

us is for us"—but they are given to show the members of the Church how rich a legacy is theirs and how appreciative all ought to be, and thankful that they are members of the holy, Catholic, and Apostolic body of Christ; how all ought to take courage and life, and do valiant service for the Church. Mr. Barnes, an evangelist in one of the Southern States, thus speaks of our Church: "After all, rail at her as we will, there is no Church on earth like the Church of England; no holy Army of Martyrs like unto hers; no ritual so pure and uplifting; no giants of theology like hers; no history, on the whole, so honorable," and another adds, "in short to be a devout and consistent Churchman brings a man through aisles fragrant with holy associations, and accompanied by a long procession of the good, chanting as they march, a unison of piety and hope, until they come to the holy place where shining saints sing the new song of the redeemed, and they sing with them."—*The Sentinel, Salina, Kansas.*

### "A WORKMAN OF THE SIXTEENTH CENTURY."

"Man's greatest is seldom God's greatest."

It is a saying which Time, with its various revelations of human character, has made almost an axiom. Not once, but many times, have we seen those elevated by the world to positions of trust and power, during their lifetime, and enlogized as immortal after their death, who had laid little or no claim while living to that higher immortality, in a world to come, which alone can satisfy the genuine yearnings of human hearts. Then, again, in the points of contact in the world's history, which mark its important eras by reformations, the rise and fall of dynasties, and great social revolutions, which always develop its certain number of heroes, men who are ready to suffer martyrdom if needs be, for their faith, their rulers, or what they believe to be truth.

Among the greater names which come down to us through the historians of their times, often more or less biased by their personal likes and dislikes, those of men who were equally great but occupying more obscure positions are overlooked; and it remains for a solitary enthusiast, of some centuries later, to collect the scattered fragments of such lives, and to bring to light in another age, more appreciative and dispassionate, the names of those who may with equal right lay claim to their lesser immortality which lies within the power of the world to give. This was the kindly office in the last century of such men as St. Fond, Fontenelle and Buffon; and in this, of MM. Cap and Dumesnil in recovering from oblivion the productions, and bringing to notice the life and works of the great master workman of the sixteenth century, Bernard de Palissy. A peasant by birth, the son of a poor potter, he rose self-taught, through long years of anxiety, privations and hard work, to become famous in Italy and Spain, and to be the honored of princes and the French court.

Accustomed from earliest childhood to commune with nature, and to keenly observe her every shade and variation, he later reproduced in clay those forms in which he had learned to love her most; and, in the new art of which he was the creator, he proved, by his close adherence and the wonderful simplicity and truthfulness of all his work, to be in all things her most dutiful son. One room in the Louvre is now almost entirely devoted to his works; and the neighborhood of the paintings of Raphael, and of the marbles of Michele Angelo, do not eclipse his glory. But the test of real genius is that it rises, longs for completeness. So his fortune, renown, and the favors of the court did not suffice for Bernard de Palissy. He felt he had something more to fashion—his soul; for the most precious discovery of his solitary contem-

plations of nature was not his art—"but God, the object and end of every perfect art."

It was at this time that the Reformation began in France, owing to the oppression of the Medici; and the adherents of the reformed religion were hunted down, like wild beasts, in the west and south, tracked by spies, imprisoned and dragged through the streets of the cities, a gloomy prelude to the massacre of St. Bartholomew. Palissy was one of these and was preserved from the latter, only to be imprisoned a short time later in the Bastille. It was during the remainder of his life spent there, that he wrote those books concerning his art, his soul and his faith, which appear so singular as coming from the uncultivated pen of a workman, and which one of his present-day critics has compared favorably with the words of Montaigne and Bossuet. In his last work, which he called the "Garden," his great love of nature seems to have enabled him to understand her, and to impart his knowledge in strangely simple and touching language to others. It breathes the spirit of the laborer, the workman, and we feel that it is pervaded by the adoration of the great Creator, in spirit and in truth. Yet nothing so truly tested his greatness as one of the closing acts of his life, when we behold him, an old man, in the dungeon of the Bastille, when King Henry III. visits him, desiring to give him his liberty and asking as the price of his pardon the easy condition of giving up his faith.

"My worthy friend," said the king, "you have now been forty-five years in the service of my mother and myself. We have suffered you to retain your religion amid fire and slaughter. I am so pressed by the Guises and my people that I find myself compelled to deliver you into the hands of your enemies. To-morrow you will be burned, unless you are converted."

