

Sunday Reading.

WORKINGMEN AND THE CHURCH

A Secular Paper Has Some Sensible Words on this Subject.

Last Wednesday a Chicago Socialist spoke at Chautauqua on "the attitude of the workingmen toward the Churches as the N. Y. Sun." He divided the workingmen into three classes, so far as religion goes: those who are dominated by the Church and fear it, those indifferent to it, and those hostile to it.

Such a classification is no more applicable to workingmen specifically than to the population generally. Religious belief, religious indifference, and opposition to the Church prevail everywhere in civilization; though infidelity is probably much more frequent proportionately among the rich than among the poor. Neither is there any reason why the attitude of the workingmen to the church should be influenced by the circumstance that they work for daily wages, except that, with less material and temporal prosperity, the promises of rich spiritual compensation in the life to come, which religion offers, may bring to them more consolation than they have for those whose earthly existence is more prosperous. Religion says that wealth or poverty, luxury or hardship here, is a transitory condition of no essential importance; and that the only riches really worth possessing or obtaining are the spiritual treasures of eternal value and permanence.

Hence when the Socialist assailed the Church on the ground that "the clergy do not assist the workingman in his efforts to better his condition," he made an utterly unjustifiable attack. The Church exists solely for the purpose of bettering the condition of the workingman and every other man. It is founded on that theory only. Its whole efforts are expended to that end, and to that end exclusively. It is not working for any selfish advantage to itself or to any party, but for the good of all mankind, which good, according to its belief, depends on the acceptance by all of the conditions of salvation that it lays down as imposed by God himself.

If the theory of the Church is sound, there is no way of bettering the workingman's condition except its way, and he can get assistance to that end and help only. He cannot better himself by the Church to its teaching, unless he betters himself spiritually, and fits himself for citizenship in heaven; and whether a man is rich or poor the same necessity rests on him. It does not measure wealth or poverty by earthly standards, but by the everlasting standards of heaven. The basis of all the evils of human society, it teaches, is disobedience to the law of God, and the only cure for them is obedience to that law. That remedy it seeks to apply by cultivating in men the love of God, as essential to their peace here and eternal peace hereafter.

The socialist lecturer at Chautauqua maligned the best friend the workingman has. He assailed the one institution which is organized and conducted for preserving and propagating the Christian doctrine of the brotherhood of humanity, and which is solely and unremittently occupied in the effort to elevate the race. As a matter of individual opinion, he may have denied the efficacy of the means employed by the Church, but he could not truthfully deny that the Church is laboring to improve the condition of the workingmen in the only way in which, according to its belief, the improvement can come. The Church is for no other purpose than to make men better.

AFTER EIGHT CENTURIES.

Curious Discovery of Tombs in an Old Church in Europe.

At Schlestadt, in Alsace, is a very ancient church, founded about the year 1067 by the Empress Hildegard, the great-grandmother of the Emperor Frederick Barbarossa. It was intended to be a reproduction of the Holy Sepulcher, at Jerusalem, but was never completed after the original plan, and during the centuries since its commencement, has been greatly neglected and suffered to fall into decay, and it is only within a few years that the restoration of this interesting monument has been decided upon.

In repairing the floor of the church an opening was found, giving access to two stairways to two subterranean chambers. On further exploration these were found to contain four tombs, three of which were empty, while the fourth tomb, which was probably built in the seventeenth century, was filled with rubbish, among which was a block of mortar bearing so strong a resemblance to a human figure that the architect in charge caused a plaster cast to be taken of the impression in the mortar, which resulted in the head and bust of a woman, who had evidently been buried in the crypt of the church hundreds of years ago.

The features and expression were wonderfully well preserved, and even the texture of the clothing was visible. Naturally, such a discovery excited the greatest interest among the Alsatian archaeologists, and after carefully studying the matter they have come to the conclusion that the woman whose features have been so strangely preserved to us was the daughter of the Countess Hildegard, the founder of the Church. Towards the end of the eleventh century Alsace was ravaged by the black plague, and history records that Hildegard, her son Conrad, and her daughter Adelaide all succumbed to the terrible malady. Evidently, then, this noble lady was given the honor of a church burial, notwithstanding the pestilence which the pestilence must have caused; but to prevent contagion, her grave was immediately filled up with mortar, a method of burial which has had advocates, even in the present century. The soft mortar took a perfect imprint as it hardened around her form, which it retained after the body itself had entirely decayed. In the various vicissitudes of the church the grave was disturbed, perhaps by an invading army, and finally what remained of the countess was gathered together and placed in the tomb of the seventeenth century, where it has been safely preserved to the present day.

