

prejudiced against a liturgy in itself, as to its being forced upon them by England, by which Scotland was never conquered, and from which it would brook no dictation. Knox's liturgy was first introduced into Scotland in 1562, and came into universal use in that country in 1564. It is computed that the joint benefactions to the Kirk by the late Mrs. Brook, of Enderly Hall, Lubesbershire, amount to £140,000

UNITED STATES.

In the south of Virginia the Church has been joined by an entire denomination. The body of negroes known as the "Zion Union Apostolic Church," at its annual conference in August, placed its whole organization, "bishops, ministers, and laity," in union with, and under the care of the Bishop and Convocation of Virginia.

Among recent ordinations of ex-dissenting ministers may be specified those of Mr. E. Abbot, late editor of the *Congregationalist*, and of Mr. J. L. Boxer, an Englishman from Kent, who had joined the Baptists, once joint-editor with Dickens of *All the Year Round*.

WESTERN TEXAS.—*Episcopal Visitations.*—Bishop Garrett, of Northern Texas, has lately made a series of visitations in this jurisdiction for Bishop Elliott, absent in Europe for the benefit of his health. Bishop Garrett has travelled over a thousand miles in making the visitations, officiating, among other places, at Cuero, Victoria, Goliad, Chocolate, Lavaca, Indianola, Corpus Christi, and Rockport. His time has been occupied in visiting from house to house, preaching, confirming, and administering the holy sacraments; and the churches have been greatly strengthened by his work among them. At Cuero the bishop confirmed nine; at Victoria, three; at Chocolate, five; at Indianola, one; and at Corpus Christi, one.

NEW YORK.—*Mission of the Holy Cross.*—The bishop of the diocese confirmed eighty Germans connected with this mission, in the church of the Nativity (the Rev. John P. Esch, rector), on the Second Sunday in Lent, March 9th. Another confirmation is appointed to be held before Whitsunday.

Church Society for the Promoting Christianity among the Jews.—The board of managers of this society met in New York on February 21st, the bishop of the diocese in the chair. Reports were presented of missionary and colportage work in the city and vicinity, and at several points in the West, showing 704 house-to-house visits, made since the last meeting of the board, visitations of hospitals and public institutions, conversations in the street, delivery of lectures, and distribution of Bibles, Testaments, Prayer Books and Messianic tracts in several languages. An interesting report was presented from the society's school in this city, showing it to be in a flourishing condition. The Rev. C. Ellis Stevens, secretary of the society, stated that early in the winter excitement was aroused in the Jewish community over the progress of this department of the society's work, commendatory notices of which had appeared in several denominational journals, and also in the secular press. A systematic effort was made to draw pupils away from the school and adversely influence their parents, some of whom had become Christians. A plan was also set on foot for the establishment of opposition schools, one actually being opened in the neighborhood, and collections made in its behalf in several synagogues in the city. The *Jewish Messenger*, one of the leading Israelitish journals, declared editorially that "this is the only method of defeating the conversionists. They must be foiled with their own weapons." And again: "A single effort of this kind is always powerless to defeat the design of the conversionists. There must be united action." The society's work, however, received no check, and not a child was lost. A strong and loyal *esprit de corps* resulted, and promise is held out of an increase of pupils in the spring. The secretary also reported that some of the clergy in widely separated parts of the country were, with the society's aid, working among the Jews resident in their own parishes, giving ground for a hope that parochial missions to the Jews, which were beginning in England to demonstrate their practicability, would extend themselves in America. Only so could the entire body of the Jews be reached. These people were more easily influenced, especially in country districts, than was usually supposed, and a good harvest might be gathered into the Church from at least the rising generation as a result of wise effort on the part of the local clergy, aided by the means at the society's disposal.

MISSION WORK.

George Muller, the founder of the orphan asylums at Ashley Downs, near Bristol, is spending his last days in the work of evangelism. At the close of last year he visited Spain, and held meetings at Barcelona, Saragossa, and Madrid. From Spain he proceeded to

France, and preached at Biarritz, Pau, Bordeaux, and Cannes. It is stated that during the present year he will visit America again.

Miss Payson, from Foochow, China, says,—"Sometimes we have typhoons here, and then all the doors and windows have to be barricaded, just as though we expected a dozen thieves here to try to break in. The long bars we use to prop up against the door are called "typhoon bars." One of the children heard so much about these bars that in one of his prayers one evening, he asked God "to put typhoon bars against the door of his heart to keep Satan out! He was five years old."

We learn that arrangements have been made for the continuance of the services in Rome at Trinity Church, under Dr. Gason.

A Mission School was opened in Cyprus, in November, by Mrs. Fluhart, of the Women's Union Missionary Society of New York. She received a cordial welcome from the Greeks, and the English business men showed much interest in her plans. There have been no schools in Cyprus for two years, till the public schools were opened last October.

The Anglo-Turkish Treaty and the occupation of Cyprus by the British, which guarantees reforms of various kinds in the Turkish Empire, will doubtless have a favorable effect upon the Missionary work in the Turkish Empire. Among the reforms to be effected we may mention:—1. Abolition of the system of farming the tithes. This system has been the fertile source of indescribable extortion, outrage, oppression, and misery for centuries, until the peasantry of the empire have been driven to despair. The British Government now propose to abolish it, and substitute the system used in India. 2. Reform of the judiciary, which is hopelessly corrupt and venal, and the appointment of British judges in all the courts of appeal. 3. The admission of evidence from Christians—which hitherto has not been received.

