A Layman's Criticism on "What Is the Bible?" from a Liberal Standpoint.

The Theory of Divine Justice Relative to That "Test Case."

What the Religious Press Expect from the Berlin Treaty.

An Interview with the Rev. Arthur Tooth, the Famous Ritualist.

General Notes -- Personals -- Frivolous Piety-Services To-Day.

> SYLVAN WORSHIP. SCENES AT ROUND LAKE.

From Our Own Correspondent.
ROUND LAKE, N. Y., July 25.—There are tome worthy people here who rise every morning to the tane of the 6 o'clock chimes, and take betare-breakfast pilgrimage to the Holy land. At 8 o'clock they go to morning service. Half an hour later they drop in to see how the children's meeting prospers. At 9:30 they takes lessen in the normal class, and put their there is seen in the that of the quick teacher.
Even o'clock finds them fresh for the morning leture, to which they give close heed, perhaps taking copious notes. By noon they are willing to derote an hour to eating, and another to visiting the Biblical Museum, or to gathering around the brass-band stand, or to friendly converse. At 20'clock they listen to the afternoon lecture. At 4 they are again in the nor mal class-room. An hour before tea is given to showing friends the wonderful city of Jerusalem, or the points of interest within the campground. At 8 o'clock they attend the evening service, commonly hearing a sermon. At 9 there is a praise-meeting yet remaining to be put out of the way; and at 10 o'clock the night bells warn the faithful to their couches. During nine days these good people have followed this programme nearly to the letter.
What they will do to-morrow, when there are no more meetings to at-tend does not now appear. They tend, does not now appear. They might fish on the Round Lake, only that there are few fish to catch, and that they do not care to fish. They might do helf a dozen things, which probably they will not. They night go away, and probably most of them will. They possess staying qualities for going to

meeting, and make that their chief occupation recreation, and amusement, all in one. The Assembly, with its full programme, has delightet them. Presently Chaplain McCabe and those eminent revivalists, Hammond and Paythese eminent revivalists, Hammond and Payson, are coming for a week of their warm, and mossing work. A little while later the temperace claus will gather under the leadership of Francis Murphy, who seems to have the fire of lather Mathew in his veins. So these ansancements will draw the meeting-goers back, and Round Lake will, with a fortnight's intermission, be a busy place—busy in its own pecular way—until September.

At whatever time, life here is not much dis-At whatever time, life here is not much dis-

At wintever time, life here is not much distracted by variety. The first day usually exhants the features that may be considered with a considered arel, and the second day often exhausts the silor's desire to remain. On the other hand, the quiet and the freedom from the common war and whirl are the very inducements that had men to seek rest in this grove settlement. This life differs from that of the country village is that the inhabitants of the camp have exhibing in particular to do. They form a community of idlers, where each can follow his sills of are so the tacilities at command will \*Ill so far as the facilities at command will liow. In such case, where holiday reigns and the idea of carning one's subsistence is put into the idea of carning one's subsistence is put into the background, no wonder there is a sort of the background, no wonder there is a sort of the background, and a relief that makes people content, torgetful for a time of everything going on outside the camp-ground fence. Addition this is the purpose of study and of advancement in religious life. To such as seek directisement and pleasure, this is not an attractive abiding-place. It was not intended for them; and if by chance they stop to see what manuer of spot it is, they soon go on again. Round Lake is not nerely a camp-meeting ground, however. Many cottage-owners bring their families hither early in the summer and remain through the warm season. When there are no meetings the place does not look and remain through the warm season. When there are no meetings the place does not look deserted by any means. Year by year the number of permanent summer residents increases. There is also a small population resident throughout the year. The site is healthful, there is pleuty of playground for children, and all who choose this as a summer home are assured of protection in peace and quiet. To many there is ever a charm in the idea of living the woods. It may not be real camping-out, in the woods. It may not be real camping-out, but it is as near an approach as comfort will tolerate for any length of time. The Association is Methodist, but the grounds are not cation is Methodist, but the grounds are not run on a sectarian basis. At this Assembly, just closing, half a dozen denominations were represented by the lecturers, teachers, and preachers. The utmost liberality is shown, and everybody is welcome to come and enjoy what-

The Sunday School Assembly, which close with a farewell meeting to-morrow morning, is the beginning of a distinctive work not hitherto undertaken here, a work in pursuance of the idea so effectively illustrated at Chautauqua, in this State, at Atlanta, Ga., and in the Sunday-school assemblies at Lake Bluff. The purpose is to make the Round Lake Assembly a perma-ent institution, supplied with every facility for study. The course adopted is the well-known course of Sunday-school normal study arranged at Fair Point in 1876 by a committee of gentle-men representing ten different, denominations. men representing ten different denominations. This course is covered each year by lecturers, normal class exercises, conversations, addresses, and sermons. At the close of each Assembly a competitive examination is held, and the successful candidates receive diplomas, becoming thus the Round Lake Alumni Association. ing thus the Round Lake Alumni Association. The course includes forty lessons, covering such topics as the place and purpose of the Sabbath-school, the inspiration of the Eible association of the Sabbath-school, lible history and chronology, the teacher's office and work, Bible geography, institutions, and interpretation, difficulties and mistakes in teaching, practice in calitrating memory, and other lessons bearing directly on the teacher's work. There are three dasses, and three years are required to complete the course, which will recommend itself at once to any teacher of worker in this important field.

The first assembly has been very successful in the work accomplished. Dr. Vincent, who was incharge, is too well known in Chicago as a Sunday-school worker to need further mention. in charge, is too well known in Chicago as a Sunday-school worker to need further mention. As he was the leader in originating and perfecting the international series of lessons, so he has been the chief in promoting these assemblies at Chemangua. He brought an able corps of assistant, trained in their special departments of formal teaching. Among these was Frank Beard, the caricaturist, who has a large talent for illustrations in chalk and charcoal. The list of lecturers and preachers contained the names of eminent and able men, and their discourses have been, without exception, of a high order. The only thing wanting to fulfill the hopes of those engaged in the movement has been people,—more people by hundreds. Yet it is remembered that it took three or four years to secure a large attendance. it is remembered that it took three or four years to secure a large attendance at Chautauqua, and there is no reason for complaint. Then, through the feeling of the people in this neighborhood that religion, and consequently religious places, must be thoroughly free, the charging of an admission fee kept away hundreds who have been in the liabit of visiting the grounds. Friday last, at the currenty of the railroad company, the fee was removed, and charge was made instead to the park of Palestine. This was a pretty sure way to realize the same amount of money, since few would fail to see the great attraction that was added to the place with special reference to the Sunday school studies. The mistake will not be made another year. Yet the managers at Chatanua.

school studies. The mistake will not be made another year. Yet the managers at Chatsuqua, have always charged an entrance fee, and the inhabitants there do not appear to take offense.

at a fair way of getting repayment for large outlay.

The meetings of the ten days included at a fair way of getting repayment for large outlay.

