

IN RELIGION'S REALM.

Expressions From the Various Religious Newspapers.

The Religions Thought of the Day as Expressed in the Secularian Press—Some Matters of Interest to Both Ministers and Laymen.

On the subject of the pastoral letter of the Protestant Episcopal Bishops the Boston Congregationalist says: "This letter, we believe, will stand as one of the memorable religious documents of this time. It is a notable sign of renewed interest in doctrine pointing to a new era of theological discussion. It makes assumptions which will be promptly challenged outside of the Episcopal Church, and which we find it difficult to believe will be altogether acceptable within it. It affirms the inspiration of the creeds as voices of God as really as Scriptures themselves. It declares that their interpretation is fixed and final, and that they can be honestly accepted only in their plain historic sense. The doctrine that the church is the inspired authority in interpreting the Scriptures, and that the clergy are the organs of it, are to be received without question, appears in the spirit as plainly as in the assertions of this document. Inferentially, not only doctrines of the person of Christ and the inspiration of the Scriptures are here set forth, but the body of teaching held by the church to be dependent on them, and the doctrine of the inspiration and dogmatic authority of the church, moved by the Holy Ghost, speaking through its appointed leaders. Whatever reception given to this letter, its simplicity, directness and spiritual impressiveness will excite profound interest, and bring comfort and reassurance to many who have feared that the Episcopal Church has been relaxing its hold on the faith since for all delivered to the saints."

"A committee of the Bishops of the Protestant Episcopal Church has issued a pastoral letter," says the New York Outlook. "We should not have supposed that there was any considerable number of clergymen anywhere in the evangelical ministry who denied or questioned the doctrine of the inspiration of the Scriptures, and the inspiration of the Scriptures. At all events, we may take the occasion to reaffirm our faith in historical Christianity as it is represented in the Apostolic Creed; in Jesus Christ as God manifest in the flesh; in his supernatural birth; in his real and visible resurrection; and in the Scriptures of the Old and New Testaments as a record of a true revelation of God to man through holy men who wrote under the brooding and inspiring influences of the Holy Spirit. We believe that the newer criticism will make clearer, stronger and more intelligible the faith of the church in the divine quality of the Scriptures; and we believe that the tendency of our age is not to minimize but rather to exalt the doctrine of the inspiration of the Scriptures of these two vital articles of Christian faith, we may welcome the pastoral letter of the Bishops, though we are not conscious of any occasion for it as a letter of admonition or warning."

"We cannot doubt," says the Living Church (P. E.) of Chicago, "that the effect of this document (the Bishop's pastoral) will be the most wholesome throughout the church. It will reassure the troubled minds of thousands, and many who were inclined to despair of the future of the American church will take courage and go on with renewed hope and confidence. As a contribution to unity under the standard of the Catholic Church, such a declaration as this is worth more of any other kind of preaching overtures, the only effect of which is to make men feel that they are well enough off as they are, and that unity is a human expedient, not a divine necessity. The unhesitating determination of the church to stand in the old paths will find a response in the minds of many outside her fold. The majority of men know in their hearts that there is a supernatural religion, it must, in its essence, be unchangeable. 'Where the body is, there will the eagles be gathered together.' It only remains that the Bishops shall practically back up their statements of necessary truth by refusing to allow their students to connect themselves with schools in which they are not steadfastly held and taught. As an essential measure to this end, the church should be allowed to pursue his studies in a school which has no necessary relation to the ecclesiastical authorities of the church, and which cannot, in any direct way, be called to account."

Commenting upon certain notices published by Trinity (P. E.) Church, Bridgeport, the New York Observer (Pres.) remarks: "This is not in any sense a word of God a passage that can be quoted in support of an early and fastidious communion. The Lord's Supper was instituted in connection with an evening meal, and was neither an early nor a fastidious communion. Nor is there any indication that those who went after Christ in the wilderness were fasting when he began his ministrations. But this exponent of Catholic doctrine, as it is taught in Trinity Protestant Episcopal Church, Bridgeport, shows that the Romish doctrine of the Real Presence is one of the tenets proclaimed. This is plain from our first quotation, wherein we read: 'It seems as if by the one service of obligation, the one service wherein lie within the people to adore, is indeed really present,' etc. If that is not the Romish theory of transubstantiation, then we do not know what heresy when we see it. The pace at which this church is going may be gathered from the following notices: 'The sacrament of holy baptism will be administered on Sundays after high mass is finished; at other times by arrangement with the rector.' 'Confessions are heard in the church on Saturdays at the usual hour.' 'Special celebrations for marriages, funerals, months' minis, or other memorials of the dead may be had, freely, by applying to the rector.' We regret deeply that such a state of affairs should exist in the Protestant Episcopal fold, but we have some reason to believe that there is more Romish heresy and practice in that body than there is in the body which supplies the place of the American church, and that the latter is more earnestly adhering to the urgent invitations to other Christian denominations to unite with it."

