

The Living Church.

Chicago, October 25, A. D. 1884.

Entered at the Chicago P. O. as second class mail matter.

SUBSCRIPTION, ONE DOLLAR A YEAR.

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Address THE LIVING CHURCH CO.,
162 Washington St.

Rev. C. W. LEFFINGWELL, D. D. Editor.

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The editor of a religious weekly announces that he has an application for a wife, from a parson in South Carolina. The applicant describes himself as "handsome," though his hair is beginning to turn gray. He is a widower with three children, wants a strictly Lutheran wife, whom he would like to have fair skin, light hair, blue eyes, plump figure, weighing about 120 pounds, not over thirty years of age, good looking, even disposition, and some education. He has a salary of \$500 a year. The editor mentions it as a sample of some requests with which he has to deal. We have had nothing quite so queer as this, in our experience, but we have had some requests that were very amusing. Such occurrences are encouraging rather than annoying to the editor who loves his work, for they indicate that he is regarded by his readers as a friend and helper, which he sincerely desires to be.

The Lutheran, commenting on a recent letter of Dr. Schaff, "A visit to Norway," says: "We think that the Rev. Dr. Schaff, is mistaken when he says the Apostolical succession of the Scandinavian bishops, was broken at the time of the Reformation. It may have been so with Denmark, but not Sweden." This fact has been conceded by some of our ablest scholars. It will be remembered that the late Bishop Whitehouse, who enjoyed exceptional opportunities for investigating the matter, in Sweden, was entirely convinced of the validity of Swedish Orders. The late Rev. Jacob Bredburg, officiated for many years in Chicago, under Bishop Whitehouse, without re-ordination, as pastor of a parish in union with the Convention. There is no significance, therefore, in the remark of Dr. Schaff, that "the Episcopal Church in the United States was near getting its Episcopal ordination from Denmark, and Bishop White, of Pennsylvania, would have proceeded to Copenhagen for the purpose, if the English Parliament had not, in the meantime, passed a law enabling the Archbishop of Canterbury to ordain bishops for foreign countries."

A word of explanation as to our policy of admitting Letters to the Editor, is due to ourselves and to our readers. While we do not propose to allow the settled principles and practices of the Church to be assailed, we would be tolerant of differences, confident that the best means of reconciling these is free discussion. At the same time we have not space for the discussion of all questions at once; and we are sometimes compelled to decline the opening of a controversy to which we have no objec-

tion, except that for the time it would be useless, and we have no space for it. We sometimes admit to our columns letters with which we entirely disagree, simply because we believe that they express the views of conscientious Churchmen who need enlightening, and that such letters will call out arguments from the other side which will be interesting and instructive to our readers. And we desire to say here that the admission of such communications indicates a desire on the part of THE *LIVING CHURCH* to treat such subjects with respectful attention, and the hope that correspondents of different views will answer them in the same spirit. We would not forget that brethren who differ from us have rights that we are bound to respect, and that often they need instruction and not rebuke. We hope this department of our paper will increase in interest and usefulness.

THE question of how to meet the attacks of modern infidelity, doubtless often arises in every Churchman's experience. He has to meet such attacks in private and public; on the street, in the market place, by the fireside, in the drawing room, in the public press. While he should be prepared at every point for defence, he should not depend upon apologetics, in the main, for success. The Fabian policy may do when nothing else is practicable, but the war must be carried into Africa for the complete vindication of truth. Let infidelity be met on the highlands of Christian civilization, without skirmishing in the dark valleys of human speculation. The appeal to facts is all powerful. The almost universal conviction of mankind as to the reality of the supernatural, as to the fact of revelation, as to the relation of the soul to God, agnosticism cannot account for. The philosophy that leaves out of its categories the supreme realities of human experience and conviction, is not worthy of the name. The existence of the Christian religion, of the Christian Church, founded on the Incarnation, and for nearly two thousand years witnessing to it by words and works utterly inexplicable upon the principles of materialistic philosophy, is a fact for which that philosophy must offer a reasonable explanation, or forever hold its peace. If Christ did not rise from the dead, let the infidel account for the amazing spread of the Gospel. He cannot. If the religion, which is the basis of all our best social, intellectual, and political life be a fable, let us accept the fact that falsehood is better for humanity than truth. Nay, let us admit that there is no such thing as truth, duty, virtue, honor, obligation. It comes to that, and nothing less.

All that humanity has held in highest reverence, that men have suffered for in life-long agony and have died for with unflinching heroism, is mere sentimental nonsense, if there be no God Whom men may know and reverence. Infidelity is dumb before the great facts and issues of life. The teaching of positive truth is more powerful against it than elaborate arguments for defense.

WINNING SOULS TO CHRIST.

