

church in a permanent state. For I have under my care the Portuguese and the Spanish congregations; and among the privileges obtained for me by our American Minister (who is indeed a member of our beloved Church), one is, that the Portuguese may attend services at my house without being in any wise molested.

The worship of the new church will be conducted with our church Book of Common Prayer. I have the Common Prayer Book translated into Portuguese from the English. And I must try to obtain the same in Spanish. Do me the favour to beg the Domestic Committee [Missionary] for some hundreds of copies. If the request be granted, I shall rejoice. If not, I must look to London for them. If my Church in the United States take no interest in this work, I shall feel constrained to seek favour elsewhere. It seems to me, as three years have passed, that now something should be done, and if not by the Foreign Committee, by the clergy, or private individuals, or at least that I should have that moral co-operation by which, as a clergyman of the Church, I may direct aright this delicate work, and that, as St. Paul bids, *all things may be done in order*.

Until now, neither persecutions nor sufferings nor temporal sacrifices, in the midst of much work and great privations, have been able to shake my constancy and fidelity to my Church, and I would rather suffer in her, than enjoy while unfaithful to her. Not I, but the grace of Lord has given me victory thus far, and so I trust it will be, till the hard fight is ended of those who would serve God faithfully.

I have sent the printed document to many English bishops and many of our own, to some societies and several persons in France, Holland, England, the United States, and Spain. I should be very glad if THE CHURCH JOURNAL would say something on this subject, for others will speak, and I would not that our own people should be the last. I sent a copy to the JOURNAL.

Should the Church, the clergy or laity, desire to interest themselves in this work, I hope they will direct their letters or contributions to the Minister of the United States of America, at Lisbon, Portugal; and those intended for me, to his care. Books, counsel, and aid, we shall gladly receive, giving thanks to God.

I am enjoying excellent health and peace in our Lord. It did not seem the will of God that I should continue in Spain without leaving these churches established; afterward it may be necessary to go thither, as sound doctrine is exposed to many dangers. The government of the Spanish church will be the same as that of the Anglican church in Lisbon.

In this city there are some ten thousand Spaniards, and very many are greatly dissatisfied with Rome, especially since the declaration of the infallibility of its bishop. God grant that our Church, comprehending the danger which thousands of intelligent people incur, of falling into unbelief, for want of faithful men to teach sound doctrine, may make speed to do something in this Peninsula, which so much needs right instruction and a knowledge of the true faith.

Do me the favour, my dear friend and brother, to show this letter to as many as you please, if haply the Lord may move them to bear the petitions we make to them as to dearly beloved brethren. If more work could have been done in the way of exposition, hundreds more might have been added. The attendance has increased every Sunday, and I am in hopes we shall find larger quarters, which we need so much.

Please remember me to our Rt. Rev. Father in God, and with Christian affection to our brethren and friends. Ever faithfully, your affectionate friend and brother,  
ANGEL HERREROS DE MORA,  
Presbyter of the P. E. C. in diocese of New York.

#### THE RUSSIAN BISHOP.

Our Chicago contemporary notices the arrival of the Greek Bishop of Alaska;—"John, Bishop of Alaska," the newly-appointed Russo-Greek Bishop of that See, arrived in Chicago last week, and left on Wednesday for San Francisco. On Sunday he attended service at the Cathedral of SS. Peter and Paul, clad in the rich vestments of the Greek Church, and was assigned a seat in the chancel; the prelate remained standing during the prayers, and also during the offertory, which was the "Russian national hymn," as an act of reverence to the Emperor,

the head of the Church; after which he crossed himself.

The *Pacific Churchman* has an Editorial article on the subject, in which we have the usual declamation about the unity of Christendom, of which the above incident seems to be taken as a favourable augury.—It says:—It is one of the good signs of the times that in the Church—indeed among all Christians of every name—earnest, thoughtful men, of all grades of opinion, are striving to get nearer together, and that on the basis of practical work. It is felt that we have no right to be estranged from each other; that we are wasting an untold amount of power; that we are giving too much cause to the enemy to blaspheme; that we are doing a pitiful battle against the world because we are not united as we should be. We believe that the coming generation of Churchmen are feeling this more than the last. It is a good omen, and we pray the feeling may grow. We have a few disturbers, and they occupy altogether too much attention. Such live on notoriety; they must have it. A great excitement has recently been raised in New York city over a very small matter. The Church press has for weeks teemed with it. It would seem as if the church in that city, with its million of people, more than half of them practical heathen, had nothing to do but get into a tempest over what to us at this distance seems a very small concern. It is needless to say that we have no especial sympathy with the way of doing things reported, but we have less with that officious, meddling temper which is always making a disturbance in the Church, and arraying brother against brother.

