

That remarkable man, Mr. Joseph Rabinowitch, lately breakfasted with the Committee of the Religious Tract Society, and gave an account of his work among his Jewish countrymen at Kischeneff, Bessarabia. He himself has accepted Jesus Christ as the Messiah, and now, with eloquent tongue and ready pen, is seeking to persuade those of his own race to believe in Him also, as the long-looked-for Redeemer. He has already printed large numbers of his sermons and has asked the Society to aid him in issuing others. This the Committee have very gladly promised to do.

A new organ on a large scale, is approaching completion at the cathedral of St. Peter, Rome. It is stated that a wish has been expressed by the Pope that Gounod, who is perhaps the greatest living composer of Roman Catholic Church music, should write something for the occasion, and the author of *Faust* has accordingly undertaken to contribute a new "Messe Solennelle," to be sung by a vast choral body of some 3,000 or 4,000 performers.

The unbroken continuity of the history of the Church of England has been illustrated by the rededication of the ancient Norman church at Mitford, which was performed the other day by the Bishop of Newcastle. The church, which was so old that it had actually lost its title, has been restored and partially rebuilt, and re-dedicated to God in the name of St. Mary Magdalene. It is, as far as can be ascertained, about 800 years since it was first dedicated.

John Huss is after all to be honored at Prague. Bruno and Sarpi have had their memories vindicated, and now it has come to Huss. The Church of Rome, as represented by the Cardinal Archbishop, Count Schoenborn of Prague, has opposed the movement, but the municipal council has petitioned the Permanent Committee of the Diet to raise the monument, and no doubt, as they desire, a commemorative sculpture will be raised in honor of John Huss, "the patriot and martyr." John of Hussinetz embodied in Bohemia the movement represented by Wycliffe and the Lollards. He was eloquent, an accomplished scholar and of severe morals, though gentle and approachable to all. He studied in Paris and in Oxford, from which latter city he brought the writings of Wycliffe. He was unjustly condemned for heresy by the Council of Constance in the year 1416, a martyr to the tyranny and cruelty of the existing hierarchy whose crimes he had denounced.

MUNIFICENT GIFT FOR THE BENEFIT OF LONDON.—A gentleman whose name is not disclosed at present, gives £100,000 to establish a convalescent home in connection with some of the London hospitals. He associates with himself as trustees Dr. (or rather Sir W. S.) Savory and Mr. Cross, the secretary of St. Bartholomew's Hospital. "The Founder" writes to Sir W. S. Savory, that an establishment on a comprehensive scale for all the London general hospitals could not be founded and endowed for less than £300,000 or £400,000. "When first interested in the matter I indulged the hope that half a dozen of our wealthier capitalists might be induced to join with me in contributing £50,000 apiece towards it, and that the financial part of the work could thus be accomplished with little effort. Owing either to the immaturity of the scheme and its somewhat ambitious proportions, or to my own insufficient advocacy, that expectation was not realized. I have now resolved to found the institution out of my own resources, although, of necessity, on a greatly reduced scale."

The old Catholic Church of Holland has recently published an account of its conference held last May. From this it appears that the objection to union with Anglican Churches comes as much from the old Catholics as from Anglican divines. Union, in short, seems father off than ever. "It appeared," says the Oud-Katholik, the official organ of the Church, "that there can be no talk of union with the Anglican Church. In that Church were persons who approach Catholicism, but she was not herself what we understand by Catholic. From the well-known work by Bishop Browne on the Thirty-nine Articles it was plain that the Anglican Church does not hold Transubstantiation. According to her there are in the Eucharist only bread and wine, although Christ is in a spiritual manner present for those who receive the Sacrament with faith. As little is she Catholic in her view of the sacrifice; and however well her expressions may sometimes sound, they are intended in quite a different sense than ours; so that between her and ourselves there exists no unity."