The somewhat similar imprints of human bodies found at Pompeii will naturally be suggested in this connection, but the conditions were very different. The bodies of those who perished in the great eruption that destroyed that city were covered over with a mass of volcanic ashes, which hardened around them and safely preserved their form for nearly eighteen hundred years. But the material was coarse, and little but the general form of the bodies can now be distinguished. In this medieval grave, however, the grain of the mortar was so fine that the features, and even the expression are well preserved, and the sad but noble countenance of this medieval noble shows her to have been worthy of her high station. Even after the lapse of eight hundred years, hardly avoid a feeling of sorrow at her sad fate, which was the indirect means of preserving her features to future generations of mankind.—Popular Science News.

THE CHARTREUSE PERES.

The Midnight Mass and the Right Life of This Silent Order.

I made a visit on the 16th and 17th inst. to the Convent La Grande Chartreuse, which lies off the mountains south of here and Chambéry, and north of Grenoble. I stayed all night in the convent and attended midnight mass. My bedroom (No. 13) was about half as big as that little bedroom you and I occupied at Jost during our Italian trip, but more plainly furnished. As I couldn't sleep very well, I got up and went to mass at a quarter to eleven, stayed there nearly two hours, and then went to bed at 2 a. m. At a few minutes before eleven the monks (Peres, not Freres) came filing in from their cells, each carrying a little lantern. Not one of them uttered a word for some time; then one of them made a slight noise as though with his knuckles on a desk, and the Latin chant of about four notes began, and continued with slight interruptions for an hour and three-quarters. Then each relighted his little lantern, put out the light held in a little reflector on the breast (to light up the book before him), and as silently as they came they went off to their cells.

There are forty Peres or Peres there, and forty-four Freres. The Peres are the more advanced, live in their cells from week's end to week's end, except for their church services at midnight and one meal together on Sundays and church holidays. These Peres never speak to each other nor to any one whatever except when out on a promenade, which they take once a week. The Freres do the business of the convent and are less restricted; though they never go outside of the twelve-acre walled enclosure, without permission. No woman is ever allowed to go inside of that walled enclosure, except by written permission from the Pope, and Queen Victoria was the last one having that permission.

My trip to this convent, though a beautiful mountainous country, and the last nine kilometers up the side of a mountain torrent, delighted me greatly. There was nothing but a mule path to this convent until 1854, and their idea of living "dans une solitude absolue" was well carried out for nearly eight hundred years. It is a strange idea of God and of the way to get to heaven, that you should abandon the world and all its trials and duties so that you may please Him and gain a happy hereafter. I used to call this a happy hereafter, but now I withdraw my admiration till I know their individual graces and mental makeup. It is at least better than suicide; for time is almost always curative, and reflection and study bring peace and mental equanimity. I will add that the Freres I met were pleasant, intelligent men, charming me moderately, and treating me well; and when I left the convent between eight and nine in the morning, a bright, intelligent brother guarding the outer door with a monster key, said—"Bon jour, monsieur; et bon souvenir de la Grande Chartreuse," before he closed the door behind me.—Harford Courant.

The Pope at the Vatican.

Alone perhaps of those who are obliged to live at the Vatican, the Pope seems to enjoy the intense summer heat, and continues in good health despite the atmosphere of that part of the Eternal City, which, since the time of the ancient Romans, has always been reputed insalubrious. Unlike his predecessors, he cannot retire to the Quirinal, which was built partly that it might serve as a summer residence, nor can he leave Rome en villégiature. The Vatican, however, warm as it is, contains some apartments that are cool, owing to the thickness of the walls. The historic Tower of Leo, which has lately been restored and fitted up for the hot season, still remains untenanted, the recent alterations rendering it an undesirable abode at present from the hygienic point of view.

Presbyterianism in P. E. Island.