An American contemporary comments as follows:—Our good brother, of course, understands perfectly well that he is skating on very thin ice. When he comes to sift to the bottom what the fashionable cant of the times calls "intense yearnings for the unity of Christendom," he will find that they evaporate into fog the moment one strives "to get nearer together" (as he says) "on the basis of practical work." At St. Petersburg, as well as at Athens and Constantinople, political considerations are sufficiently powerful to limit "intercommunion" to the burial of our dead in exceptional cases. We are treated with great politeness, and that is about all. Courteous Dissenters would probably fare as well, and receive quite as positive welcome. Our orders are not recognized as valid; our Baptism would not be accepted; and our admission to the Communion of the Russo-Greek Church would be construed as an act of permanent adhesion to that religious body. Even our solemnization of marriage is not regarded as valid in St. Petersburg; the ceremony needs to be repeated in order to ensure the parties concerned their full civil rights. . . . As to our local troubles, the Church people of New York are in the habit of submitting to undeserved rebuke with becoming resignation. Some evils cure themselves; others become nuisances that need to be abated in due form of law. Let those who choose surrender to Rome or Greece, if they do so from honest and sincere conviction. For our own part, we prefer to remain where we are until intercommunion can be secured on the basis of the distinctive principles of THE HOLY CATHOLIC CHURCH in her earliest and purest days.

#### CLERGY AND LAITY CONFERENCE.

There has been an interesting Conference of clergy and laity of the Deanery of Newark, at South Collingham, preceded by Divine service in the church, and a suitable sermon from Bishop Mackenzie. After Divine service the Conference of clergy and laity met in the Agricultural Hall, and sat in debate for about three hours. Five of the following six subjects were frankly discussed in a generous and kindly spirit:—

1. How can the public services of the church be rendered more interesting and attractive to our people? How can we best create and cherish a more intelligent appreciation of the structure and distinctive teaching of the Church of England in the Book of Common Prayer?
2. What measures can be adopted for the better observance of the Lord's-day and of the sacred seasons—the holy days, fasts, and festivals—of the Christian year?
3. What can be done for the restoration of public catechising in our churches, especially with a view to confirmation.

4. In order to awaken in our people a more lively sense of their religious responsibilities, and to strengthen them in the principles of religious faith and practice, is it desirable to organize special services and missions with a body of preachers gathered together, especially such as are connected with the Cathedral, as the mother church and religious centre of the diocese? and, if so, under what regulations ought such special services and missions to be conducted?

5. What measures may be adopted for the restoration and recovery of our Wesleyan brethren to the unity of the church? Would it be advisable to invite any of their principal leaders, and those of other religious denominations which are separated from our communion, to a conference on the fundamental principles of Christian doctrine and discipline, with a view to common and united efforts together with them against ignorance and vice, especially intemperance, unbelief, secularism, and superstition?

6. What suggestions can be offered for promoting united consultation and co-operation of the laity with the clergy in works of piety and charity in their respective parishes, and in the diocese generally? and particularly for conference at the visitation which the Bishop hopes to hold in the autumn of the present year?

Among the laity the chief speakers were Messrs. Burnaby, J. S. Woolley, J. Broadbent, Mr. Colton, Dr. Wake, Mr. F. Burnaby; and among the clergy, Revs. C. Neville, R. D., J. H. Hughes, C. J. Warren, and J. B. Cane.

Among the sentiments that found prominent utterance the following may be enumerated:—

1. That in parish churches the laity preferred the service being read to being intoned.
  2. That a division of the services would meet with greater approval than a revision of the Liturgy.
  3. That the restoration of public catechizing in church, if not limited to the formal catechism, but applied to Scripture generally, would meet with the approval of the laity.
  4. That special services, with occasional revivals and missions, would meet the wants and wishes of the church at large, but that these should be conducted under careful Episcopal control, lest they should lead to excesses in doctrinal teaching and irregularities in practice.
  5. That it would be premature to attempt any direct measures for inviting Nonconformists into union with the national church; but that if the latter did her work in a zealous and loving spirit the union might be hopefully anticipated in a future generation. It was, however, urged, that the church must heal her own divisions before she could expect to bring those now alienated into union with her.
  6. That conferences like the present were wholesome and practical means of promoting a better understanding and increased co-operation between clergy and laity; that the laity were, for the most part, not only ready, but anxious to assist in the works of piety and charity in their several parishes, when invited by the clergy (a sentiment cordially re-echoed by several of the clergy present), and that, in the absence and supposed impossibility of the admission of the laity to convocation, diocesan Synods of clergy and laity might be found advantageous to the church, useful in promoting church views in Parliament, and acceptable to the people at large.
- The conference separated after a respectful and cordial vote of thanks to the President, with the benediction pronounced by the Bishop Suffragan.