The meetings of the ten days included, among the more interesting features, lectures by the Rev. Dr. Townsend, of the Boston University, on "The Bible a Miracle"; by the Rev. T. DeWitt Talmage, on "The Bright Side of Things"; by the Rev. Dr. Darling, on "The Development of Divine Truth in the Sacred Scriptures"; by the Rev. Dr. Edward Eegleston, on "Christian Endeavor Methods"; by the Rev. Dr. Chadbourne, President of Williams College, on "Sermons in Stones"; and by the Rev. Dr. Chadbourne, President of Williams College, on "Sermons in Stones"; and by the Rev. Dr. Fowler, on "The Bible the Prophet of Science." Dr. Newman's lecture was one of the ablest he has yet written, and will probably form part of the book he is said to be writing on the same subject. Dr. Eggleston was thoroughly interesting in his description of the methods employed so effectively by him in his Brooklyn Church of "The Christian Endeavor." Other interesting features were the lectures of Prof. Van Lennep, together with an Oriental exhibition.

Daily lectures in Palestine Park and Jerusalem were given by Dr. Wythe, their builder, Prof. Van Lennep, and Dr. Newman. The

an Oriental exhibition.

Daily lectures in Palestine Park and Jerusalem were given by Dr. Wythe, their builder, Prof. Van Lennep, and Dr. Newman. The latter, who lived for some months in Jerusalem, expresses his unqualified admiration of the manner in which the model is constructed, and says he can not only pick out the house in which he resided, but see the very window from which he was wont to throw orange-peel into the court below. This model of Jerusalem is indeed a work of art, and awakens general enthusiasm. Dr. Wythe began work upon it in January, assisted by his daughter, and was engaged nearly five months in its building. The inclosure is sixty feet square; the scale one foot to 150 feet. The surveys made by the English and French Governments form the basis of the models, the buildings being taken from over 200 stereoscopic views and from ground-plans. The city was laid out with the utmost accuracy, and Dr. Wythe tells me that not a street or building in the modern city is omitted in this model. It is easy to see why Mark Twain pronounced it the "nobbiest" city he had ever seen. Jerusalem, seen at this size, is thoroughly picturesque. The prominence of the public buildings, the hundreds of little domes dotting the houses, the tiny flags of the Consulates, the splendid square of the Mosque of Omar, all help to give a romantic effect, aided strongly by the high and massive-looking walls. The Holy Sepulchre, the palace of the Latin Patriarch, the Armenian and Roman convents, the Rothschild Synagogue, the Via Dolorosa, the tomb of David, with the little American cemetery hard by,—these and many other points of interest are easily to be found. The walls and buildings well represent the limestone, quarried beneath the city itself, of which Jerusalem is built. The environs apfound. The walls and buildings well represent the limestone, quarried beneath the city itself, of which Jerusalem is built. The environs appear to sufficient extent to show the interesting places across the valleys of Jehoshaphat and Gihon, such as Mary's tomb, Absalom's tomb, the Mount of Olives, Getheemane, the pool and village of Siloam, the pool of Gihon, and the Russian settlement. This model conveys an idea of the hioly City such as can be obtained in no other way save by a visit to the original Palestine.

Among the visitors of the week was the Rev.

in no other way save by a visit to the original Palestine.

Among the visitors of the week was the Rev. Mr. Van Meter, formerly of the Howard Mission in New York, recently of the Vatican Mission in Rome. Mr. Van Meter gave me an interesting account of his labors in Protestantism, almost under the walls of the Papal Palace, and says he intends to return this fall to carry on the work. First, however, Chicago will be included among the cities where he will try to find help toward spreading the Bible in Italy. His return to this country was caused by the hard times, the Society under whose anspices he was working finding it impossible to keep up its collections. Mr. Van Meter will return under the direction of an independent Board, composed of gentlemen of high reputation, who have been deeply interested in the procress of his labors among the Italian children.

After to-morrow this city in the grove will be a place of thorough outer for a week. It is a place of thorough outer for a week.

After to-morrow this city in the grove will be a place of thorough quiet for a week. It is a good place in which to wait for something to H. G.

WHAT IS THE BIBLE? A LAYMAN'S CRUTICISM ON A NEW COMMENTARY.
What Is the Bible? An attempt to answer the
question in the light of the best scholarship, and
in the most reverend and catholic spirit. By J. T.
Sunderland. G. P. Putnam's Sons, No. 182 Fifth
avenue, New York.

This is the title-page of a book, the advance sheets of which have lately come to my hand. Having carefully read the work, I am prepared to say that the author, as he desired, has approached the subject in the most reverent spirit, and let shine in his little work the best ights in modern Biblical literature, calling to his aid the works of such men as Matthew Arnold, F. C. Baur, Davidson, Ewaid, Mulier, Stanley, Tiele, and others. The reader of this book will find a list of these writers in its carefully-prepared appendix, which, by the way, is not merely a list, but, being somewhat on the

not merely a list, but, being somewhat on the style of Spurgeon's "Commentators and Commentaties," it gives in a few and pointed remarks the main features of each writer; with this difference, however, that the author commends the writers Spurgeon might condemn.

It is evidently intended that this shall be a handbook, and that not merely for those interested in theological studies, but for a larger class which has little time for such study. I trust that this is the herald of a large number of handbooks setting forth the claims and doctrines of the liberal faith.

Now to the review of the book. The first chapter treats of the "origin and growth of the chapter treats of the "origin and growth of the world's sacred books." Smillar to the Old Testament, many of these books are compilations of the writings of different authors, centering in no particular person; others, though compilations, centre in some person, as the New Testament in Jesus. All, however, owe their sacredness to time. "What the fathers prized, the children venerated, and the children's children lifted up into the miraculous and the divine."—P. 18. Were it not for the sacredness given by time to the Bible it would be difficult to conceive how men who question everything

the children venerated, and the children's children's—P. 18. Were it not for the sacredness given by time to the Bible it would be difficult to conceive how men who question everything else bend before this book without a word, hold to the delusion that a cunning Jacob, a blood-stained David, and an adulterous Solomon were favorites of the Holy God,—how they see errors in the accounts of creation as given by other sacred books, and yet hold to the equally erroneous one of the Old Testament, or how they reject the miracles of the monks, but build their faith on those of Elljah, Jesus, Peter, and Paul.

There is one noint in this chapter upon which a volume might be written,—and, indeed, should be written,—viz., the practice of reading between the lines in the sacred books. Hitchcock finds in the first chapter of Genesis a true geological account of creation. Christlieb, in his chapters on Natural Religion and the Trinity ("Modern Dounts and Christian Beilef"), reads into the Bible ideas which would startle the authors of that book. Busnnell finds there his theory of "Vicarious Sacrifice." No one clse could do so, and Peter and Paul would wonder how he ever managed to so twist their words. This may explain how it happens that the Bible is an inexhaustible well (!). We take the waters out of the deep wells which God is opening for Himself in our inner consciousness, and pour them into these Bible wells: then, drawing them out again, cry: "Behold fresh waters from the old wells."

In closing this first chapter, our author gives passages from the Vedas, the King, and the Zend Aresta, cailing our attention to their similarity to passages in our Bible. From this similarity our author concludes that "Religion is as universal as sunshine, or love, or God. Its fountains are in every land, its prophets dwell under all skies. It has given mankind not one sacred book, but many."—P. 39.

The second chapter is occupied with an account of the origin and growth of our Bible. Our author calls the Bible a collection of Hebrew lit

Paul.
We are next asked to consider the authorship We are next asked to consider the authorship and chronology of the different books of our Bible. After giving the conclusions arrived at by the best Biblical scholars he refers us to their works, letting us know by the way that we know little or nothing as to the persons who wrote the books of the Bible, or the time when they wrote them. In this chapter serious objection is taken to the manner in which our New Testament canon was settled:

First.—On account of the great disagreement about what books were and what were not canon. about what books were and what were not ical.

ical.