Very many among both the clergy and the laity will thank the Bishop of Massachusetts for calling attention to the apparent fact that there is not enough aggressive effort put forth in the great work of winning souls to Christ. He sees what, it is feared, is a growing evil in the Church, that the avowals are frequent among the clergy in his own diocese, that every member of a Confirmation has come to the rector without solicitation. It seems to be a growing idea in many quarters that there is greater merit in having unconfirmed persons seek the privilege of the laying on of hands than in going to them individually and pressing it upon their attention. The truth is, that no theory can safely be adopted in regard to the winning of souls. Some need to be left to the influence of the public services of the Church, others need to be sought out, to be pleaded with, to have their connections deepened. It is a question of temperaments, of personal character, often of time, and place and environment. John Keble did not think that he had discharged his duty as an Anglican

priest unless he knew something of the spiritual condition of every member of his flock, and his standard was not too high. No clergyman can discharge his responsibility to the regular members of his congregation unless he watches for their souls, as one who must give an account of his work as a spiritual Shepherd. This may not be as readily done in city as in country parishes. It must be done, as far as one's strength and opportunity offer, if the Church's work is to be accomplished, and the harvest is to be gathered in that which belongs of right to every successful rectorship. There is a sense in which every pastor may rejoice that persons come to him to be prepared for Confirmation, but if this means that the general warning of the Bishop's coming, and a cordial invitation to meet the rector at stated times to prepare for Confirmation is the discharge of a clergyman's responsibility in the matter, it is a beggarly estimate of what belongs both to pastoral privilege, and to pastoral duty. In new places, and in fact, in all places, there are many persons who need to be personally approached, to have difficulties removed, to be encouraged in their hopes and purposes. It is also possible to err on the other side, and make the mistake of urging young persons beyond the limit of their connections, and this has often been a drawback to Church work. What is needed is the vigilant, watchful, careful pastor who knows his flock on the spiritual side, and is known of them in their spiritual growths.

AUTHORITY AND CONSCIENCE.

A full report of the debates of the Church Congress in Detroit is promised and will be looked for with interest even by those who attended the meetings. It was sometimes impossible to hear exactly what was said, and it was not easy to carry away exact impressions of all the speeches. For example, the writer listened to the debate on Authority and Conscience, and cannot recall that any attempt was made by those who led the discussion to explain what was meant by "Conscience." There are several theories held by various writers, and it might be well to agree upon the term before using it in argument. The fact is, as doubtless most thoughtful men will agree, conscience is a composite function or faculty, about which considerable confusion prevails in the popular mind. False theories of conscience are responsible for a great deal of harm in the world, and it is important that clear and correct ideas on this subject should be taught. Writers on psychology have not improved much on Whewell's definition, viz., "Conscience is the reason employed about question of right and wrong, accompanied with sentiments of approbation and condemnation." That is, it is both intellectual and emotional. Man is endowed with reason, by which he knows himself and what is due to himself, and at the same time he has a susceptibility which corresponds to the insight. Unless this susceptibility is deadened by disuse or perverted by misuse, it responds in pleasurable or painful emotions according as a man acts or refuses to act upon this insight of the reason as to the rule of right. A man may disregard both, and in time both the reason and the susceptibility may become dormant in him. But the man who sincerely tries to know his duty and to practise it, will act conscientiously. Will he therefore always be right? We know, as a fact, that the most conscientious men are sometimes in the wrong. Conscience is not infallible; and why? Because the intellectual apprehension may be at fault. A man may be mistaken as to the facts of the case; as to his relation to the facts; as to the issues involved. His feeling of satisfaction or unrest is simply a response to his intellectual conception of duty. While he cannot go against that conception of duty, he is bound to guard against misconception of duty. He may be ever so complacent in following wrong, simply because he conceives it to be right. What the moral consequences shall be to him depends, we may believe, upon the earnestness and humility with which he strives to have a right judgment in all things.

It is just here that the relation of Au-

thority and Conscience is found. The same reason that enables man to know himself and what is due to himself, also reveals to him his liability to err and his dependence upon personalities and powers above him. As a child, his intellectual conception of right and wrong must be influenced by the larger experience and mature reflection of parents. As a man he still needs guidance in the issues of greatest importance. What that guidance shall be, and how far it must be followed, he must decide for himself. His intellect is not more infallible as to duty than as to any other thing. In business, politics, science, morals and religion, he must make large concessions to authority, or he will go wrong. He must use his reason in accepting authority, but he cannot do without authority. It is as reasonable to argue that a man may construct all science for himself, as to argue that he shall be self-sufficient in morals and religion. He dare not disregard authority in deciding upon the great issues of life. He does not. For the cure of bodily disease he submits to medical authority; for the maintenance of public order, to the authority of the State; for education, to the authority of teachers; and in religion he needs assurance and guidance from above.

