

For the Church Journal and Messenger.

## THE INCREASE OF THE MINISTRY.

For an honorable doing of the Master's service in the United States, the Territories, and on the Foreign Missionary ground, our Church needs to be training this year six hundred men for the ministry. All our Dioceses together are educating only three hundred and one. The Society for the Increase of the Ministry is assisting in the education of one hundred and thirty. It needs in March \$10,000 to keep even that number good: but there are about fifty more, recommended by Bishops and Pastors, who ask and deserve its aid, and who to all appearance must turn to secular employments without it.

Is not the sending out of Christ's ambassadors some measure of the vitality of our faith in Christ? If we really believe in His Church, in His Gospel, in the world's need of His salvation, can we be indifferent, or give grudgingly, when we are entreated to prepare preachers and workmen for Him? The last ten years have been signalized by a Missionary awakening. Missions have become the leading interest, power and glory of the Church at large. Yet what are Missions without a ministry, but a work without workmen, a war without an army, a sending with none to be sent? If, therefore, the idea has been entertained in any quarter that a systematic provision of this sort for the training of her officers and teachers by the Church herself, tends to an inexpedient multiplication of clergymen, that apprehension will be effectually dispelled by a reference to the report on the state of the Church, at the late General Convention. Let the rate of increase of the clergy be compared with that of communicants, parishes, Mission stations, Episcopal jurisdictions, or with the growth of the country.

The plan now proposed by the Society, of furnishing help to each Diocese for educating its candidates in proportion to its yearly contributions to the Society's treasury, must have the effect to throw the responsibility for the choice, character, and qualifications of each student more largely upon the Bishops, where it properly belongs. At the same time the Society relaxes none of its own strict rules for thoroughly and frequently testing the fitness of every scholar it assists. The grounds for public confidence that no unworthy or incompetent young man shall be encouraged to approach the sacred office, are thus strengthened, and a common but unintelligent objection to our work is in the same degree weakened. Having a certain amount—never too much—for ministerial education at his control, and this amount being largely determined by the gifts of those in his charge, the Bishop will be sure to know exactly how every dollar of it is laid out, and to see that it goes only for the best men.

May not the Society look for a liberal supply to its funds, from old friends and new friends, in this season of self-denial, almsgiving, and increased devotion? Ought not conscientious members of Christ, and children of the Church, to make it certain that it shall not look in vain?

F. D. HUNTINGTON.

Syracuse, Feb. 11, 1875.

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## WASTE FOR LAYMEN FOR WANT OF A GENERAL CHURCH BUILDING SOCIETY.

Brooklyn, N. Y., 50 Willow street, Dec. 18th, 1874.

Messrs. Editors: In my last the terrible waste of clerical time, work, character, and influence, involved in begging for church buildings, was considered. This letter will attempt to show a similar waste for laymen. This letter is partly the necessary complement of the other. Of course, if pastoral work profits the laity, (if it do not, it had better be at once abolished,) whatever interferes with this work injures them. What congregation can intermit its clerical services, the sermons, baptisms, communions, visitations, counsels, instructions, etc., for months, without loss? Even when there is lay-reading, many attendants fall away, contract habits of staying at home on Sunday, of Sunday visiting and sport, or else wander about into strange pastures, and often leave this Church entirely and connect themselves elsewhere. Sometimes schisms and new sects are generated during the rector's absence, or parties and alienations and misunderstandings arise, which, when present, he could prevent. Even at the best, the parish revenues always fall back, and the usual charitable and missionary collections cease. But there is a waste in respect to self-respect and self-help in the parishes aided. As we are now, the rector or missionary being the collector abroad, is in a position generally to make the donations to his parish conditional, so as to develop the home life of the parish. All he gets goes into the parish treasury in such a way as to be a substitute for the efforts of a complement or stimulus of those efforts. The laity thus aided acquire a beggarly spirit of inaction and dependence that too often paralyzes church-like for a generation. Bishop Armitage bore witness that in Wisconsin every parish so aided actually suffered a loss. The amount withheld, and which might have been raised at home, was actually greater in some

cases than the amount received from abroad. Dr. Potter read to us at the meeting, October 25th, from the report of the Methodist Building Society, an extract showing how that society develops with small conditional sums, the coöperation and zeal of the parish aided. The writer emphasizes the wisdom of this method of drawing a contrast with "another denomination," which had built memorial churches, and others without securing the sympathy of the surrounding population, merely because the help was given unconditionally. Can we not guess which "denomination" the writer refers to?