Second—It is not agreed upon by what Council the canon was settled, Laodicca, Carthage, or that of Trent.

Third—After these Councils, books in the cappy were chiested to by such was as I without the council was a limited.

Third—After these Councils, books in the canon were objected to by such men as Luther, Zwingli, and Calvin.

Fourth—The ignorance and credulity of the age in which the canon was settled.

Evidently our author does not entertain the notion of some that the ancients possessed all the learning. Indeed, we are inclined to believe that he would call the "fathers" vest-pocket editions, and compared with whom the scholars of our day are encyclopedias. In this chapter we are led to believe that the canon of Scripture will never close; that inspiration is not a pool out

of which a few drank and it was dry, but a river which flows on forever. To the question, When will the canon be closed? our author, if we may judge from the hints in this chapter, would answer: "When there is no soul in being, and no God to speak to it; when the everlasting springs have become a dry well; when the infinite God is exhausted, the soul having absorbed all there is in Him, then may the canon be closed with an anathema before which not only you and 1, but also He, may tremble. Until then let us hear nothing of the closing of canons or anathemas."

In the third chapter our author asks himself the question, is the Bible infallible? He objects to answering this in the affirmative, because—

cause—
First—Infallible transmission is as necessary as infallible origin.

Second—The Hebrew language was written in consonants; we, therefore, need inspired men o supply the yowels.

Third—We need infallible translators.

Fourth—Not only must one book be inspired,

but sixty-six.

Fifth—This doctrine has no support in the Bible.

Bible.

Sixth—The doctrine did not appear until modern times.

When we come to the study of the Bible we find there much that is very far from favoring the idea that it is infallible. We find:

First—It contradicts itself (Comp. 2 Sam., xxiv., 1, with 1 Chron., xxi., 1; 2 Sam., xxiv., yith 1 Kings, xx., 5; 2 Kings, ii., 11, with John, iii., 13, etc., etc.) iii. 13, etc., etc.)

Second—There are in it many historical and

iii. 13, etc., etc.)

Second—There are in it many historical and scientific errors.

Third—Its representations of God are often not only childish but immoral.

It may be said that these objections have all been answered. To this our author returns answered, "nor in the nature of things can they be. If, however, the Church desires to hold to the infallibility of a book which makes God a being worthy rather of our pity, hatred, and exceration than of our adoration (Gen., vi., 6; 1 Sam., xv., 11; Gen., xi., 18-21; Deut., xxxii., 41-2; Psalms. lviii., 10-11; Jos., vi., 21, viii., 2), it does so at its peril.

In the fourth enapter we have the author's parting words. Here he gives us to understand that he is a firm believer in "inspiration"; that he believes that much in the Bible is Godinspired. He cannot think, however, that it contains all the sayings and doings that are thus God-given. Indeed, he doubts whether the world has books enough to do so. He would have us hold fast to the good an 1 reject the bad, or, in the words of miners, treasure up the gold while we throw away the dross. And this is not as difficult as we may at first imagine, for not only do we find truth, but truth finds us. It comes nine-tenths of the way toward us. It comes nine-tenths of the way toward

ws. It comes independs of the way toward us.

We see, therefore, that he is very far from following the absurd advice of our orthodox friends to accept all,—wheat and chaff,—or, the equally absurd one of our infidel friends, to reject all. For, if we find in the Bible Deuteronomy, xxxii., 40-3, or Jos., vi., we have also there the parable of the "Good Samaritau." If we find there 2 Samuel. xxi., we have also there the parable of the "Prodigal Son." If it contains the 109 Psaim, it also contains the Sermon on the Mount. If one of its characters is a contains the 100 Psalm, it also contains the Sermon on the Mount. If one of its characters is a cunning Jacob, another is the open, noble Peter. If one be the voluptuous and selfish Solomon, another is the suffering and self-sacrificing Paul. If one be the blood-stained David, another is Jesus, the Prince of Peace, the Christ.

German.

THAT "TEST CASE." THE QUESTION OF FUTURE PUNISHMENT.

To the Editor of The Tribune. OTTOMWA, Ia., July 23 .- THE TRIBUNE Proposed a few months ago a test case of the orthodox faith in everlasting punishment. The case was substantially this: "A violently wicked man shoots a respectable but unregenerate neighbor. Now, if orthodoxy hold that this good neighbor is sent to hell by that murderous shot, and that the murderer by availing himself of offered salvation during the few remaining months of his life gain Heaven, then it must be false."

This is truly a test case. It involves all the argument that can be brought forward against the orthodox doctrine of hell. The Bible and analogy are on the side of this stern doctrine. There is little with which to oppose it but supposed cases. These cases are made up in such a way as to make it appear that the one sent to Hell should have been taken to Heaven, and vice versa. By such a supposition orthodoxy is proved false, or God unjust. These cases always prove two things, and no more. First, that the opposition to the doctrine of future punishment is based largely upon human likes and dislikes; second, that man is not qualified to sit in final judgment upon his fellows. It is easy to suppose cases in which it would be difficasy to suppose cases in which it would be diffi-cult for man to decide what ought to be done. Orthodoxy does not claim that he can. Church-membership and personal profession are not the final arbiters of destiny. Christ says, "Judge not." Orthodoxy holds that the character with which a man goes out of this world will deter-mine the future condition, and that the Judge of all the earth will do right. This mystifica-tion that comes to man in his low plane of per-sonal sympathies—narrow and often wholly erroneous judgments as to character—does not come in the way of the final Judge. He does not see men with uncertain and mingled charac-ters and of mixed relations to Himself. He ters and of mixed relations to Himself.

not see men with uncertain and mingled characters and of mixed relations to Himself. He makes no inistakes in dividing the sheep from the goats. He is not reduced to any doubtful decisions in which a very indistinct shade of difference in moral characters opens the door of Heaven to one and shuts the other in Hell.

He looks at the very essence of men and says, "He that is not for Me is against Me." They seem very near each other in our vision, but to the all-seeing Eye there appears a rocky mountain range dividing them, and carrying the very outflow of their natures to opposite destinles. The wheat and tarcs grew together, and perhaps looked alike, but were entirely distinct. They must come to certain separation and widely-separated destinles. The rightcous are called wheat, the wicked chaff, so distinct do they appear to the great Judge. We may rest assured that not a single germ of truly rightcous character in this strangely-mixed world will fail to be garnered in the skies. The chaff will as certainly be driven away. Orthodoxy truly holds that depravity runs through all the generations of man by reason of the sin of Adam, but it also holds that grace came by Jesus Christ sufficient to supply all of man's needs and help him to rightcousness and heaven. The propagation of the race was predicated upon the great fact that as sin abounded grace did much more abound. This grace meets every child that comes into the world and constitutes it a memof the race was predicated upon the great fact that as sin abounded grace did much more abound. This grace meets every child that comes into the world and constitutes it a member of the Kingdom of Heaven. It is thus secured from Hell until it deliberately rejects righteousness and chooses sin. The great and invariable law is laid down by Christ Himself, when he says: "This is the condemnation, that light is come into the world and men love darkness rafher than light." No one will be doomed to Hell who does not deserve it, and consciously deserve it. The heart passes the first sentence of condemnation. Even of the heathen it is said: "Their conscience also bearing witness." The judgment of that day will be a righteous judgment. Nor will one be banished from the Divine presence who has the elements of righteousness in his soul which will qualify him for Heaven, or even make it desurable. As righteousness attracts some men here and repols others, so will they go clements of righteousness in his soul which will quality him for Heaven, or even make it desirable. As righteousness attracts some men here and repels others, so will they go to their own place at the final judgment. In regard to the supposed case, Orthodoxy does believe that if the murdered man had lived in disobedience to God, in the rejection of Christ, and died in his unregenerate state, that he will be among the number "turned into Hell." On the other hand, that the murderer, if he truly repent,—believe in Christ, and thus receives pardon and regeneration,—will be saved in Heaven. What is there in such an adjustment of the case to make even those who have monopolized the thinking of the are to stand aghast."