The old man bowed, touched by the goodness of the king, humbled by his weakness, but inflexible in the faith of his forefathers.

"Sire," he answered, "I am ready to give up the remainder of my life for the honor of God. You have told me several times that you pity me, and now, in my turn, I pity you, who have used the words, 'I am compelled.' It was not spoken like a king, sire! And they are words which neither you, nor the Guises, nor the people shall make me utter. I can die!"

Henry III., however, in consideration of the beautiful works which graced his palace, and of his mother's memory, decided not to give up Palissy to the Guises or the people, but to let him die a natural death. He expired a short time after, a voluntary martyr, and so only gained his liberty in death.

Bernard de Palissy is the most perfect model of the workman. It is by his example, rather than his works, that he has exercised any influence on civilization. If he had remained unknown as an artist, we should still have had the fine porcelain of Sevres of China, Florence and Japan; but we should not have had his life, for the operative to admire and imitate, and his works would have been void and useless if he had not bequeathed, with them, an example of patience, labor, perseverance under difficulties, and of "a mastery over matter, of gentle dignity, piety and virtue, to workmen of all professions."—*St. Barnabas' Chronicle.*

### SETTLED PRINCIPLES IN BROTHERHOOD WORK.

1. That the sole object of the Brotherhood of St. Andrew is the spread of Christ's Kingdom among young men.

2. That every Christian is pledged to devote his life to the spread of Christ's Kingdom; to that end doing those things which he can most effectively do with his whole heart, mind, soul, and strength, in that state of life into which it has pleased God to call him.

3. That, as a rule, young men can most effectively spread Christ's Kingdom among young

men, and therefore, that they are especially bound to work for them.

4. That the Brotherhood of St. Andrew, acknowledges this responsibility, and that each member upon entering accepts his share of its burden.

5. That the Rule of Prayer and the Rule of Service simply define the least amount of service which a loyal member of the Brotherhood may render.

6. That the grandeur of our object, and the vital nature of the issue, call for every talent and every sacrifice, that the Kingdom may indeed come. "When ye shall have done all those things which are commanded you, say we are unprofitable servants; we have done that which was our duty to do."

7. That the Brotherhood, as an organization, cannot properly work for any other object than its own "Sole Object."

8. That all methods of Brotherhood work, not of plainly religious and spiritual nature, can only be justified when used avowedly and actually as means whereby to spread Christ's Kingdom among young men.

9. That the brotherhood works in and for that branch of the Holy Catholic Church known as the Protestant Episcopal Church in the United States of America, and only by the approval and under the leadership of her clergy.

10. That the Brotherhood consists of Parochial Chapters entirely independent in all particular and local affairs, but dependent upon one another, and responsible to one another, as regards the interests and obligations made common to all.—*J. L. Houghteling in Church News.*

### THE BISHOPS ON BIBLE STUDY.

The following is from the concluding portion of the Pastoral Letter issued by the House of Bishops of the P. E. Church of the U.S.:

"We would not close our brief consideration of the Faith, its securities and its relations to modern life, without most grateful reference to our enlarged opportunities for the study and understanding of God's Holy Word. We hail with deep, heartfelt satisfaction every pious undertaking by which the knowledge of the sacred Scriptures is brought home to men. The advances made in Biblical research have added a holy splendor to the crown of devout scholarship; and the wide distribution of the oracles of God must forever mark with gracious distinction this Christian century. The merciful marvel of the great Pentecost is, in a sense, repeated, when multiplied versions of the Bible enable the scattered nations to read in their own tongues the wonderful works of God. This priceless possession, this heavenly manna of the pilgrim Church, is the people's Book, open and free to all men. As it is impossible to estimate the blessed influence which it has already exercised upon the life and character of our English-speaking race, so let us readily believe that it has a mission for all to whom it shall come in its living power.

"There dwells on its sacred pages a light from beyond this world. May that light never be obscured by any earth-born clouds, either of shrinking superstition or irreverent self-will. Let it be still the Book of the home and the family, that its noble and pathetic language may mingle itself purely with the common speech of the worshipping household; and that minds filled with its lofty images and unearthly tone may be bound, as under God they will be, firmly and lovingly to the Faith which it enshrines. No method so potent as this to frame in the soul a vision of eternal truth which shall live there to hallow the life, to resist doubt and disbelief, and point the way to God's perfect peace. Here, as always, your Bishops and fellow-servants in Christ commend the Holy Scriptures to your faithful, reverent love and constant daily use."—*St. Andrew's Cross.*