Now a building society, aiding only on fixed conditions, can save the parishes aided from the paralyzing of home effort.

Another form of present waste, suffered by the laity assisted in our present way, and which a building society could prevent, is the erection of churches more expensive than the location demands. A central board at a distance, with the whole land in view, can judge more impartially than a small parish, the comparative style of building appropriate for it; and often such a parish, before building, could be saved thousands of dollars, by being required in advance as one condition of aid, to submit its plans to the society, and conform them to its advice. This, as Bishop Potter told us at the said meeting, was the plan of the London Church Building Society, and worked well in England. And, lastly, the laity helped, as we aid them now, through a begging missionary or rector, lose after the return of their spiritual teacher to his pastoral work. Whether he succeeds or fails in his canvass, his people respect him less than before, and consequently derive less benefit from his instruction than they otherwise might. Has he failed to raise the money expected from abroad? They think less of him than before, because he proved to have so little influence.

Has he succeeded? They complain then that he is fond of money, that he is too good a beggar to be much of a preacher, and that more than likely he may have embezzled part of the funds collected. A congregation harboring such thoughts will derive little, if any, benefit from their preacher's ministry. They next proceed to starve him out, and drive him away, in which case they suffer fearful demoralization in committing an injustice worthy of Pontius Pilate, treachery like that of Judas, and cruelty that recalls Nero. Is it not sad that we should so mismanage our affairs as to expose many of our congregations to such evils as these?

But what of the laity who extend aid? They, too, suffer waste for want of a Church Building Society to act as their almoner.

1. They waste much in small sums by giving, as has before been hinted, to objects that they have not time to examine, and which prove to be unworthy.

2. Their money is wasted if given unconditionally, because it paralyzes instead of developing local effort in the parish assisted.

3. It is wasted, so far as themselves are concerned, in not bringing back to them God's blessing because given for an inferior human motive. If given merely to get rid of the applicant or from pity for him, instead of with the true motive of love to God, and for His sake, the desire to enlarge His kingdom, then the giver gets all his reward in the gratitude of the applicant, and receives no watering from Him who said "He that watereth shall be watered also himself." True, a man may also give to a Building Society for his reward from unworthy motives, and so lose his reward. But our present way has a disadvantage which grows out of the only peculiarity which some think is in its favor. It is this: A temptation to the giver to exact, as a condition of his giving, that the applicant shall be a clergyman—who so suffers in making the demand, as to excite pity and something of disrespect, if not contempt, in the person asked—to excite his pity and generosity. Is this a benefit to our giving people? In affording no better method, our mother-Church virtually says to them, "My children, you may be kind indeed to our begging clergy, but only on condition that you are first cruel."

And this is the more unjust to the givers because they really do not mean it. They give from pure kindness: but cruelty, not of their inflicting, is endured to draw out the kindness. There is not one in a hundred of them who professes to care for the object, the growth of Christ's kingdom; the feeling generally is merely pity for the poor begging parsons.

The cruelty endured by the applicant, is the result of our general neglect in not providing a Building Society, and the responsibility for the cruelty rests with all who, having the power to form such a society, have not yet used it.

4. Our givers lose by our present plan, also, in learning to pity the clergy, as a class, instead of respecting them; and in exact proportion they lose the full benefit of clerical ministrations. In old times, in England, the clergy were mere retainers and private chaplains; permitted to select their wives only among the servant-girls. Those were days when clerical influence was at its lowest ebb, and the laity, as a class, were losers incalculably.