It was not the builet that sent the man to perdition. It was his sins. The murderer did not kill the soul. It is not a particle worse for the man than it would have been if a thunderbolt had rifted him, a falling house crushed him, the ponderous train mangled him. It is no worse for his destiny than it would have been had sudden congestion seized his brain, or even lingering consumption have eaten un his life

nim, the bonderous train mangica nim. It's no worse for his destiny than it would have been had sudden concestion seized his brain, or even lingering consumption have eaten up his life white flattering his hopes. If the man must be kept out of Hell because murdered, what is to be done with him! Does the fact of his being shot change his moral character.—readjust his relations to God, give him affinities for holiness, or an aptitude for Heaven! If so, the shotgun has a great moral as well as political significance. Many ministers might better be armed with such mighty weapons instead of the "Word," and go forth to people Heaven by shooting down the multitude of pleasant but unregenerate persons about them. Advanced thought has certainly achieved awonderful feat when it removes from the Judgment-seat character and substitutes the adventitious circumstances of each man's taking-off. A new study is opened to the age in which inquiry is to be made into the agencies of fevers, contagions, railroad-disasters, wars, murders, in determining the moral destiny of men in the life to come. On the other hand, is there anything so strange and unjust in the supposition that the murderer might be sayed! "Pile salva" thing so strange and unjust in the supposition that the murderer might be saved? This salvartion in no way adds to the penalty that his unrepentant victim suffers. In human governments it is not an uncommon thing for criminals who manifest a spirit of repentance and

reform to be pardoned. They sometimes very quickly undergo a radical change in their character, and are welcomed back to society and receive the smiles of the best citizens, while their victims suffer on by reason of the irreparable wrong they inflicted upon them. There are murderers, who violently sent their victims into eternity, who have not only reformed but have become great reformers. The public loves to speak their praise and do them honor. Liberalminded preachers hasten to congratulate them, and often hold them up before their congregations as examples to incite others to reform, while at the same time they are thrown into theological spasms in supposing that murderers may repent and be saved while their victims may be lost. They also continue to preach repentance and remission of sins to the worst of their congregations, some of whom are guilty of as great sins as murder. They welcome them to the privileges of the Church, administer to them the holy sacraments, and lead them along in their new life, while their innocent victims are the loathsome and suffering wrecks of humanity. The principle implied in the supposed case which is expected to explode Orthodoxy, would sweep away a moral government, in which mercy is extended to the guilty. It would forever shut the door of hope and reform against humanity. It would silence the preaching of "repentance and remission of sins." Thus the argument of Liberalism silence the preaching of "repentance and remis-sion of sins." Thus the argument of Liberalism sion of sins." Thus the argument of Liberalism against Orthodoxy will, if pushed to its logical sequences, expungemercy from the Divine Government, and shut man up in inexorable fate. Thus extremes meet, and such absurdities must ever follow the dethronement of a just and mereiful God, and the substitution therefor of the little petulance and vindictiveness of the human heart.

J. W. McDonald.

THE BERLIN TREATY. THAT THE RELIGIOUS PRESS EXPECT FROM IT. The religious press is filled with the praises of Lord Beaconsfield and his tactics at the Berlin Congress. The editors eulogize him not because of the political power and glory that has come or may come to himself and Great Britain by his shrewd diplomacy, but rather because of the opening up of Asia Minor and Persia and the districts thence on towards India to Christian missionaries. The Christian Advocate save that with Cyprus, Malta, and Gibraltar in the hands of the English, the Mediterranean Sea is little more than a British lake; that India will be reached from the American churches in less than twenty days; that there will spring up a chain of mission stations from the heart of the Anglo Saxon Church to the heart of heathendom, and missionaries who have been working for forty years in the neighborhood of old Babylon and years in the neighborhood of old Babylon and Nineveh can be reinforced by a large number of new toilers for the building up of Messiah's Kingdom in man's first home. This new thrusting of the sword of peace into the dead religions of heathendom, the Advocate suggests, will produce such scenes as often occurred during the first evangelization of Northern Europe,—namely, whole communities becoming Christian at once. Something like this has already occurred in one of the famine-districts of India Times.

ly, whole communities becoming Christian at once. Something like this has already occurred in one of the famine-districts of India, Tinnevally, where a series of villages, comprising 18,000 people, have thrown off heathenism and asked for Christian teachers. The outcome of the Berlin Congress, the Advocate insists, is more clearly religious and ecclesiastical than political, though no religion was meant.

The Examiner and Chronicle takes substantially the Advocate's view of the Mediterranean being a British lake, but thinks that Gibraltar and Malta are of small account compared with Cyprus, the possession of which opeus the way to the Emphrates and India, and is, therefore, of much greater value than the long-coveted prize of Egypt. Aside from all other aspects of the case, it is pleasant to think of Cyprus being once more in Christian lands. Bible students think of it as the home of Barnabas and Mnason, and as the scene of Paul's first missionary triumphs. In English hands it may be expected to gain rapidly in population and in productiveness. And the influence of a strong Protestant power, so near to Asia Minor and Syria, will unquestionably be of great advantage to the Christian Union calls the attention of

to the Christian communities of those countries.

The Christian Union calls the attention of students of prophecy to the fact that Great Britain owes her acquisition of the Eastern Mediterranean to a Jew. But no prophet, it says, can venture to foretell the effect which this acquisition may have on England's Eastern commerce, or on the future civilization of Egypt, the oldest Empire of the world, or on Palestine. The Christian provinces of Turkey have gained a troublesome but an invaluable boon,—liberty. They are rid of the Turkish yoke. Do they know enough to plow without a yoke and a brad? Liberty is the great schoolmaster, and the liberated Christian provinces are admitted to this school. So far from believing that the war waged between Russia and Turkey amounted to nothing, the Evangelist considers that, judged by its results, it has been one of the greatest campaigns of modern times. If the English people, who are so clated by the acquisition of Cyprus, fully understood all that it involves, they might not be quite so loud in their shouts of triumph. fully understood all that it involves, they might not be quite so loud in their shouts of triumph. However, whether it be a good thing for England or not, the Evangelist believes it is a good thing for Cyprus and a good thing for Turkey. The changes accomplished and others which seem likely to result from the new position of England in the East will be a great gain to the cause of humanity, of good government, and of Christian civilization.