To this, probably, all who discussed the subject in the Church Congress will agree. The question then seems narrowed down to this. What authority in religion is it safest and best for a man to follow? There are three answers to this question. The Protestant says, "The Bible alone," as each man makes out its meaning by himself. The Romanist says, "The Pope is the infallible guide." The Churchman says, "The Bible as interpreted by the Catholic Creeds and the consensus of Catholic dogma."

Those who argue against any authority in religion, join issue with human nature and set themselves against reason and revelation. It is impossible to conceive that there are Christian men of any name who take this position. Those who decry Authority at our Church Congress are arguing only against some kind of authority which they are not willing to accept.

THE LITURGY OUTSIDE THE CHURCH.

There is unquestionably a strong liturgical movement in the Protestant denominations, but the question to be considered is whether it is to be a matter of responsive worship like the reading the psalms between the clergy and the people, and the saying of the Lord's Prayer and possibly the creed together, or something that goes down to fundamental realities in the religious system that has been maintained in the Christian Church from the beginning. Nothing better shows the distance between liturgical and non-liturgical people than the way in which the latter stand related to the Eucharist as the chief act of Christian worship. In all that is said of the improvement of denominational services by responsive readings and the like, you hear nothing beyond the recognition of aesthetic tastes or the increase of devotional feeling, but there is in these reasons nothing that is adequate for a change. The responsive services appeal to aesthetic tastes and devotional feelings, but in our services these are related to something more central. The feature which gives the highest expression to religious worship is the centering of all this devotion in Jesus Christ as the Son of God, as also the Son of Man, in the celebration of the Holy Eucharist. This is the beginning of worship, and the morning and evening and other offices are but as the fringes and ornaments of what is at once central and vital.

Looked at from this point the non-liturgical bodies are just reaching out along the lines of expediency to what is most outward but is really least important in religious worship. We may be thankful to see in both the East and the West these tokens of a healthy return to the old ways; they are delightful as far as they go, but it is well for Churchmen to understand that they touch what is least essential, and that the vital thing in liturgical worship, as seen from its central and chief act, is not understood, is not even apprehended, or perhaps thought of, by those who think that the

attractiveness of Protestant services may be increased by foisting into them some of the features of the prayer-book. What would perhaps be desirable is that there should be a more general discussion of liturgical principles in the great centres of population, so that Protestant people may better understand what a liturgy springs out of, what it is intended for, what it may be made to do. The imitation of the Church's services is worth but little, unless it leads to those principles which involve the fundamental verities of our religion. This is what we have to remember as Churchmen, and this is a hint for our guidance in estimating the increased interest in liturgical services among those who have not always kept to the common usage of historical Christianity. The tendency is interesting and is to be encouraged, but it is well for us to be entirely candid in estimating what it amounts to.

YOUNG LADIES PAST AND PRESENT.

BY CHARLOTTE M. YONGE.

Among all the changes of which the Victorian reign has been so fruitful perhaps none is greater than that in the position and aspirations of young ladies, meaning by that term the unmarried woman before she has attained to the privileges of an old maid, marked a few generations back by prefixing to her Christian name her proper title of Mistress. We are not speaking of the homely housewifely period, nor of the powdered, hoop-wearing days of the Evelinas and Cecilias, nor the harp-playing heroines in tight sprigged muslin skirts whom we know in Miss Austen's novels, but of the later generation who, in smooth bands of hair, move and think in Miss Sewell's stories, or Mrs. Marsh's, and in those two books, too soon dropped out of sight, the *Fairy Bower* and *Lost Brooch*. After all, these maidens, who grew up between 1835 and 1844, differed less from the Emmas and Elizabeths of Jane Austen than they do from their own daughters or granddaughters, the young women, as they prefer to call themselves, of 1875 to 1884.