In our day a similar loss is experienced by those laity who are trained to class clergymen with beggars, and who thank the Lord that they are not clergymen, and who vow never to encourage a son to study theology.

5. Our givers suffer too, because they have not an inducement to give enough so as to ensure a large blessing. They do not reap plenteously of the Divine favor, as they would if they served more plenteously. They sow pints of seed now, where they would sow bushels through a Building Society, and their harvest would be rich in proportion. The confidence, hope, and holy pride for themselves and the Church, which are inspired by a good Society, are now wanting; and instead, we only have the petty wish to get rid of a beggar, or the pity for a case which has not won full confidence and cannot call forth large help.

6. We gladly except the few noble souls who recognize every well endorsed clerical applicant as a representative of His Master, and who believe that the words addressed to the Apostles are still in force, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me."

WM. C. HOPKINS, Trinity church, Aurora, Ill.

For the Church Journal and Messenger.

Messrs. Editors: I happened lately to see an article in the *Episcopium*, giving an account of some recent services in the "Reformed Episcopal Church" in Philadelphia. My object in noticing the article, is to correct an assertion made by the writer, that the Communion service was "a revival, and restoration, of the old Protestant Episcopal Communion service, of Bishop White's time and age." By introducing Bishop White's name, the writer evidently intends to convey the idea that the Bishop sanctioned such proceedings. This, I assert to be absolutely false. Bishop White never sanctioned irregularities in any part of the service, and when they were attempted in his day, (as they were sometimes, to his sorrow,) his denunciations were so severe, as not to be easily forgotten. One item noticed in the Reformed services, was the absence of the surplice, a dress which the Bishop and his assistants always wore in the Church services, notwithstanding its priestly suggestions. Not only so, but Bishop White was more particular than most of the clergy, as to the texture of the said surplice, thinking it should always be of the best. The writer of the article in question, and those who agree with him, never could have known anything of Bishop White or his services, or they would hardly have ventured so far. But I have an offset to this, in a fact I will mention. Some years ago a Churchman of the old school, was travelling in England, and attended the Church service at Oxford, when Dr. Pusey administered the Communion. He wrote to his friends at home, that he was very much pleased to find that Dr. Pusey administered the Communion precisely as Bishop White did. This traveller was intimately acquainted with Bishop White, and a constant attendant on his services. This is an awkward predicament for the Reformed Church, as I am sure they do not wish to copy Dr. Pusey, although so anxious to follow Bishop White. I am sorry, Messrs. Editors, to intrude so long upon your patience, but, as I know many of your subscribers have seen the article in question, I wished to present a counter statement.

A MEMBER OF THE CHURCH.

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## BOOKS WANTED.

I must ask space in the columns of THE CHURCH JOURNAL to present a plea in behalf of the Public Library recently commenced in the town of Eugene, Oregon. This town has a population of twelve or fifteen hundred persons; and I feel quite safe in saying, though the assertion may look very much like an exaggeration, that it is one of the strongest holds of infidelity to be found in the West, if not in this entire country. Few of the heads of families are Christians, and while the people are disposed to read, it is only trashy periodicals, or infidel publications, which obtain anything like an extended circulation. The best informed are sadly deficient in a knowledge of the simplest principles of Christianity, and to give access to pure and profitable literature is the purpose for which this Library Association exists. In the success of the enterprise I feel a profound interest. Works confuting the skepticism of the day, could not be deposited where they will be likely to effect more good; and readable books on historic Christianity, I shall be only too glad to be able to place upon these shelves. Many of your readers are in the possession of such works now laid away. Others may be glad to expend a few dollars to contribute to this undertaking. Let them commit them to the mail. A few cents will defray the postage, and while the outlay on the part of any individual may be small, the good accomplished may be greatly in excess of the amount expended. Contributions in answer to this appeal may be directed to me.

J. E. HAMMOND, Missionary, Eugene, Oregon.