The Observer looks upon the occupation of Cyprus by the British Government as more of

Cyprus by the British Government as more or an event than at first sight appears. Its geocypris by the British toverminent is more of an event than at first sight appears. Its geographical situation makes its possession by a distant Power a formidable menace to the rest of the world, and it would not be strange if Russia, France, and other nations, perhaps Austria and Italy, should find that the old balance of power is disturbed by the preponderating influence of England in the centre of the Eastern seas. All the power she (England) employs will be for the advancement of Christian civilization, and the religious world will rejoice with thanksgiving that the same Government which has so long been beneficent in India, will, for the present, at least, be felt for good where the despotism of "the unspeakable Turk" has been for four centuries supreme. Thus the Kingdom of God is extended as the powers of darkness are put down, and the reign

Turk" has been for four centuries supreme. Thus the Kingdom of God is extended as the powers of darkness are put down, and the reign of righteousness and peace established in the earth. The difficulties which England will encounter are indeed great. It will be often defeated in its attempts to secure order, and honesty, and religious liberty; but, so far as the terms of the treaty will justify its interference, we know that the new power will be exerted for the progress and happiness of the people who have been for age under the iron heel of the false prophet.

The Christian Intelligencer believes in a Providence in human affairs whose logic is irresistible: "Turkev has long been weakening, has been sick and ready to die. Now comes in the strong arm of Great Britain at the right moment and offers a protectorate. The Turkish Empire has run its course. It goes into bankrupter. Its goods and effects, such as they are, need no administrator. Now that England takes the guardianship of Asia Minor, we may be assured that the Protestant missions of that was tregron will be safe to prosecute their work. Should Palestine be made a free and independent State at will be a justice to the Jews. It Egypt becomes an English colony no lover of human progress ought to be sorry. When a railroad shall have been run through Aleppo to awake from the stupor of ages and the scats of long yanished Empires will be stirred with the awake from the stupor of ages and the scats of long vanished Empires will be stirred with the pulses, of new life. God takes no step back

long vanished Empires will be stirred with the pulses of new life. God takes no step backward."

The Catholic Review sees in Lord Beaconsfield's diplomacy the elements of audacity and renius, and thinks it more than probable that momentous religious and political consequences will follow his extraordinary stroke of diplomacy. But the Review and and the latest the autogether too sanguine of what may be the ultimate outcome of these important movements. Here is what it says: "Among the Provinces of which Enriand thus becomes in name the protector, in fact the ruler, is Palestine. The Holy City, the holy places—Bethlehem, Nazareth, the Mount of Olives, Calvary—all the spots made sacred by the feet of our Lord and memorable as the scenes of His teachlars and His sufferings, will pass for the first time under the control of a Christian Government. What the Crusades failed to accomplish diplomacy has done. Beaconsfield has proved more potent than Richard of the Lion Heart. If England were a Catholic country now, the future would be plain. But, non-Catholic as she is, she is guided to a degree of which she is unconscious by her surviving Catholic instincts and traditions. The Holy Land is still precious to millions of her people who are allens from the Church which was established in Jerusalem. and traditions. The Holy Land is still precious to millions of her people who are allens from the Church which was established in Jerusalem, and which sent from there her first Pope to establish his See in Rome. The time is not very distant, perhaps, when England shall return to her first love and become Catholic again, as she was for a thousand years before the wretched apostasy of Henry and Elizabeth tore the falth from her. Then the cradle of the Church, restored to her by the hand of her repentant daughter, would become a Christian city, and Jerusalem again would be the joy of the whole earth."

Jerusalem again would be the joy of the whole earth."

Our Jewish exchanges are equally jubilant with our Christian. The \*\*Rejormer\* admits that Lord Beaconsfield's desire to place the Holy Land under English protection admits of no doubt, and that the effect of this would be to improve the condition of the Jews residing there is perfectly sure. It would also make the Holy Land a desirable place of residence for the

oppressed Jews of Russian Poland and the Danubian Principalities, who would no doubt settle there in large numbers. But that Lord settle there in large numbers. But that Lord Beaconsfield or any other sane person should think of restoring "the laws of Moses and the old Jewish system" and of reviving the Jewish nation is out of the question. Such a restoration could never be brought about by human agencies, and is not looked for or wanted by the Jews taemselves. The Jews are now so numerous that Palestine could not hold one-half of them. The old Jewish system is altogether-unfitted to the age in which we live. The laws of Moses, as far as they affect the question of civil government, are and must forever remain obsolote; they were admirable in their day, but their day has long since gone by. zone by.'
Says the Jewish Messenger:

Says the Janish Messenger:

"The world moves!" Religious liberty is now a principle of international law. Where it is denied the Great Powers may intervene for its enforcement. No part of the triumph at Berlin is of such universal consequence as this declaration of human right. America was a century in advance of Europe, and America, while she did not sign the Treaty of Berlin, had previously, through her Consul at Bucharest, secured the concurrence of the European Powers in action, which anticipated the conclusions of diplomacy. For the first time in the history of man a nation's claim to existence as a State is made dependent upon its acceptance of the history of man a nation's claim to existence as a State is made dependent upon its acceptance of the great principles of religious equality for all creeds. Thirty years ago but one of the Powers represented at Berlin accorded the Jew full civil rights; and successively in Great Britain, Austria, Germany, Italy, and Turkey, have the barriers been swept away that separated the Hebrew from his neighbors. Can Russia long delay the concession in her own dominions of civil and religious equity, which her veteran Chancellor sustained as the right of the Jews in Roumanna, Bulgaria, and Servia?

Our out-of-town religious exchanges are editor-Servin?
Our out-of-town religious exchanges are editorially pitched to the same key. They look to the building of the Emphrates Valley Railread and the opening up of Asia to Christian influences and Christian missionaries as never before. One of them—the Baptat Outlook, of Brocklyn—looks upon the action of the Berlin Congress as the unconsclous fulfillment of the prophecy. Russia has stopped "the way of the Kings of the East," the children of God and believers in our Lord Jesus Christ have been prepared. The British flag waving over Cyprus makes all Turkey tributary to Engiand, an accures for the Gospel a wide and effectual door of entrance into the lands where the Mosiem's sword has alone hitnerto been the law. Referring to the articles of the treaty which declare religious liberty, the Outlooksays." Thus the River Euphrates is dried up. The Turkey of the past is gone. Thought has met thought; will has come in contact with will; but above all and through all the hand of God is seen. Noiselessly the prophecy recorded in Daniei, xi., 41-45, has been fulfilled." Our out-of-town religious exchanges are editori-

