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New York City contains more Germans than Hamburg, more Irish than Dublin, more Italians than Venice, and fifteen times more Jews than Jerusalem. In the Chapel of the Good Shepherd, on Blackwell's Island, the congregation regularly includes members of seventy different nationalities.

The "Year Book" of the Trinity Parish, New York, is interesting reading. The parish Church and eight chapels report collections and contributions to the amount of \$40,000. The total amount of collections, appropriations for parochial and outside purposes is \$100,000. The baptisms equal 1,040; confirmed, 460; marriages 381; communicants 6,561; Sunday school teachers 340; Sunday school scholars 4,161; fifteen Churches outside the parish are assisted by Trinity Church, and allowances are made to the Seamen's Mission, the City Mission Society, the Italian, Spanish, and German Missions, the Church Temperance Society, and Hobart College.

There is a story of a workingman of Faraday's. One day he knocked into a jar of acid a little silver cup. It disappeared, was eaten up by the acid, and could not be found. One said he could find it; another said there was no possibility of finding it. The great chemist came in and put some chemicals into the jar, and at once every particle of the silver was precipitated. He lifted it out a shapeless mass, sent it to the silversmith, and the cup was restored. If Faraday could precipitate that silver and recover that cup, how easy it ought to be for us to believe that God can restore our sleeping dust.

The Bishop of Vermont's Town Hall services at Brattleborough were of the simplest description—Hymns, Scripture Lesson, a few Collects, Address and Benediction. The comments of Methodists, Baptists, and Congregationalists are interesting. A good old Methodist brother said, "No one has ever been in this town who could draw and hold such audiences for such a length of time." A leading Baptist said, "I was a little doubtful at first, but now I consider it providential that Bishop Hall has come here." A Congregationalist said, "What a grand time we are having; what shall we do when the Bishop goes away?" The local Methodist minister took occasion to thank the Bishop personally, and said publicly, "His influence could not be measured. There would always be an open door for that man everywhere."

On Thursday June 27th in Hobart Church, Oneida, (Diocese of Fond du Lac) the Bishop ordained Cornelius Hill, who has been "Sachem" of his tribe, and also head chief of the Six Nation Indians. A great many Indians were present at the service.

There was held recently in Chicago the annual meeting of the National Children's Home Society. This is a new organization with auxiliaries in eighteen States. During the past year it has found homes for 1,617 children.

An interesting episode took place in Talbot Church (Diocese of Ballarat, Australia) when the Bishop and incumbent had to stop during the service, seize a great stock whip and "waddy" and drive a wild cow out of the vestry. The Bishop always travels with these implements, in order to protect himself and his flock against the attacks of wild cattle.

The clergy in England are a long lived race, if one can judge by the clerical obituary published in England Church papers. Taking the notices out of two issues of the *Church Times*, the average age is 77.

At St. Mary Magdalene's, Paddington, (London), the new schools, erected as a memorial to the late vicar, Dr. Richard Temple West, were opened on St. Mary Magdalene's Day. The schools are close to the Church, and stand on the site of a "Protestant Mission Chapel," which was put up some years ago to counteract the "pernicious" teaching in the Church. The property came into Dr. West's hands, and on it stands a Church school, capable of accomodating 400 children.

We have much pleasure in quoting the following interesting passage from an eloquent sermon preached by the Rev. Dr. Macleod at the opening of the new Presbyterian Church at Crathie:—

"It may be enough for us, while recognising the extremes into which the Church of Christ has fallen at various times, now on the side of ritual and again on that of Puritanism, to vindicate the right use of the beautiful in our own churches and in our service to God. There is nothing sacred, but the opposite, in ugliness; there is nothing helpful, but the contrary, in what is harsh and discordant. Bad music, vulgar or secular in character and hideous in performance, must prove a hindrance to devotion for all persons who respect God's law of harmony. A mere barn fitted with pews and galleries may, indeed, become a very gate of heaven when it is associated with an earnest ministry, and convictions and aspirations which have raised soul after soul to God. But the fact of its being a barn has nothing to do with those results—they have been in spite of it. Nay, the mean buildings in many of our Scottish parishes have too frequently been not the symbol of any religious conviction at all, but of a parsimony which has grudged expense; and the bad music and inattention to external forms, instead of being a token of spirituality, have too often been the result of carelessness and irreverent thoughtlessness. To make beauty the end is both an error and a peril, but to make it an appropriate accompaniment of spiritual worship ought to be the very instinct of right Christian feeling. Our own Church has absolute liberty to use what may be deemed the best and most suitable for the service of God. He is no true friend of our Church who would make permanent those habits and traditions which belong not to its earlier and better period, but to one in which alien rather than native influences prevailed. Our forefathers did not go to the moors and peat-hags because they preferred them to their parish churches. And it is worse than an anachronism to perpetuate as a sacred heritage habits which were the compulsory result of circumstances. What folly it is to quote the Reformers, who changed the whole character of their own age, as an authority against our changing anything at all! True reverence should lead us to respect the spirit of the Reformers rather than slavishly to imitate the customs which were thrust upon them by the dangers of their time. We therefore welcome the increased attention being paid over Scotland to the beautiful and becoming in our churches and our services. And so may we congratulate ourselves that this Church, sweet, and beautiful, and appropriate, is being dedicated to-day to the service of God.—*Irish Ecclesiastical Gazette*