Friday!

The Rev. G. A. Cantevsen has reconsidered his position and has recalled his resignation as general missionary of the Church Mission Association.

The Rev. J. Barnwell, rector of St. John's Church, Louisville, Ky., with his thirteen year old son, was killed last week in that city during the cyclone. The force of the wind blew the church down on the rectory, crushing Mr. Barnwell and his boy amid the mass, where they were slowly roasted to death by the fire which broke out in the debris, and this in sight of Mrs. Barnwell and her daughter Eva, the latter of whom was severely bruised by the falling bricks. The cries and groans of the son and father were terrible to listen to.

The Rev. James S. Stone, D.D., formerly rector of St. Philip's, Toronto, and now of Grace Church, Philadelphia, has a crowded church every Wednesday afternoon to hear his "Bible services." These readings amply disprove the idea that the study of the sacred Scriptures is a thing of the past.

Correspondence.

All Letters containing personal allusions will appear over the signature of the writer.

We do not hold ourselves responsible for the opinions of our correspondents.

Church Education.

Sir,—It would be very wrong in any way to stop the current of sympathy which is now flowing towards the restoration of University College; but it is strange to see members of the Church of England contributing freely to a secular university and giving nothing to the university which was founded by their first Bishop, which belongs to their own Church, the education given in which is based upon the doctrines of the Church of England, and the administration of which is under the control of their own Bishops—Bishops elected by themselves. Do we believe in religious education, or even that we should get it when we can? The Methodists and Presbyterians seem to do so. At least they are much more liberal in supporting their denominational universities than Churchmen are. It is well that these matters should be considered.

ENGLISH CHURCHMAN.

Sir,—This tion through fore, I feel inc of letters that published in

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