### ARTHUR TOOTH.

AN INTERVIEW WITH THE FAMOUS RITUALIST. New Fork World.
The Rev. Arthur Tooth, whose trial and imprisonment in London, Eng., for violating the Public Worship Regulation act raised such a controversy, arrived in New York yesterday. He was found at the Windsor Hotel, and although suffering from illness and exhaustion consequent upon his long journeying, talked freely with a reporter. He is slender, of medinm hight, and has dark hair cut close, and large dark eyes, shadowed by dark lashes. His face, smooth-shaven, is an oval, decreasing rapidly towards the lower portion, the chin being small. His complexion is naturally dark, bronzed, no doubt to some extent by his six months' stay in the tropics. In speaking he is very animated, gesticulating gracefully, and never hesitating for a word. "I am on my way, home to London," said Mr. Tooth, "after a vacation of six months,

which I have spent in Japan and the Philippine Islands. I came direct across the continent

from San Francisco, and shall take steamer for

from San Francisco, and shall take steamer for London to-morrow. Things at home demand my presence; the aspect of affairs warns me to make all the haste possible. You would like to know what I think the signs portend as to religious matters in England! Well, I have but little hesitation in saving that Disestablishment will come about within the next ten years, and I am convinced that it will be a happy day for the Church when it is accomplished. It is not necessary to point out the evils which are, as a matter of course, entailed by the Establishment. Look, for example, at many of the clergy, forced into their positions from motives of expediency and accepting livings in the glit of rich families without any thought of consecration. Such a man is a fagot of inconsistencies; as soon as the bond is severed he goes to pieces. For the last 150 years the State has been making encroachments upon the Church. Slowly at first, feeling its way and careful not to arouse suspicion; but latterly these encroachments have become upore bold, until the fact became so patent that the alarm was sounded. Take my own trial as an example. When I was summoned for trial I informed my Bishop that I would gladly appear before an ecclesiastical court, and would bow to its decision, but that I would not submit to any decision rendered by a civil court whose authority to increfere in exclesiastical matters I did not London to-morrow. Things at home demand ion, but that I would not submit to any decision rendered by a civil court whose authority to interfere in exclesiastical matters I did not recognize. Well, the Bishop would not grant me the trial I demanded, and I was brought before Lord Penzance's Court. You know the story of my trial, conviction, and imprisonment, and it is not necessary for me to go into details as to that. Of course, I protested. My case was brought before three Judges, and they decided that the law under which I was convicted, the court in which I was tried and the Judge who sentenced me were all creatures of a recent creation, and upon a technical point I was granted my liberty. Now this very law, 'The Public Worship Regulation act,' is, in my opinion, unconstitutional. It was passed in spite of the constitutional. It was passed in spite of the protess of the Convocation, which is the voice of the Church. What right has the House of Commons, in which Jews, infidels, and dissenters far outnumber the Churchmer, to make laws for the Church! The Church had laws of its own. It had courts and Judges, and yet all these were declared illegal by this new act. In addition to all this, and as if to insult the Church and degrade the clergy as much as possible, Lord Penzance was made Judge of this Court. Now, Lord Penzance was Judge of the Divorce Court, and accustomed to hearing the most offensive details of family troubles; be-Court. Now, Lord Penzance was Judge of the Divorce Court, and accustomed to hearing the most offensive details of family troubles; besides, he will have a chance to appear in a divorce court soon, if he gets his deserts, not as a Judge, but as a defendant. Such a man as that was appointed to decide on matters of Church polity, and to administer ecclesiastical law. This encroachment of the State upon the Church is sure to bring about dissolution sooner or later. The movement towards disestablishment began in Ireland, spread to Scotland, and is now active in England. The opposition to me and to those who think as I do, and who are known as High Churchmen, does not come from earnest evangetical Christians, but is the outgrowth of ignorance and prejudice. The mob that attacked my church was an ignorant mob, and, more than that, it was a hireling mob. One of the members, who was badly injured by being trampled unon, was taken to the hospital, and while there confessed that he and his companions had been bribed to join in the disturbance, being paid 5 shillings a day for their services. Thus it is we are persecuted by men of no religion, led on by malcontents in the Church. We are fighting a State-made court, and our battle is against the encroachment of the State rather than any law or dogma of the Church.

Now, as to Ritualism, the altars, and the

church. We are negating a state-mast and our battle is against the encroachment of the State rather than any law or dogma of the Church.

"Now, as to Ritualism, the altars, and the candles, and the vestments about which so much is said and so little is understood. Why, one of the men who oppose me the most violently characterized Whitsunday as an excrescence of Catholicism! His ignorance upon the significance of that festival should have kept him silent. If the festival should have kept him silent. If the festival of the Holy Ghost is to be abandoned, why not abandon Christiantly and have done with it! Now, no one cares less about the Ritualistic movement than I do. I have never enjoyed myself better than when I have preached in a Low church in a black gown. Of course, I would not officiate in my own church without my chasuble, but I would preach without a gown at all and in any Protestant church if invited to do so and if it were consistent with my other labors. I am Broad Church enough for that. I wear the vestments and conduct the service in the manner which I believe to be set down in the rubric, which plainly commands, it appears to me, that the vestments and services should be those employed in the second reign of Edward VI. This is plainly a matter of history, and I follow what I believe to be the requirements of the wow I made when I took orders. I think the High Church movement is growing in England. When I first took my parish, hine years ago, the income was about £330 a year; now it is £3,000. I mention this to show the increased zeal of the people, disclaiming that it is solely the result of my personal labors. The opposition against us will fail from its own inherent weakness."

GENERAL NOTES.

# GENERAL NOTES.

A conference of Universalists will be held in Fort Atkinson, Ia., in the course of four or five

The next Conference of the Illinois Universalists will be held in Peoria on the first Tuesday in September.

The University of Japan at Tokio has 800 students and twenty-five foreign Professors, the nost of whom are unbelievers. In the library

of 35,000 volumes there is no copy of the Scriptures. Draper's "Conflict Between Science and Religion" is a text-book.

The thirtieth annual session of the Universal ist Convention of Indiana will be held at Fort Wayne, commencing Wednesday, July 31, 1878, at 2 p. m. The sessions of the Convention usually continue until Friday, that Saturday and Sunday may be devoted to religious serv-

Intelligence from India shows a remarkable increase in the number of converts. The Bishop of andras reckons about 80,000 bantized natives in his diocese, though there were not 50,000 in 1862. In China some progress is made, but in Japan there are only eighty-eight native Christians. There is such a thing as making haste slowly.

There are now more than 200,000 Mennonites in the United States, distributed through perhaps a dozen states. They are a people of thrift and energy, and by their good conduct commend themselves to those among whom they live. Their religious beliefs approach more nearly to those of the Quakers than any others. They refuse the Old Testament, and deny that there is any original sin.

In Great Britain there is an ordained minister for every 673 of the inhabitants. In this country about 700 is the number that falls to each preacher. China would require more than 400,000 ordained missionaries to stock it in the same proportion. Dr. Duff estimated that to fully supply India would require the entire ministry of Scotland, and many pious laymen beside. It is well that the true mission policy seeks to grow the chief supply on the ground.

seeks to grow the chief supply on the ground.

In addition to Profs. Reusch and Friedrichs, Profs. Langen and Mentzel have withdrawn from the Old Catholic Synod on account of the action giving priests permission to marry. The number of Old Catholics in Germany is 51,884, showing a slight decrease since last vear. The bulk of the decrease is in Baden and Bayaris. There is an increase in Prussia. The priests remain the same as last year—fifty-five in number. Six have been removed or have resigned, but there are about the same number of accessions. cessions.

There has been a serious outbrenk at Kalisch, in Russian Poland, between Jews and Roman Catholics. Recently the practice of the Jews to inclose their houses on the Jewish Sabbath with a wire fence to indicate that no one might pass our or in was problibited by the Government. The Jews blamed the Roman Catholics for this interference, and when the latter had their procession on Corpus Christi Day, and had free way, with altars at nearly every street-corner, the Jews became indignant and excited, and made an attack on one of the altars. The Catholics retaliated, and destroyed the Jewish synagogue, and compelled the Jews to take refuge in their own houses. Twelve persons were killed, and much property was destroyed. The BRATIFICATION OF PIUS IX.

