

stewardship of the gifts of God. John H. Shoenberger has been a prominent figure in the councils of the Church, a trusted friend and counsellor to his Bishop, and a liberal supporter of diocesan and parish work. The magnificent building of Trinity Church, Pittsburgh, is due largely to his liberality. By his will he gives \$100,000 to its endowment, a large sum to the diocese, and \$800,000 to found a hospital, which shall in all time carry on a ministry of mercy. Dr. Tolman Wheeler founded the Western Theological Seminary, and gave it a partial endowment of \$100,000, gave an episcopal residence to the diocese of Chicago, and built the clergy house of the cathedral. This is but a partial enumeration of his good deeds. We thank God for the good example of these His saints.

The growth of the Church during the last twenty-five years, and more especially in the great centres of population, has been without parallel in the history of the communion. Though its communicants are still far fewer than those of the Baptist, the Methodist, or the Presbyterian Church, its forms of worship have been steadily gaining in attractiveness for the religiously disposed. In New York it far exceeds any other Protestant communion in its Church attendance, and while it is drawing largely from the others it loses little to them. The relaxing of the bonds of doctrinal belief and weakening of sectarian spirit, which have been going on to so marked an extent in recent years, have inured to the great benefit of this Church. As doctrinal conviction has lessened, the desire for more worship has sprung up in its place, and the forms and ceremonies of the Episcopalians best satisfy this craving of many people who were trained in denominations not liturgical. The congregations of the Church, therefore, are now made in great part, if not the greatest part, of men and women who were brought up in other Protestant communions. Meantime, too, there has been infused into the Church new zeal and energy. What was called the Oxford movement has undoubtedly had the effect of stimulating effort and promoting activity. The whole Church has undergone a transformation in that respect during the last generation, and now there is no Protestant body which is more progressive than it is in missionary enterprise and in religious and charitable work. The episcopal parishes of New York are all busy with such labors, the laity rivalling the clergy in zealous activity in behalf of the Church and in the succor and relief of those who need their aid. The organization to this end has been admirably efficient, and the army of workers is large and untiring.

The effect is shown in the steady increase of the Church throughout the town, its gain being greater than the gain of any other of the Protestant denominations. It is the only Protestant Church which has kept pace with the growth of the population. And what has been accomplished here has been accomplished elsewhere, so that never before was the progress of the Church in this country so great as it is now, though, perhaps, its advance is chiefly remarkable in the large towns. Unless in some exceptional cases, it does not seem to be making proportionate progress among the rural population. In the towns it gains something from immigration, and in New York largely, for immigration from England to this country has increased of late years, and has brought many of these reared in the Anglican Church; but, probably, the recruits have come chiefly from other religious denominations, or as the result of missionary labors among those who were without religious attachments or were without interest in religion.—*Independent.*

"Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent;
Let me be the thing I meant."

THE SIXTY-NINTH PSALM.

Cardinal Manning has good reason to be pessimistic as to the future of the Papacy on the continent, and it is no affectation to him to make gloomy presages from that haze of rationalistic unbelief which pervades the atmosphere of Europe, not even excepting England and Scotland. Nobody supposed that the Italian Kingdom was going to be permanently bound by the terms of its first concordat with the Vatican, so long as its chronic impetuous condition compels it to be aggressive. And we suppose it is clear enough by this time, that the Lutheran substitution of a Translation of the Scriptures for the overthrown authority of the Catholic Church of all ages, furnished but slender guarantee for the preservation of the Faith once delivered to the Saints. For the plodding, persevering German industry that has so long labored with a purpose to undermine both the genuineness and authenticity of Holy Scripture, though very short as yet of having really accomplished it, seems no less intent and determined than was the Lutheran movement to get rid of ecclesiastical authority. Still, all the great ameliorations of the world have cost an enormous amount of individual sacrifice. It would seem that when the enemy comes in like a flood, we must depend upon the Spirit of the Lord to raise up a standard against him. And yet if such is the only hope of sects and fragments of Christianity, where the spirit of rebellion and revolution have done its perfect work, may we not feel that we have in the Anglican Branch of the Catholic Church, and in its historical life and witness that very standard which the Holy Spirit of this dispensation has raised up against the flood and the enemy? It is too late to deny or even to pervert that past life and witness. It remains imperishably recorded, for the guidance of all men in the wilderness of error, and its living power is not spent, where its priesthood still offer the sacrifice and still preach the Gospel of our Lord Jesus Christ.

