

their jars and their destinies over the swift-turn-wheels of time.

The narrow streets thrust themselves into the depths of the city, and into the mysteries, the tragedies, and schemes of an Oriental life which questor nor pilgrim, fanatic nor sceptic will ever discover or fathom when he comes to the immortal city of Jerusalem.

(To be Continued.)

VIVID PICTURE OF A TRUE EPISCOPATE.

[Extract from the sermon delivered in St. Paul's cathedral, Syracuse, N.Y., by the Rt. Rev. Dr. Potter, Bishop of New York, on the occasion of the celebration of the twenty-fifth anniversary of Bishop Huntington's consecration.]

(Continued.)

And to this there has been happily joined, in that episcopate of this diocese which we commemorate to-day, an eminent wisdom of administration. Let me be a little more explicit as to what I mean by a phrase of somewhat vague import. In the episcopate a wise administration is not merely one which is marked by a prevailing prudence, though prudence may well be an eminent characteristic, since a Bishop stands for a great deal more than himself, or even his diocese, and he may not, therefore, hastily commit himself to views and policies which, as an individual, he might properly advocate or inaugurate. Indeed, if one were to study our episcopate in any part of the world, it would be pathetic to note how late, and often painfully, men have learned this lesson. Setting out with a very sharply defined conception of their own of what an ideal episcopate ought to be, they have very soon come into an acute collision with the rights and convictions of other men, only to learn, after denying the one and condemning the other, that they had as veritable a place within the lawful liberty of the Church as their own. That sect spirit which would dwarf the life and activities of the Church to the meagre proportions of one man's opinions, simply because he has Episcopal consecration, this has been a blemish in more than one episcopate in the history of the Church, of which we have had painful evidence.

It is a happy distinction of the administration which we recall to-day that it has not obtained here. A clear, constant, unflinching conviction of the Church's doctrine and order, an explicit insistence upon their enduring authority, have redeemed every hour of it from the faintest suspicion of vagueness, heedlessness or indifference. You have known what your Bishop believed, and no less the Scriptural, Apostolic and Canonical grounds on which he based his wise and firm rule. But no less have you seen in him that highest gift of administration which takes large views of opportunities, of emergencies, of men. Your missionary work pre-eminently dear to him, in the adaptation of means, whether new or old, to particular exigencies; that fine insight as to the true idea of the Church which recognizes that just because there is so much that is fixed in her, her creeds, her order, her discipline, there must needs be, over against these, those other things that are not fixed, but flexible; the just discrimination which, in dealing with the flexible element in what I may call the mechanism of the Church, distinguishes between the visionary and the practicable; these have been characteristics of the first episcopate of this diocese, which, as others have observed them, have always been conspicuous and noteworthy.

I remember very well, as illustrating what I mean, the initiation of one agency which, though in form it has not yet come to pass among us, illustrates what I say. It was the

Bishop of this diocese, unless I am mistaken, who first recognized the uses, and appreciated the value, of an order of evangelists. It was he who gave the formation for such an order and the inauguration of its work (I think even before he came to his present office) his warm sympathy and practical encouragement. Using language in its literal sense, there is no such order to-day. But there is, to my own mind, no smallest doubt that the early recognition of its rightful place in the work of the Church by the Bishop of this diocese had much, if not the most, to do with setting in motion two movements, the one issuing in the Parochial Missions Society and the other in St. Andrew's Brotherhood, which, together, include most, if not all, that an order of evangelists implies, with much more that is valuable besides. And what is pre-eminently significant just here in such a fact is that it is typical of that larger characteristic of administration which, as I think, has adorned the history of this diocese of the last twenty five years. Some one once said of that hardening of the cells of the Episcopal brain which is believed by some to be the pre-eminent characteristic of those who bear that office, that no Bishop was ever known to welcome a new idea or a new method after he was 60 years old. "Talk of a *mare-clausum*," said a clever Englishman, "there is no such '*mare-clausum*' as the Episcopal mind."