The Roman correspondent of the Unita Cattolica states that the process for the beatification of Pius IX. will commence forthwith. Innumerable petitions, disclosing prodigious facts, arrive at the Vutican from all parts of the world. Wherefore, the Holy Father appears disposed to give a special authorization; for the Sacred Congregation of Rites, by dispensing with the prescribed rules, can immediately initiate the process for beatification. The documents are so many that it could not be retarded; they cannot, probably, be examined in less than three or four years. The process will be opened by Cardinal Martinelli, Prefect of the Sacred Congregation of Rites. There has been a serious outbreak at Kalisch,

by Cardinal Martinelli, Prefect of the Sacred Congregation of Rites. The modest tomo of Pius IX. is the resort of a large number of devout pilgrims; and especially on the Feast of St. Peter great crowds were to be seen there offering up their prayers.

The Monde, the Papai Nuncio's organ, states that the Vatican has had to moderate the ardor of persons who, too eager to promote the beatification of Pius IX., have asked for the suspension of the ordinary canonical rules. Memorian

fication of Pius IX., have asked for the suspension of the ordinary canonical rules. Memorials were addressed direct to the Pope, but, according to the regulations of Benedict XIV., the Bishops of Sinigarlia, Imola, and Spoleto, where Pius IX. was born, or spent most of his life, must collect evidence of his virtues or miracles, and the usual inquiry must then be made by the Vicariat, before the Pope can authorize the introduction of the cause and decide on its results.

THE CONSOLATIONS OF CLERGYMEN.

From the Cincinnati Commercial:

If members of the sacred profession have a weakness, it is for good things to eat. This in-

From the Cincinnati Commercial:

If members of the sacred profession have a weakness, it is for good things to eat. This infirmity is a pardonable one. The world generally looks on it in the light of an amiable failing, which may readily be forgiven in a body of men who have almost no other infirmity. So many of the consolations of common men are denied ministers that they surely ought to enjoy the best of whatever the good Lord made to eat. The relief of wicked language is denied them, even when the thermometer is in the nineties. A minister may not shake his light fantastic toe, or indulge in any of the exhibitanting amusements which lift the heavy spirits of other men. The sinful horse-race is denied him. He may not take pride in his good clothes, and to admire his good looks in a worldly mirror is an abomination. He may not make haste to be rich. He may not forsake a poverty-stricken congregation to accept the call of a wealthy one. That would be deadly. There are drinks that are not permitted. What, then, may the good man do? He may eat. Yellow-legged chickens would appear to have been created with a special view to the needs of ministers.

REFORMED EPISCOPACY. The American Bishops now in England took a prominent part in a meeting of the Society for the Propagation of the Gospel held in Oxford on the 19th of June. The first speaker was on the 19th of June. The first speaker was Bishop Bedell, of Ohio, who offered the following resolution: "That the multiplication of religious divisions furnishes additional reason for Churchmen throughout the world to draw more closely the bonds of unity among themselves;" and made it a text for some critical sensities on the rise and progress of the Reremarks on the rise and progress of the Reformed Episcopacy. We quote from the report in the London Guardian:

formed Episcopacy. We quote from the report in the London Guardian:

He was grieved to say that one of the latest exhibitions of this sect spirit had occurred within a certain portion of their own body, who called themselves "Reformed Episcopalians," who were a great deal more Protestant than Protestantism, and certainly very much less Episcopalian than the lowest type of Episcopacy which had ever been seen in the Anglican Church, These Reformed Episcopalians did not much disturb Charchmen in America, and he hopet they would not much disturb Churchmen in England. How singular it was that in the midst of the illumination of the nine-teenth century members of any church which held the pure truths which had been handed down to them by the Church of England should find it necessary to invent something more suitable! There was already a sect within this new sect, and it was probable that in six or eight years there would be ten or twenty. It was not a sect of this kind that could ever have any real influence; but it illustrated the absolute necessity there was for those who loved the truth to know each other, to have their hearts bound together by love and charity, to pray more carnestly for the powers of the Holy Ghost to keep them more close to the foundations of that Rock on which the Church was planted.

The more of Amish or Omish quite frequent.

their hearts bound together by love and charty, to pray more carnestly for the powers of the Holy Ghost to keep them more close to the foundations of that Rock on which the Church was planted.

THE "HOOKERS."

The name of Amish or Omish quite frequently appears in the press of the country; few persons who see it know much about it, except that it belongs to a religious body of German origin, whose members wear books on their clothes instead of buttons, and hence are often called "Hookers." The Amish, who number only about 10,000 in the United States and Canana, meet annually in conference, which is their most important ecclesiastical event. They are a branch of the Mennonites, originating in Germany, and derive their name from Jacob Amen, a rigid Mennonite preacher of the seventeenth contery, though it was first applied to them in this country. The Amish adhere to the Mennonite confession of faith, and differ but little from the regular Mennonites. This year the Amish Conference was held in or near Eureka, III., in June. On the first day some 400 or 500 people met together in a chapel four miles from any town, or rather, in a large shed, for the church proper was occupied by women and bables. This was their Sixteenth Annual Conference, and it continued in session four days. Notwithstanding the unfavorable weather and the almost impussable roads, the attendance was good. The meeting-house being too small to accommodate the people, a huge shed, covered with fencing boards, was erected at one side; and in the centre of this was a platform, occupied by the preachers and a few of the elder and elect women. The listeners were carefully separated. The women and girls, with heads covered by tidy black silk caps or stilliyspantaned. The women and girls, with heads covered by they black silk caps or stilliyand modestly looked up to the preacher from the rough-board seats on one side of the platform, while the men and boys, with coats and vests fastened with hooks and eyes, occupied the seats on the other side, and with h

# these occasions that the c

The Bishop of Ossory (Irish Episcopal Church) The Bishop of Ossory (Irish Episcopal Church) H. Knowles, priest in charge. Choral morning succeeds his father, the late Dr. Gregg, as prayer and celebration of the Holy Communion at

PERSONALS.

Bishop of Cork, defeating Canon Jellett in the The Rev. R. H. Davis, of Granby, Mass., goes

Japan as a missionary. The Rev. Fred. Adkins has received a call to the Baptist Church in Goshen, Ind.

The Rev. A. W. Ringland, of Mt. Pleasant, ia., has accepted a call to Belmont, Ill. The Rev. W. Swartz, of Kenosha, Wis., has gone on a missionary tour through Minnesota-

The Rev. G. D. McCulloch has taken charge of the Presbyterian Churches at Paw Paw Grove and Wyoming, Ill. The Rev. E. A. Reed, of Springfield, Mass., has accepted a call to the Madison Avenue Reformed Church, New York.

The death of the Rev. L. C. Marvin, a prominent Universalist clergyman, is ann-died at Clinton, Mo., aged 71.

The Rev. Joseph H. Twitchell, of Hartford, has gone to Europe in company with "Mark Twain," who pays all expenses.

The German Moravians have elected John F. W. Kuhn as Bishop in the room of Bishop Reichel, deceased. He becomes a member of the mission department.

The pastorate of the Rev. Charles Wood, who for five years has ministered to the Central Presbyterian Church, Buffalo, has closed by the resignation of Mr. Wood. The First Presbyterian Church of Peoria, Ill.,

have engaged the Rev. John Laird, a licentiate of the Presbytery of Huntingdon, to supply them until the lat of October. Mgr. Valdiviezo, Archbishop of Santiago de Chili, died last month. He was born in 1804 in Santiago, and was created Archbishop in 1847. He is to be succeeded by Paula Solar, Bishop of San Carlos, Chili.