#### Missions.

##### THE BIBLE IN ROME.

A letter from Rome communicated to the London *Rock* gives the following interesting facts relative to the introduction of the Scriptures into the new capital of Italy. The correspondent says:—It is with no small thankfulness and gratitude to the good Lord that I am able to announce to the committee of the Bible Society, that at least the Bible is in Rome, and that four, if not six, of their colporteurs are in this city. Having marched with the soldiers from beyond the frontier, they entered with a portion of them on Tuesday, soon after a breach had been made in the walls by General Cadorna. The

first to get in, and he was determined to be the first, was Fraudini, who was exiled in 1860, and who was keen to see his parents once more, and to carry the Bible back with him to his native city. I have not seen all the men yet, but expect to do so this evening.

It is premature to say what reception the Bible may receive from those to whom it is offered for the first time; but from the little I saw when with one of the colporteurs at Viterbo, Corneto, and Civita Vecchia, a prominent feeling in the minds of the people is disgust at all that is 'Sacra.' Such prejudice, such confounding of the false with the true, will, I trust, soon give way to the feelings and views that are wiser and more enlightened.

As you may suppose, this city is in a state of great excitement.

It is exactly ten years this very day since the Bible was openly offered to the Neapolitans in the city of Naples.

PUBLIC BREAKFAST TO THE REV. ROBERT MOFFAT.—On Monday morning, a large company of ladies and gentlemen assembled in the Craigie Hall, St. Andrew-square, Edinburgh, to meet the Rev. Robert Moffat, who has recently returned from his missionary labours in Central Africa. The Rev. G. D. Cullen presided, and among those present were the Rev. Dr. Wilson, moderator of the Free Church General Assembly; Rev. Dr. Robertson, New Greyfriars; Rev. Dr. Andrew Thomson, and Rev. Dr. George Johnston. After breakfast, the chairman made a few introductory remarks, and announced that Dean Ramsay, Drs. Candlish and Guthrie, and Mr. Adam Black had sent apologies. He then called on Dr. Andrew Thomson, who said he was sure he expressed the feelings of every one in the meeting when he said that they received their venerable friend, Mr. Moffat, with a welcome peculiarly cordial. He could well recollect the time when Mr. Moffat appeared in this country, more than thirty years ago. It could not be doubted that his visit at that time, and the somewhat earlier visit of Williams from the South Seas, contributed very greatly to extend and foster missionary feeling in this country; and he believed the presence of these men tended to raise in the Church in subsequent years a very large crop of missionaries. He could not doubt that this second visit of their friend, with his eye undimmed, and with very much of his natural force still remaining, would awaken in them an increased missionary feeling, and would again raise up for them numerous missionaries. In conclusion, he could not but express what must be the universal feeling of Scotland towards Mr. Moffat, that they welcomed him as one of the benefactors of our race, and as one of the uncrowned kings of men. Mr. Moffat in replying, said that when he mentioned that for fifty years and more he had been applying his mind to the acquisition of a strange language—writing, speaking, and thinking in that language—they would sympathize with him when he endeavoured to say a few words to them. It afforded him almost unspeakable pleasure to witness what he did witness this morning. He had been received with great kindness wherever he had gone. When labouring in Africa it was not with any expectation of being welcomed as he had been in his native land, especially in his own native Scotland. True, he had laboured, but knowing the history of missionaries who had gone before him, he considered his labours and sufferings but trifling compared with those of men whom he viewed as princes—as stars of the first magnitude, whereas he was one of the eight or tenth magnitude in comparison. Having referred at some length to his labours among the Bechuanas, to the difficulty he had experienced in learning the language and translating the Scriptures, and to the change which the Gospel had effected among the natives, he said that though the work was hard it was delightful. He only wished he were young again. He cared nothing about the hardness. He had had to labour like a galley-slave, but he would willingly go out again. He would like to follow his son-in-law, Dr. Livingstone—whom he hoped some day again to see—to scatter the words of eternal life. He would willingly spend a life-time in that great work. Mr. Moffat closed his address (which was most cordially received) by again thanking the meeting for the kind and hearty welcome they had given him. Addresses were afterwards delivered by several of the gentlemen present.