The present large and flourishing P. E. Island Presbyterian, eighty-seven years ago, had no existence as the Witness. In the year 1806 the first ordination known in the history of the Island took place in the episcopal church, Charlottetown. The Rev. Peter Gordon was the first Presbyterian minister ever settled on the Island and with the exception of the episcopal minister at that time in Charlottetown there was not another of any denomination. Our students with their present excellent educational advantages can well appreciate them when they reflect upon the fact that Mr. Gordon in his student days had to walk a daily distance of three or four miles to recite his Greek lesson.

A writer of the day gives an amusing illustration of the religious enthusiasm of the Russians, and their desire to extend the knowledge of truth. The authorities every now and then make an excursion into Siberia and bring back a lot of Buddhist who they proceed to baptize in spite of their loudly-expressed dissent. After baptizing them they say to them: "Now, you dogs, you are Christians, and you can go and pray to your nasty gods as much as you wish, and thank them that you are Christians."

NEWS AND NOTABILLIA.

The 1,010th anniversary of the Parish Church of Chester-le-Street, Eng. has just been celebrated.

I have often thought what a melancholy world this would be without children, and what an inhuman world without the aged.—[Coleridge.]

Rev. T. Barnes, rector of St. Michael's, London, is suffering from illness contracted by a conscientious endeavor to ascertain personally the condition of the vaults of the church, which are crowded with the dead.

Umbrella stealing is said to be of frequent occurrence in St. Paul's Cathedral. It has actually been found necessary to post up a notice warning people against umbrella thieves, and the presence of a detective in the Cathedral has been found desirable.

'Good actions, done by the grace of God, do, in His mercy, earn fresh grace, and are the earnest of future good, and the commencement of habits of good. And evil actions, contrariwise, forfeit the grace of God, and are the parents of further evil acts and evil habits.'

The South London Presbytery is considering a novel point. An elder recently resigned his connection with the congregation, an elder always an elder, he had a right to serve on a committee to which he had been appointed by the presbytery. The presbytery will shortly give their decision.

The late Bishop Mackenzie was very observant, and a relative recently gave an interesting example of this. During the first days of his voyage out to South Africa the Bishop suffered badly from sea-sickness, but one afternoon he noticed a tin case of arrowroot which constantly furnished over until laid on its larger face. He took the hint, laid himself on his back, and found great relief.

It is reported in the Roman Catholic papers that the Paulist Fathers are planning a new aggressive campaign for the purpose of converting protestants to Roman Catholicism. They say that hitherto the chief effort of the church has been to make Catholics to protestants, but now they must go direct to protestants and put before them the claims of the church and the need of membership in it.

Henry John Pope, whose election to the Presidency of the British Wesleyan conference was announced, is fifty-seven years of age. His mother was for many years a devoted and successful class leader. His earliest school education was under the charge of Charles Welsh, an eminent local preacher. He entered the conference work in 1858, at the age of twenty-two. His advance in appointments was rapid. In 1876 he became chapel secretary, and has since conducted that important confectionary department of Wesleyan methodism.

It is the sorest disadvantage of riches when it makes their possessor poor in spirit. Nobody claims that this is true in the great majority of cases. Nobody denies that in conspicuous and offensive instances. The poor man has the advantage of the rich one if he so modifies his ideals that he can not only reach them but derive that content, and compass that moral and intellectual expansion, that seem in the human comedy to be denied to those whose aims are toward a wholly material prosperity and sensual pleasures. It is the adaptation of the end to the means that suffices. Few of us need be poor.—[Brooklyn Eagle.]

The Salvation army is about to be supplemented by a navy. Their first cruiser is at present on the ways at the corner of Spear and Main streets, San Francisco, where a small army of red-shirted mechanics are busy putting on the finishing touches and getting the craft ready to carry the war into the enemy's quarters along the Sacramento and San Joaquin rivers and around San Francisco Bay. Another cruiser is expected to be built for attacking Satan in the East. It will not be long before a cruiser will be playing along the Sound and New York Bay capturing converts whenever chance offers.

Amongst the many noble acts of devotion to duty recorded of the officers and crew of the late battle ship "Victoria" as she suddenly turned over and went down to the bottom of the Mediterranean, the unselfish conduct of the young midshipman, Herbert Lanyon, who stood beside the Commander-in-Chief to the last and sank with him at the post of duty, will not be forgotten. The parents of the late midshipman have sent the lad's savings to the Missions to Seamen, as the most appropriate destination for the remaining property of one who had set such a noble example to his brother seamen of unselfish devotion to duty.