The Rev. Ezra Tinker, of New York, is in the city, and an effort is being made to secure him for the Oakland Church. Mr. Tinker has had great success as a preacher, over 400 conversions resulting from his preaching last year.

Dr. Mitchell will take a vacation. Whither he will flee from the presence of his work we do not know. When he wakes up from his rest under the juniper tree he will order his cake from a bill of fare, and give the angel a quarter to see that it is well done!—Interior.

M. Waddington, Prime Minister of France, is a Protestant, and an active member of Pastor Fisch's Church, in Paris. Five of the nine heads of Dopartments in the French Government are of the same religious belief,—a good compliment to the worth and brains of the Protestants of

THE REV. L. W. BACON DECLINES.
The Rev. Leonard W. Bacon has declin The Rev. Leonard W. Bacon has declined the call recently extended to him by the Third Presbyterian Church of Pittsburg. Pa., to become its pastor. In his letter, which was written from New Haven, Conn., on the 1st inst., he says:

ten from New Haven, Cond. on the 1st inst., he says:

The reason for this decision is not the pecuniary loss or personal inconvenience that it would have cost me to accept your call. These would have been well compensated by vast opportunities of useful service in the ministry of the Gospel. Neither have I any apprehension that my ministry in the Third Church would have been hindered by lack of unanimity among the people. Some of the minority were among my best helpers while I was with you, and doubtless would have been again. I have never found any sign of a factious spirit in the church, in any quarter. It would have been easy to disregard or resist a factious opposition; but the sober conviction of some of the most faithful friends of the church, interested in every way in its prosperity, that I am not the best man for the work, cannot but weigh with me in making up my mind, especially when they hold their opinion with entire personal good will toward me. Only a clear and unmistakable case of duty could have justified me in removing to Plitsburg; and the deliberate negative opinion of some, and the significant abstention from voting of so many more, make the case, to say the least, a doubtful one. The decision of the matter on these grounds makes it unnecessary for me to go into the ulterior questions that would otherwise have arisen. It is with reluctance, and after conscientions hesitation, that I turn away from a field of labor so artrous, but so full of promise. I cannestly pray that the man exactly fitted for the place may soon be found, and the great work of the Gospel committed to the Third Charch suffer no delay.

INDIANAPOLIS DIVINES.

to the Third Charch stater no delay.

INDIANAPOLIS DIVINES.

The Indianapolis correspondent of the Cincinnati Gazette, writing under date of the 10th,

nati Gazette, writing under date of the 19th, says:

And now Dr. Withrow denies that he has the least idea of locating in Chicago, or that he regards Beston as a cold Unitarian city. The various items on this topic may be summed up as follows: Dr. Bartlett is well, never better. Dr. Rartlett was spoken to about the Presidency of Hamilton College, but very informally, and by no bone having authority to speak. Dr. Bartlett syouldn't think of occupying such a position for love or money. He's too old, and too devotedly intached to the work of the ministry. Dr. Bartlett doesn't intend to leave Indianapolis nor the pulpis of the Second Church. His people are pleasant, and his salary large enough for a modest man. Exit Dr. Bartlett.

Dr. Withrow has no thought of being recalled to the Second Church in this city. Dr. Withrow goes to Chicago on dianacial business, and has consented to preach for Dr. Kittrifge, a Preabyterian minister. Dr. Withrow knows nothing of any Congregational church in Chicago, nor any member connected with any Congregational church in Chicago, with a view to location. Dr. Withrow never corresponded with any Congregational church in Chicago with a view to location. Dr. Withrow knows nothing of any Congregational church in Chicago with a view to location. Dr. Withrow knows nothing about the chilliness of Boston in a religious point of view. On the contrary, he never lived in a church or city where the people are more alive to the questions of belief and right living thau in Boston. Dr. Withrow, during his pastorate of Park Street Church, has added 250 to its membership, has cleared off all its debts, and has not the slightest idea of a change. Dr. Withrow left for Chicago to-day noon. Exit Dr. Withrow, and may Heaven forgive, your exprespondent for discussing a mare's next of preachers.

# FRIVOLOUS PIETY.

A little 3-year-old girl, in repeating her prayer to her mother every night, insists on praying to be made "a dood Epislopalian Wepubitan." "What is the outward and visible sign in

baptism?" said a person to his Sunday-school class. "The baby, sir," was the prompt reply. In the way of worship in hot weather, a man thinks he is doing well enough when he allows his wife to go to church .- New Orleans Picayune. So many cities claimed Homer as a resident and citizen, that we incline to the opinion that he was a Methodist preacher.—Burlington Hawk-

The Rev. Dr. Martineau says that in one of the scenes of a German play Adam is represent-ed as running across the stage on his way to the Garden of Eden to be created.

It is well to look at both sides of a fan. On a "heated" Sunday in Philadelphia the other day, the minister was fanning himself vigorously. He did not see, but the congregation did, that the reverse of his fan bore the inscription, "Buy Borgles' Bitters."—Boston Transcript.

College Professor (to Junior, who has been taking advantage of his absent-mindedness): "Young man, I find, on looking over the records, that this makes the fifth time in two years that you have been granted leave of absonce to attend your grandmather's funeral." At Westfield, Mass., a man was caught steal-At westileid, Mass., a man was caught stealing meat from the market. In reply to his plea to be let off, and his declaration that, God helping him, he would never steal again, the one who detected him said: "God helping you! Why, you scoundrel, if I hadn't caught you stealing, you never would have known there was a God!"

A plain-speaking country minister was asked one day how it happened that, considering the good example supposed to be set before them, so many ministers' sons should turn out ne'erdo-wells. "That's easily accounted for," said the divine. "You see the devil kenghe cannot get haud o' the geese, so he just makes grab among the gaislins!"

amang the gaislins!"

It is not always a successful operation to teach a 2-year-old child its prayers, however intelligent it may be. The other day a young mother was showing off the early piety of her offspring to some caliers, the result being muchly as follows: "Gorbesspapa, Gorbessmamma, Gorbessbaby, avyergotanycandy!" That infant thought religion was sweet, anyhow.

religion was sweet, anyhow.

Epitaphs do not always tell the truth. When a citizen, greatly given to beer, but otherwise worthy, was suddenly taken off, his friends erected a monument to his memory, and had inscribed on it, "Take him for all in all," etc. A surly critic objected, saying that it would be better to have it read, "Take him for half-and-half, we shall not look upon his like again."

A minister's life has frequent disappointments. During the great revival a stolid, matter-of-fact farmer went into the inquiry room, and was at once taken in hand by anxious the second workers. He seemed to be visibly and zealous workers. He seemed to be visibly affected by the hymn that was sung, and after the prayer one or two tears were apparently dis-covered. When asked, "Brother, do you feel any change?" he made a rapid and instinctive movement of his hand in the direction of his yest pocket, and then settling back in his chair with a sigh. replied, "Not a cent; that's just what I'm after."

CHURCH SERVICES.

Cathedral Free Church SS. Peter and Paul, corner of West Washington and Peorna streets. The Rt. -Rev. W. E. McLaren, Bishop. The Rev. J.