The Anglo-Continental society has issued its annual report. It appears that Count Campello's movement in Italy is gaining strength; a new church is being built for his adherents in an Umbrian town. The organ of the society, the Foreign Church Chronicle, has some important com-

ments on the recent Old Catholic Episcopal Conference at Utrecht. That meeting had been preceded some months earlier by one at the same city of the Dutch Old Catholic priesthood, when beside domestic topics the question was discussed of relations with Old Catholics of Germany and Switzerland, and also with Anglicans. These clergy seem to have taken no notice of the declarations made long since at Old Catholic congresses at Dr. Dollinger's instance, respecting our Communion, for they resolved that further evidence was requisite before they could recognize the validity of our ordinations; and they declared the teaching of the thirty-nine Articles on the subject of the Eucharist to be highly unsatisfactory. Thus the prominence given to the Eucharist in the declaration of the subsequent conference of Bishops receives explanation. The Dutch clergy of the second order have evidently been too little affected as yet by the wave of new Church life from friends across the frontier. But, of course, their attitude, however interesting, has not the importance which will belong to the utterances of a Dollinger and to the future proceeding of the international Old Catholic congresses to which we are to look forward.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK, Jan. 21.—While the Church has strengthened her foundations, and not revised but made both her creeds more and more of obligation on all the faithful, and thus proven herself still more evidently the champion of the Faith once and for all delivered to the Saints, those outside her are either tinkering at what in old times has done duty for a profession of belief but which "modern enlightenment" feels to be too far behind the day, or else are formulating new creeds which are little else than mere generalizations and contain nothing dogmatic or definite in their clauses. The Re-universalists, the Congregationalists, the Baptists, even the Quakers have all tried their prentice hands at the work, and with but the poorest success. The Presbyterians have been at it for quite a long time, and seem as far as ever from arriving at finality. They have just held another meeting of the presbytery of this city—the first of a series of sessions set apart for the consideration of Dr. Hastings' committee's report, which removes from the Westminster Confession all that relates to the foreordination to damnation and other little unpleasant matters not generally mentioned to ears unpolitic. As one of the New York dailies heads its report "Damnation was their theme." The discussion took place before a crowded audience, and certainly was not conducted on the lines of reverence. The doctrine of free-will was made the target for sundry jokes discharged from the lips of the very last men from whom such flippancy would have been expected.

THE REVISION OF THE CONFESSION.

Dr. Hastings affirmed he had been detailed by 45 presbyteries, of whom 33 had voted in its favor, while 1,199 ministers, representing 177,470 members of the denomination in good standing, had done the same thing, 498 ministers, representing 79,968 members having voted "No." The committee seems to deal rather in opinions than in absolute recommendations. Thus they are of the opinion that the "harm uncharitable statements" as to the Roman Catholic Church, and the declarations as to the work of creation having been effected in six days of 24 hours each should be changed, although it had not so advised. The anti-revisionists in this city have their champion in Dr. Paxton, whose opinion is that, once remove the Westminster Confession and mutilate, and there will be nothing to tell the way in which the body is going. He held that the report, as presented, was an abject surrender to Arminianism, and quoted Pauline texts in favor of Calvin's pet doctrines, after which he said: "It has been asserted that there was more of Paul than Jesus in Calvinism. But if you turn from Paul to Jesus, you will leap out of the frying pan into the fire." Dr. Paxton then quoted texts from the Gospels which, he asserted, supported the doctrine of damnation, and said of the seventeenth chapter of John that there was scarcely a verse in it in which the doctrine was not taught. He then argued that the report, by leaving out in the third chapter of the Confession the declaration that God has foreordained whatsoever comes to pass, and cutting out the rest, set forth that God ordains some things and not others, the good, but not the evil things. "The report retains election he pointed out, reprobation and election go together, and to put one in and leave the other out holds us up to ridicule."

DR. SCHAFF JOINS IN.