The organs of the Orthodox Church report that a revolution of the bishops of the Russian church has been decided upon, consisting mostly of a further division of the present vast dioceses. At present the Church of Russia is divided into sixty-three bishoprics, of which thirty-four are vicariates. Those number in all some 34,000 congregations, with 60,000 churches, chapels and other houses of worship. Each bishopric thus averages about 500 congregations and 900 places of worship. Only one bishopric has less than one million members, six of them have more than two million. It has been decided to divide the larger diocese and to increase the number of vicariates.

The prevailing religion of Corea is Buddhism. Some of the most learned being disciples of Confucius, and some holding a religion resembling one of those of Japan. In the 17th century, Christianity was introduced by Roman catholic converts, from China and Japan. Says Dr. A. B. Pierson, "About one hundred years ago, Senghuen, a distinguished official, professed conversion and was baptized under the name of Peter. . . . The Government became alarmed; the priest-hood led on a persecution, and the Catholics converted or fled to China, or endured torture and martyrdom. In 1835 Roman catholic missions began from the way into Corea, by way of China and Manchuria, and the Jesuits claimed 15,000 converts even as late as 1857." In 1864 the board of the American Presbyterian church, at the request of a Korean official who had become a Christian, while Korean Ambassador to Japan, began the first protestant mission by sending from China a medical missionary, H. M. Allen.

Messages of Help for the week.

1. "Blessed is the man that keepeth the Sabbath from polluting it. For thus saith the Lord unto them that keep my Sabbaths, and choose the things that please me. Unto them will I give in mine house and within my walls a place and a name better than some and daughters: I will give them an everlasting name that shall not be cut off." Isaiah, lvi: 2, 5.
2. "Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake has forgiven you" Ephesians, iv: 32.
3. "Seek ye the Lord while He may be found, call ye upon Him while He is near; Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him. He will abundantly pardon." Isaiah, lv: 6, 7.
4. "Trust in the Lord with all thine heart; and lean not unto thine own understanding." Proverbs, iii: 5.
5. "Honor the Lord with thy substance, and with the first fruits of all thine increase. So shall thy barns be filled with plenty." Proverbs, iii: 9, 10.
6. "Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and the cares of this life, and so that day come upon you unawares. For as a snare shall it come upon all them that dwell upon the face of the whole earth." Luke, xxi: 34, 35.
7. "Watch ye therefore and pray always, that ye may be counted worthy to escape all these things that shall come to pass, and to stand before the Son of man." Luke, xxi: 36.

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No. of Members.	Balance in Bank.	No. of Members.	Balance in Bank.
Oct., 1882, 880	\$1,146 07	July, 1891, 20,450	\$204,814 86
Jan., 1883, 1,134	2,769 58	Jan., 1891, 24,466	283,977 26
July, 1883, 1,757	5,082 80	July, 1891, 28,894	337,718 71
Jan., 1884, 2,216	10,070 82	Jan., 1892, 32,268	408,798 19
July, 1884, 2,380	10,515 28	July, 1892, 35,148	411,648 39
Jan., 1885, 2,548	20,992 30	Jan., 1893, 38,106	418,054 66
July, 1885, 3,046	28,036 92	July, 1893, 41,228	435,250 63
Jan., 1886, 3,648	31,082 62	Jan., 1893, 43,771	438,501 78
July, 1886, 4,628	44,320 75	July, 1893, 46,915	442,260 27
Jan., 1887, 5,804	60,325 01	Jan., 1893, 50,465	462,083 45
July, 1887, 6,921	71,284 40	July, 1893, 54,945	470,610 40
Jan., 1888, 8,311	86,192 42	Jan., 1893, 59,714	500,681 51
July, 1888, 9,838	96,104 35	July, 1893, 64,284	520,631 74
Jan., 1889, 11,498	117,699 84	Jan., 1893, 68,402	536,083 42
July, 1889, 14,286	160,110 76	Jan., 1893, 72,928	557,822 24
Jan., 1890, 17,027	188,180 86		

Membership May 1st, 1893, about 63,000. Balance in Bank, \$600,000.

The total number of applications considered by the Medical Board for the month of April, 1893, was 1605; May, 1893, and for the year ending 31st December, 1892, was 18,247, of whom 17,028 were passed, and 1,219 rejected.

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