For by 1815 the points of intelligence and refinement had been won. If we turn back to old family letters, we find them written carefully in excellent English, derived from close drilling in Lindley Murray, and entirely devoid of slang—a language with which these ladies were absolutely unacquainted; since no one above the condition of a John Thorpe (see *Northanger Abbey*) would have uttered it in their ears. A good deal of solid reading is also discussed, and there is much interest and delight in poetry, also conscientious descriptions of scenery and "sights" of all kinds. Travelling was a rare and expensive treat, and those who enjoyed it felt bound both to profit by it themselves, and make those who stayed at home participate in their pleasures; and letters, moreover, being costly to the receivers were compositions demanding care. We are speaking, of course, of the average good and well-educated girl of manor or parsonage or the professional man's daughter, of fair means but not in the midst of fashionable life, and with her pursuits and occupations chiefly dependent on her home. Perhaps the chief difference to be noted between the two generations, which for convenience' sake we will class as Miss Austen's and Miss Sewell's, is the absence of aspiration in the first. They have not yet learnt to say, "Life is real, life is earnest;" though Catharine Morley may indulge in a little Radcliffian romance, most of them never look beyond a little drawing and embroidery, besides the reading, for which Emma drew up such admirable systems without getting any farther. Emma, the most independent of them all, visits a few cottages, but none of them seem to have any views beyond home duties and occupations. In both there is absolute subjection and deference to home authority. Anne Elliott never rebels against her foolish father, nor utters a word in disparagement of him, nor does Emma ever call hers a dear old darling, nor cross him in his unreasonable precautions for her health; and it is the same in Miss Sewell's earlier books. Want of respect in word or deed to parents or to the aged would then have been viewed as high treason, and as the worst possible taste. There was likewise much of restraint; no walking about in the streets of London without an attendant, no travelling without an escort. The leading characteristic of the later of these two generations might be called repressed enthusiasm. There was a deepening of thought, a widening of aspiration, a spirit of romance. Girls read Newman's sermons and *Tracts for the Times*, caught the Oxford spirit from their brothers and lovers, and worked out momentous questions with the help of Butler's *Analogy* and Jebb and Knox's correspondence; and when the impulse to act and be real stirred them they went as far as their parents and surroundings permitted in Sunday-schooling and visiting the poor, but still in a surface manner, for the universal feeling was that the young gentlewoman was, above all things, to be sheltered and protected and shielded from the very knowledge

A MISSIONARY'S LETTER TO THE YOUNGSTERS AT HOME.

BY THE REV. J. HANNINGTON, BISHOP OF EQUATORIAL AFRICA.

(From the London Graphic.)

PART I. (CONTINUED).

Not long after this adventure we came to a broad and deep arm of the Wami. Here the vegetation underwent a complete transformation...

The natives possessed a small dug-out canoe which tempted me to go for a paddle amidst the fairy-like scene; but the evil spirits of the vasty deep below in the shape of crocodiles soon forced me to beat a hasty retreat...

Within a mile of this we had to cross the stream again. Here the river had considerably widened, and was spanned by a gigantic fallen tree of enormous girth and length...

This district was very swampy, and here, I think, we began to get incipient fever. It was a memorable sight to see the swamps at night literally blazing with fireflies...

As we journeyed on more rivers had to be crossed. At one I had an amusing adventure with our hospital donkey...

July 21st, we reached our first mission station, Mamboua, about 150 miles from the coast. Here our good missionary and his wife, Mr. and Mrs. Last, met and welcomed us...

The house, or perhaps the word bungalow describes it better, is prettily situated on the mountain side, about 3,000 feet above sea-level...

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it lacks to make it surpassingly beautiful is water.

The soil is most productive, and the climate sub-Alpine, so that our English vegetables grow to great perfection. The flower-garden in front of the house was one mass of geraniums, nasturtiums, petunias...

The Sunday we were there of course was an exception. On this occasion the church was quite full. Part of our prayers were read in the Kiswahili tongue...

(To be continued.)

We have received from the Associated Fanciers, Philadelphia, 137 South Eight Street, a copy of their Dog Buyer's Guide. It contains a finely executed colored frontispiece...

Prof. Blaikie has a paper on "A Battle that all must fight," in the November number of Cassell's Family Magazine...

Mr. Andrew Lang, who has recently become the English editor of Harper's Magazine, makes his first appearance in it as a prose contributor...

The November number of The Magazine of Art contains articles on "The American Salon," by W. C. Brownell, illustrated with engravings after F. A. Bridgman...

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"They have entirely corrected the costive habit, and vastly improved my general health." REV. FRANCIS B. HARLOWE, Atlanta, Ga.

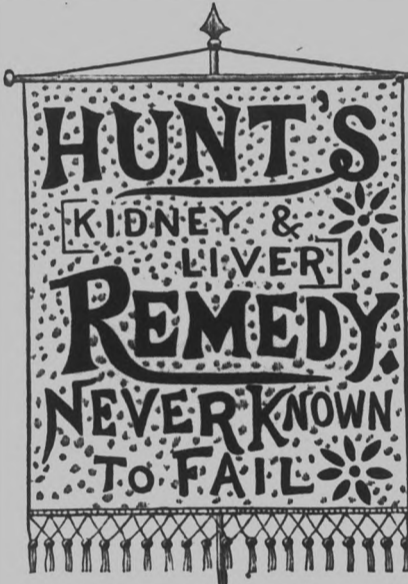
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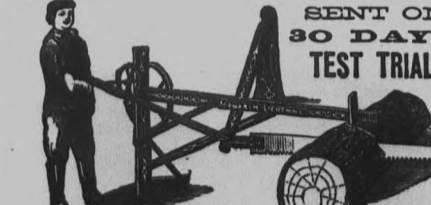


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