As Dr. Paxton had quoted Dr. Schaff's commentary on the endorsement of his views on St. Paul's Calvinism, that eminent Biblical exegete arose and said, not without warmth:

"Whatever I may have written or printed in my

commentary, I have never believed that the Bible taught the predestination of men to damnation. Errors arise from quoting passages singly. You can make the very truth lie by giving but part of it. Christ may not have prayed for the whole world in the chapter quoted, but he did pray for his murderers when he was dying on the cross. [A voice: "Then they were of the elect:" shocked and derisive laughter.] If they are, we needn't be afraid for our salvation." Dr. Schaff quoted texts sustaining his views, and with regard to the sentence "God hated Esau," which occurs eight times in the Confession, asked indignantly if Dr. Paxton really believed that God hates any one or His creatures made in His own image. What should we say of an earthly father, he added scornfully of whom it could be said that he hated his children before they were born?

The discussion which was adjourned, as well as the temper of the audience, all tend toward the modification at least of the Westminster Confession, if not to its complete abolition.

THE CHURCH'S CREEDS,

on the contrary call for no revision and the late convention instead of having shown the least desire to weaken her doctrinal standpoint has reaffirmed and strengthened it. Thus to-day, as one of her most orthodox sons has just pointed out, "We stand to-day stronger in the sight of historic Christendom; stronger in the sight of all our Christian brethren; and stronger in the sight of the opponents of the Christian verities, by reason of our determination that we can and will, at the bidding of our Church herself, and in her name rehearse the art itself of our belief in their simpler forms without mutilation; and in their fuller forms without the feeling that we are doing it merely on sufferance. Our Church, we may well be thankful, is in no danger of abandoning the position which she has thus strengthened."

DR. LYMAN ABBOTT'S POSITION

as the successor of Ward Beecher in the Plymouth Chapel is by no means secure. He has just been installed in the pastorate, and though, as a Congregationalist, needed neither assent nor dissent from any outsiders, he nevertheless thought it would be better for the interests of the congregation which he superintends that he should have the sign and seal of approval from the ministers of the "various Christian Churches of Brooklyn and elsewhere," including the "Episcopalians." Among the latter he expected that the Rev. Dr. Hall of his own city would be present; but that priest received a pretty strong hint from his diocesan, the Bishop of Long Island, to the effect that his taking part in the ordination of a schismatical minister would be a breach of ecclesiastical discipline for which he would be called to account. He took the hint, and absented himself. Not so the Rev. Drs. Winchester Donald, of the Church of the Ascension, this city, and Phillips Brooks, of Trinity Church, Boston, who were both most objectively and most objectionably in evidence. Dr. Abbott was vigorously put through his facings by the various examining visitors, and as he admitted that he was bound to no dogmatic definitions of faith, as the faith of Christ was a variable quantity, moving with the ages, doubtless he passed with first-class honors, and more than satisfied even the breadth of views which appertains to the two learned divines aforesaid from New York and Brooklyn. At the same time Churchmen have a fixed idea which they hold to be correct, however narrow, that the Faith of Christ is in stable equilibrium, and that as it was developed by the Apostles, so it remains to this day. This is, of course, old fogey enough, but somehow we are content to accept it and to stick to it.

CHURCH NOTES.

Two of the clergy of this neighborhood have just died very suddenly, the Rev. Dr. Bailey, of Edgewater, diocese of Newark, N.J., who was seized with a fit in church on the Eve of the Circumcision and was dead in 15 hours; and the Rev. T. McDowell, just appointed to Trinity Church, Asbury Park, diocese of New Jersey, whose attack of influenza turned into pneumonia and proved fatal in a few hours. He was to have been instituted last Sunday.

The Rev. Dr. Hall, rector of Holy Trinity, Brooklyn, is so far a politician that he desires to see purity in elections. He has, therefore, allowed himself to be chosen President of the King's County Ballot Reform Association.

Another victim of the grip is the Rev. Henry W. Syle, M.A., of the diocese of Pennsylvania, deaf from his 6th year, and only not dumb likewise. Ordained deacon in 1876 by Bishop Stevens, he was the first so afflicted ever admitted to Holy Orders in this country. As a priest, he devoted himself exclusively to work among those who labored under the same trouble as himself in Philadelphia, where All Souls Church for the deaf and dumb stands as the result

of his labors and worth.

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