"No!" the theological seminaries are saying with emphatic surprise, "surprising unanimity; 'not still closer, and one can easily hear,'" remarks the New York Evangelist (Pres.), "in the tone of voice a circumflex in the relation is not too close already. This brings us around through two and a half years of inquiry back to the Assembly at Portland. The committee which now gets its answer has its roots there, and was first suggested in the minority report of the committee on theological seminaries. That report, with its pacific allowance of the Union Seminary to withdraw from its agreement of 1870, and suggesting a committee to confer with seminaries and devise some agreement that should be better, was voted down. Out of its debris was picked up the committee suggestion, but with the change which limited the committee to devising a method of 'still closer relation' than that of 1870. Now the answer has got around, and we are back to the starting point. 'Any engineer could have told the Assembly at Portland, and others since, that hard pressure, beyond a certain point, would not result in increased speed, but in explosion. It is progress, but delay. Might not a little less of the pell-mell and more of the thoughtful, all along from Detroit down, have saved us a deal of strife and as nothing? Principles, not persons, were

mainly involved. An undue prominence given to persons has been our hindrance. Principles live on, while persons and policies die."

The New York Christian Advocate (Meth.), considering the question of "individual cups" at the Communion service, reviews the practice of the various churches from the beginning, and concludes as follows: "If there be an instance in all the authentic history of the church where the aged, the poor, the sick, who were able to come to the Holy Communion in the sanctuary, have been debarred the use of the communion cup, or a method devised or the need of one suggested whereby two or three individuals drank from the same cup, we have been unable to find it in a protracted search through the best libraries, and with the benefit of conversation with eminent archaeologists and antiquaries of the Roman Catholic Church, the Lutheran, the Anglican and the Greek Churches. This, however, would not settle the question, and these facts are not introduced for that purpose, but as properly introductory to an analysis of the subject scriptural and scientific."

The New York Churchman (P. E.), discussing the question of parochial visitation, remarks: "George Herbert, in his 'Country Parson,' indicates what was considered to be a pastoral call in his day. 'The parson in some hit,' he says, 'questions his parishioners about morning and evening prayers. Who can read and can not? Sometimes he hears the children read, and sometimes he blesses them. Those he finds regularly employed he commends, but those who have dived deeply into worldly affairs he admonishes. Those that he finds idle or ill employed he chides, and he reprimands the sturdy.' The parson of the present day have little in common with this spirit. They have little to distinguish them from ordinary calls. It is, of course, a pleasing duty for the parson to visit his parishioners, but he is constantly engaged during the week in calling upon people must not be expected to manifest much fullness of intellect and soul, or to show much careful preparation when he stands in his pulpit on Sundays. In a busy and intellectual age like the present the city rector must keep his mind well stored and well furnished, and this cannot possibly be done as long as the clergy believe in the parson's first and chief duty to run from 'house to house.'"

"The class system of education which obtains in the South, by which white and black children do not mingle in the public schools, is often denounced in unmeasured terms by Northern orators," says the Boston Herald. "The Apostle Paul exhorts St. Timothy to give attendance to reading and doctrine as well as to exhortation. But this can only be done with beneficial result when the man who is constantly engaged during the week in calling upon people must not be expected to manifest much fullness of intellect and soul, or to show much careful preparation when he stands in his pulpit on Sundays. In a busy and intellectual age like the present the city rector must keep his mind well stored and well furnished, and this cannot possibly be done as long as the clergy believe in the parson's first and chief duty to run from 'house to house.'"

VOICE OF THE PRESS. What Some of the Newspapers of Interior California Have to Say. [Los Angeles Times.] A bill has been introduced in the Connecticut Legislature providing that married women whose husbands are able to support them shall not be permitted to work in shops. This measure is class legislation, and would probably be inadvisable if adopted. At the same time not without merit; for it is certainly a great injustice for married women with comfortable homes to invade the labor field, to the displacement of other workers not so comfortably circumstanced.