Let us guard against rationalism in this Church! against new-light sentimentalism—against a maudlin, nerveless universalism—which would practically efface the distinction between good and evil—the gulf between paradise and the abyss—the Kingdom of Light and the Outer Darkness—and so minimise the "mighty salvation" of the Gospel, by ignoring the awful facts that make it a mighty salvation. Through this door comes the demon of anti-supernaturalism, and the false notion of a blind, unconscious, unmoral evolution in all things. Then comes the traverse of inspiration, the disintegration of the Canon of Scripture—the rejection of its character as Revelation, scorn of the unity and purpose that runs through it like a thread of gold, and the reduction of the Bible to the level of human literature, subject to the same flaws, and the same criticism. The heretics or political rebels that were roasted or shot in former days did never as much harm to society—to both the bodies and souls of men,—as they who teach men so, that they are the passive creatures of naturalistic law, exempt from all accountability to an eternal Judgment, which is the only moral basis even of civil government.

We may have to join legal issue with this spirit sooner or later: but in the meantime, we can give fair warning of its insidious approaches. We can insist upon the actual words of the Church, nor tamely allow them to be eviscerated of their meaning. The Church makes the Nicene Creed an act of worship, and prescribes in her Services the Lessons of both Testaments. They who would repudiate the Old, and find no moral precepts in it binding on Christians, get no countenance from the Church. "Known unto God," says St. James, "are all His works from the beginning of the

world," and the Church holds to the Divine character of all the parts of the one "Divine plan." Evolutions may kick away its ladders—not so Christianity. The scientific critic or *litterateur* has no more thought or perception of the spiritual truths and harmonies that shine out to the devout worshipper from the literal words of Scripture in the Church's service, than the mere maker of organ pipes has of the *theme* in the music of Handel or Mendelssohn.

We fancied we saw a little of this rationalistic spirit crop out in the General Convention—not much or pronounced, we are glad to say,—only indicative, as in the debates on the Nicene Creed, and the Canon of Divorce. On the latter subject it would seem there is need of much discussion—at least till we know where we are.

But we must confess, it gave us real concern, to see how readily Dr. Brooks' proposition passed both Houses, to repeal what had only just become law by the ratification of the Chicago resolutions, in regard to the proper Psalms for Good Friday. Dr. Brooks' avowed objection to the 69th Psalm which has been in the English Books since the Reformation, as Proper for Good Friday, is that it contains several *imprecatory* verses, aimed at the enemies of *Messiah* (and understood as the enemies of mankind through the *Man*). *These*, he said, are in fatal contrast with the Spirit of our Lord, who would only say, "Father, forgive them, for they know not what they do." Now, is this fair or legitimate exposition to take the words which He evidently used in reference to His executioners, the Roman soldiers who had but to obey the orders of their superiors, and were totally ignorant of what these proceedings meant, and apply them to men like Herod and Caiaphas whose questions He would not even answer, when before them? In a sense, we none of us know what we do, when we sin against Him: but Judas and the Pharisees and chief Priests (some of whom believed but did not confess) may have known more than we give them credit for. Pilate and all men who deliberately stifle conscience for interest's sake, can not be subjects of prayer for forgiveness, any more than the prodigal son was, till "they come to themselves" and *repent*. The Gospel proclaims forgiveness only to *repentance*. The angels rejoice, not over the universal remission of penalty, but over the *sinner that repenteth*.

These objections to the Psalms, indisputably Messianic, as the 69th is, seem to us very shallow and superficial. To be sure, it has been left out of our Service for a hundred years, but so has the 51st, which we have just restored in the Penitential Office for Ash Wednesday, another great gain of our Revision. Dr. Brooks' argument for revision, however, was not for the sake of these restorations, but, as he avowed, for the sake of the notion of *progress and change*, as against that of the fixity of standards.

We can only refer our readers here to the Bishop of Derry's Lectures on the Psalms, for a full and satisfactory account of the imprecatory expressions. What would some people make of the Lord's words to the "Daughters of Jerusalem," so fearfully fulfilled to less than 40 years after the crucifixion, or of His dreadful denunciation of the Pharisees? The lesson to us is by all and every means to beware of that heaven!

In view of the action on the 69th Psalm, (which however, will have to be used during these three years), we rather regret that Dr. Huntington's *Short Office* was so summarily disposed of in the Upper House. It would have been far better to adopt it, than that other suggestions from Massachusetts, as these were the two only points of revision that originated and were adopted in the Lower House. If not *incorporated* into the Book as part of it, but only bound up with it, it would have been a most suitable and convenient and even desirable form of third service for Sunday