4. Enrolling of Christians in the army, and thus securing religious liberty to Mohammedan converts to Christianity. In the past Mohammedans alone have been liable to the conscription. It has weighed heavily on them. Every convert to Christianity has been regarded as a traitor to his country—a renegade from the draft. When Christians are drafted into the army, a Moslem will not be lost to the military service, even if he becomes a Christian, and thus the great political ground for persecuting Moslem converts to Christianity will have ceased forever. This is a result Christian Missionaries have been praying for during the past forty years.

5. The repression of the wild predatory nomadic tribes, such as Koords, Circassians, Turcomans, Nusairiyeh, Yezidees, Druzes, and Bedouin Arabs, who have been a terror to the peasantry for ages, and whom the British Government can keep in order with comparative ease.

6. The suppression of slavery and the slave-trade in the Red Sea and Southern Arabia. The Koran sanctions slavery, and the Moslems continue to evade the Sultan's firmans against it; but the British agents have ever aided in the emancipation of enslaved men, and will now labor with new zeal and efficiency.

7. The laws with regard to the press and education also will probably be modified to conform to the spirit of modern civilization.

Correspondence.

NOTICE.—We must remind our correspondents that all letters containing personal allusions, and especially those containing attacks on Diocesan Committees, must be accompanied with the names of the writers, expressly for the purpose of publication.

We are not responsible for opinions expressed by correspondents.

SUFFRAGE.

SIR,—The following extracts from an article on "Suffrage," by the Hon. G. W. Julian, in the January number of the *International Review* (A. S. Barnes & Co., New York), are well worthy of attention at this time, as the recognition of "the existence of a wide-spread demoralization," the danger of which is not, we fear, confined to the neighbouring Republic.

As regards the sources of the dangers referred to, the writer notices first "the gradual and increasing relaxation of household training. The great moralities of life are not inculcated and insisted on in the family as they were a generation ago."

The family is the peculiar institution of our race, and nations are prosperous and strong in the degree in which it is cherished. All that is best in our civilization, and most precious in the idea of country is embodied in the home. The

lessons received in the formative period of our lives are by far the most important part of our education, and their influence is manifested in after years in every phase of society and life. We believe our jails and penitentiaries are largely populated through the decay of that wise and beneficent guardianship which is constantly demanded in childhood, and that a large share of the political vices and profligacies which now overshadow the land with their poisonous luxuriance would have been impossible, if the fireside virtues had not been lamentably neglected."

And further speaking of other formidable factors, he says "the house of worship is too often a place of social entertainment for respectable people instead of a sanctuary for pious offerings, and penitential experience. The boundary line between spiritual and temporal things, once so well defined, is rapidly fading away. Church-membership is no longer a test of real Christian character, and is quite as likely to be regarded as a sign of worthy prudence. The creeds, which were once understood to express the awful verities of spiritual life and death, are now scarcely half believed, and the belief of them is not generally required as a condition of membership."

Yours truly,

AMICUS.

THE CHRISTIAN CHURCH AND THE JEWISH.

SIR,—In the sermon preached by the Bishop of Ontario at the Consecration of the Bishop of Montreal, are we to understand that his Lordship asserts the historic "identity and continuity" of the Christian Church from the Jewish? If so, does he not attempt to prove too much? It is evident that the Christian Church was founded on the pattern of the Jewish, as the Tabernacle was made after the pattern shewn in the Mount; and also that the Jewish was a preparation for the Christian. Hence, there is a practical identity.

But, surely historic continuity was broken, since the Christian High Priest was of the tribe of Judah and after the order of Melchisedech, and the founders were not all of Levi's tribe, whilst the true performance of the Mosaic Ritual depended on the officers being descendants of Levi. St. Paul takes great pains to shew that all Israelites after the flesh, were not the true Israel now that Christ had come, but only those who followed the faith of Abraham, whilst all the whole hierarchy opposed the preaching of Christ, and only after Pentecost did any of the priests become obedient to the faith. Christ, as a Jew, preached first to the Jews and drew his first disciples from them, but as He abrogated the Sabbath, giving us the Lord's Day instead; as His ministers henceforth were to be drawn from the whole household of faith, and not from a single family, so the Christian Church was essentially a descendant of God's more ancient covenanted people, possessing succession in the Divine intention, but lacking it in its human development. It is important to notice this, because his Lordship seems to refer to the Reformation of the Church of England as analogous, but I should be sorry to admit any flaw in the historic succession of our Church.

A. B.

THE CHURCH OF ENGLAND IN THE EIGHTEENTH CENTURY.

FROM THE "CHURCH QUARTERLY REVIEW."

(Continued.)

Surely then we are entitled to affirm that the church had evidenced her inherent vitality and power amid circumstances of unusual difficulty. With little or no State encouragement, but with freedom from State interference and oppression, she was consolidating herself, and so far winning over her adversaries, as to give every hope of her becoming in reality, and not only in name, the Church of the nation. How thoroughly at this juncture she had compelled the respect and gratitude, not only of the more thoughtful of her sons, but of the masses of the English people, by her determined stand against the wiles and threatenings of James, history records, but it is hardly as well known as it should be, that in this crisis the church stood alone; whatever was done by the nonconforming party, was all in favor of James