BIG HATS. [Oakland Times.] In Germany and, if we are not mistaken, in several countries of Europe, ladies are required to leave their hats in the dressing-rooms of theaters. No hat is allowed to protrude itself between the vision of patrons of houses of amusement of any kind and the stage. If the proprietors of theaters are unable to introduce such a necessary and most desirable reform, it ought to be done by law. Bills to that effect have been introduced in the Legislatures of both New York and New Jersey.

THE ALLEN SECTION. [Nevada City Herald.] Whatever the real effect of the constitutional amendment regulating alien ownership of real estate may be, it has so far proven a barrier to investment in mining property. We expect shortly to print a letter showing wherein it proves a stumbling block to foreign investors.

WHAT IS THERE TO SHOW? [Napa Register.] It is readily apparent to any one who has traveled over our country road that large sums of money will have to be expended this spring to place them in good shape. For the last thirty or forty years there has been too much "temporary" work on our highways at the annual cost of many thousands of dollars. What is there to show for time, labor and money expended?

UNIFORM LIQUOR LICENSE LAW. [Contra Costa Herald.] The uniform liquor license law introduced in the Legislature is one of the worst bills attempted to be foisted on the people of the State, but we have confidence that there are enough good men unpledged to its support to defeat it.

GRASS VALLEY TIDINGS. [Grass Valley Tidings.] We think that our contemporaries are needlessly alarmed at the prospective injury that might be wrought by an ice factory at Folsom in connection with the State Prison. If a bill such as the one recently introduced is passed, and if ice is manufactured at Folsom, our legislators would be too sensible to allow it to be sold in open market at a point below living prices obtained by legitimate factories and natural ice companies.

CHARITY. [Tulare Register.] A movement has begun in portions of California to send supplies to the drought-stricken areas of Nebraska, and as Californians never do anything by halves, a liberal measure of relief may be expected from this State. Probably a carload or two of such supplies could be forwarded, if needed, without the drain being felt appreciably.

ANTI-CRUELTY. [San Jose Mercury.] The Humane Society is to be strengthened by amendment to its laws. It is doing good work, and will accomplish still more when it is given greater discretionary power.

THE UNIFORM LICENSE BILL. [The Citigrapher.] The bill is one that attempts to take away from all incorporated cities the power to make and enforce laws regulating the liquor traffic. It makes a State by which license for liquor selling must be granted on the payment of \$25, \$50, or \$75 per quarter, and if a license is issued by the county the city cannot impose another. The bill is a bad one, and will certainly never pass. The whole sentiment of the people is decidedly against any such abridgement of the powers of cities.

'A Friend in Need is a Friend Indeed.' A friend advised me to try Ely's Cream Balm and after using it six weeks I believe myself cured of a most valuable remedy.—Joseph Stewart, 624 Grand avenue, Brooklyn, N. Y. My son was afflicted with catarrh, I introduced him to try Ely's Cream Balm and the disagreeable catarrh was all over him. He appears as well as any one.—J. C. Olmstead, Arcola, Ill. Price of Cream Balm is fifty cents.

THE INCOME TAX. What is the size of your income? Give us the figures, pray! And don't you be modest about it, for shyness won't do to-day. All you who've been ostentatious, and living beyond your means. Go down to the tax assessor and invite him behind the scenes. Where is your cash invested? Open your coffers wide. The Register and the Treasury is standing at your side. He's noted your yacht and your horses; he's noticed the way you spend; and he's going to be mighty careful how he foot your columns up. He's been on the "roof" at the opera, and has envied you down in your box. And he's always wanted a chance like this to watch at the man who stocks. He's stood by the gate window and watched you lurching within. And he has a pretty good notion of the size of your pile of tin. He's thought you were going it lively, were traveling merrily on your shape. But now he's going to prove it, backed up by square miles of real tape. And you who've been ostentatious must tell the whole truth to-day. You've got to admit you're a fraud, sir, or you've got to step up and pay.

So tell us the size of your income; account for each little red cent. This terrible end, the collector, knows pretty well what you have spent; and if you think to escape him by making it private box at the jail. —John Kendrick's Bangs, in Harper's Weekly.

Singular. If you'd pronounce it right, you'd not pronounce as "though" the French word "dot." Yet notwithstanding this we know "There is no dot without the 'though.'" —Detroit Free Press.

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