I am not here to defend my order from that indictment—a task I own not altogether without its difficulties—but I am here to maintain that it has no place in the history of that episcopate which we are here to-day to recall. And that is what I mean by the highest excellence in Episcopal administration. There is a sentence in the office for the consecration of a Bishop which just here might well be written in letters of gold. Says the presiding Bishop in the charge to him who is presented to him for consecration: "Be so merciful that you be not remiss; so minister discipline that you forget not mercy." It is a rule for the administration of discipline, but in the essence of it is a rule for all administration. There is a strong confidence in the Church's positions; let it not degenerate into a boastful conceit. There is a wise dread of untried innovations; let it not deteriorate into a timid bourbonism. There is a just boundary line even to the most catholic sympathies; let it not harden into a sectarian Phariseism. Above all, there may well be a resolute faith in well-tried methods; let it not become an arrogance which is the prophecy of atrophied powers, because it has ceased to learn. "Open thy mouth wide and I will fill it," said God to the elder prophets. Let us rejoice in an administration which here has taught us in the Church's work the wisdom and the blessing of a hearkening ear and a hospitable soul.

And that brings me to speak finally of that in the history of the first episcopate of this diocese which will always be its crowning glory. Intellectual force, exceptional culture, administrative wisdom, wide sympathies, and a temperament hospitable to enthusiasm and ready to own and welcome varieties and even untried instrumentalities in the work of the Church, all these are excellent notes in the character and work of a true Bishop; but there is another that is better than any or all of them—and rarer—and that is that supreme perception of the spiritual and divine in the religion of Jesus Christ and the mightiness of its force and efficacy. The Church is indeed a visible institution; and her outward part, the visible, audible, tangible ministry and sacraments, her matchless ritual, her stately structures, her art and architecture, vestment and fabric and ceremony—all these are verily indispensable to her life and work among men. She is not a ghost, and if she is to reach beings the avenues to whose souls are their senses, she must needs speak to the one by challenging first the other. But she

would not be the Church in the world, but already the Church translated out of the world, if from the beginning she had not been in danger of being dominated even in these things by the sense spirit which is essentially the pagan spirit, materialistic, tawdry, spectacular.

You may trace to-day the history of almost every pagan rite and superstition, no matter how gross or coarse the idolatry involved in it, as an eminent English scholar has lately shown, in the modern Roman ritual. And you may trace in imitations of that ritual among ourselves as vulgar, meretricious and theatrical, the same essential paganism as that to which insensibly its votaries are returning. In an age which witnesses these things, and which, alas, is only too rarely roused to resist and resent them, it is a rare blessing to the American Church to have a Bishop who has denounced them. Nay, I hope I show him no scant respect when I say that it would have been of very secondary consequence if he had, but a Bishop who has shown first by his personal example and then by his clear and consistent teaching, what things are of primary consequence in the Church of God. We forgive a good deal to boys, and a good deal more, often, to priests and deacons who are no longer boys, when, for a little, they are ensared by the cheap toys of a bedizened ceremonialism; but we expect in the episcopate a certain sobriety which, in an age overfond in all departments of life of the merely decorative, rather than of the enduringly substantial, shall stand like some noble Doric column, erect, massive, austere, simple, divinely upward reaching. And so your Bishop has stood, unspoiled and unbedecked, of reverent mien and tender dignity, telling to all men everywhere by life and printed page and spoken word, that "the things that are seen are temporal," and that "the things that are unseen are eternal," that "the life is more than meat, and the body than raiment," and that "they that worship God, who is a Spirit, must worship Him in spirit and in truth."

Believe me, men and brethren, there is no message, no witness, no example which the Church of God so sorely needs to-day. She may keep the husk of an outward orthodoxy, which is in truth not greatly threatened, however much those who just now are posing as its defenders may find it in their interest to pretend otherwise. But whether, though she be as orthodox as Athanasius himself, under the richer garb and more elaborate ceremonial and more eager passion for the outward which prevails, she shall keep her spiritual life, this is a question which a leadership such as you have had here, or, on the other hand, the absence of it, will go a long way to decide. And so I bless God for an episcopate so able, so wise, so far-seeing? Yes, but most of all, so lofty in its spiritual tone. I bless Him that he whose office it has been among you, for five and twenty years, to invoke upon men the gifts of the Holy Ghost, has shown so plainly and so consistently all along that he believes in them. Wealth, territory, members, temples—what are these but dead and impotent things save as the Spirit of Christ shall quicken them? Blessed be God that He has done so here. We cry to Him in the *Te Deum*, "Govern them and lift them up forever." Happy the flock whose chief pastor in his lower measure and degree has, through all these years, been doing no less a work!—*N. Y. Churchman.*

We are all brethren, created by the same God; we are all sinners, born of a guilty father; but by the grace of Christ we are called to the faith, we are regenerated by the same baptism, and we are all but one body in Christ. Let no one, then, despise or ridicule or offend his neighbor in anything; we ought rather to help and instruct him as far as able, doing to him as we would be done by, were we in want.—*Thomas a Kempis.*