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THE Presbyterian Quarterly.

No. 47--JANUARY, 1899.

I. THE PRESBYTERIAN BULWARKS OF LIBERTY AND LAW.

It is a striking and memorable coincidence that while in the City of Philadelphia the Presbyterian Synod of New York and Philadelphia, in 1787, was discussing and amending the report of Witherspoon and his associates, and seeking the best possible embodiment of Presbyterianism as an organized, representative and constitutional government, the Constitutional Convention was also at the same time, in that same city, debating and determining the best form of government for the new Nation. Led by Witherspoon, whose blood still tingled with the thrill of the hour when he signed the Declaration of Independence, the Synod took the Confession of Faith in hand, and without any scrupulosities of reverence for it as a venerable symbol, and in absolute indifference to possibilities of patch-work, stripped it of every vestige of Erastianism, and ordered a thousand copies of the Plan as thus amended, printed for distribution among the Presbyteries, "for their consideration, and the consideration of the churches under their care." In the next Synod, 1788, after further amendment and full discussion, the whole Plan was finally adopted as "The Constitu-

EDITORIAL.

It is deemed fitting that some explanation should be made of the late appearance of this number of the QUARTERLY. The transfer of management was made late in December and the new publication office had to secure suitable supplies, which could not be done, as in the case of Greek and Hebrew type, without considerable delay. The delay, however, secured to our readers such admirable articles as those by Herrick Johnson, W. W. Moore and R. C. Reed. Other articles had been secured by the former editor, Rev. S. C. Byrd, some of which are published in this number and some reserved for the April number which may be expected the first of that month.

We take this opportunity to thank our contemporaries North and South for their kind words. We hope to fulfil their predictions of success. A Review of the character of the QUARTERLY has necessarily a limited circulation, among the more scholarly of our ministers and people. It is moreover entirely dependent upon its subscription list for the necessary expenses of publication. But its value to the Southern Church can hardly be estimated in stimulating special study along the lines of theological and philosophical literature as well as in the value to others of the results of such studies as are published and preserved in our own Review.

The editor asks that subscriptions be promptly paid, and pledges his best efforts to render THE QUARTERLY well worth the subscription price.

It is perhaps not amiss to state clearly the position of the editor. He is responsible for the management of THE QUARTERLY, editorially and financially. All communications should be addressed to him, and correspondents will please note that the publication office is at Charlotte,

North Carolina. Associated with the editor are Dr. Stricker and Dr. Summey, who have had charge of THE QUARTERLY from the beginning. Dr. Beatty has consented to serve in place of the lamented Dr. Barnett, and Rev. S. C. Byrd has agreed to remain with THE QUARTERLY as associate editor. Thus the four theological schools of the Church and four sections of the South are represented.

1898. RECORD AND REVIEW.

(Hereafter this department will be devoted to a review of the religious events of the preceding quarter.)

SOUTHERN PRESBYTERIAN.

The year 1898 will be remembered as one in which a large number of noble and useful servants of Christ were called to the higher service of Heaven. On January 4, Rev. R. L. Dabney, D. D., LL. D., died at his home in Texas and the mortal remains were borne to the cemetery at Hampden-Sidney, Dr. Moses Hoge officiating at the funeral services. Born March 5, 1820; student at Hampden-Sidney College, the University of Virginia, and Union Seminary; pastor of Tinkling Spring Church; Professor at Union Seminary, first of History and then of Theology; Chaplain in the Confederate Army; Chief-of-staff to General T. J. Jackson; Co-pastor of College Church; Moderator of the General Assembly of 1870; Professor of Philosophy in the University of Texas and Teacher in the Theological School at Austin; he was great in all the varied activities of his useful life. The books which he has given to the world can only partially represent the man as he was, the greatest scholar of the Southern Church, and perhaps the first theologian of his generation.

Rev. John L. Girardeau was to Columbia Seminary what Dr. Dabney had been to Union. He was born on James Island, St. Andrew's Parish, South Carolina, on November 14, 1825. Graduating at the College of Charleston with high honor and later at Columbia Seminary, he began his

pastoral work at Wilton Church and then went to Charleston where he engaged in work among the negroes, a cause in which he was always profoundly interested. He also was a chaplain in the Confederate service, then became pastor of Zion Presbyterian Church, Charleston, and in 1876 was elected Professor of Theology in Columbia Seminary. His active labors ceased in 1895 and God called him home in midsummer of this year, 1898. He was a man of intense conviction, of deep spirituality, of simple, humble piety, and one of the most gifted pulpit orators the South has produced.

Rev. T. D. Witherspoon, D. D., was a man who combined profound and accurate scholarship with energetic and practical work for the Master. At the time of his death, November 3, he was Professor in Louisville Seminary, Chairman of Synodical Missions for Kentucky, and during the summer he had been personally conducting the evangelistic work in the mountains.

Early in the year, January 14, Rev. E. A. Ramsey, D. D., rested from earthly labors. He graduated at Davidson College and Union Seminary, and at the time of his death was pastor of the First Presbyterian Church, Memphis. He was an earnest, evangelical preacher and a man of great vigor of body and mind. He was useful in his day and generation.

Rev. E. H. Barnett, D. D., was a preacher of no mean attainments but his pastoral work in its thoroughness and far-reaching influence was the despair of his brethren of the ministry. With pulpit gifts that kept his large church well filled the year round, he was untiring in his visitation of his people and in the effectiveness of his pastoral work. He was greatly beloved. His death occurred on the 20th of September. He was one of the first editors of the QUARTERLY.

Rev. J. M. Rawlings, D. D., passed away on the 1st of February. A soldier at sixteen; graduating after the war

at the University of Virginia and Union Seminary; pastor of the Second Church, Lynchburg; Chaplain at the University of Virginia; Pastor of the church at Spartanburg, S. C.; Chancellor of the University at Clarksville, Tenn.; he had only begun his career of usefulness and promise when he was stricken with paralysis, from which he never recovered. He was editor of the North Carolina Presbyterian for a year and was constantly preaching as opportunity offered. He was on his way to an appointment on the last day of his life and kept it with his Master in Heaven.

Rev. J. N. Saunders, D. D., was another gifted and influential minister, and so was Rev. D. O. Davies, D. D.

Other true and faithful sons whom the Church has mourned during the past year are Rev. W. C. Vardell, Rev. W. P. Allison, Rev. James Knox, Rev. T. B. Ewing, Rev. J. J. Read, Rev. J. C. Conoly, Rev. J. T. Hendrick, D. D., Rev. F. McMurray, Rev. J. V. Barks, Rev. T. E. Smith, Rev. James R. Crews, Rev. Robert Morgan, Rev. John C. Dinwiddie, Rev. J. D. Thomas, Rev. Rufus W. Shive, Rev. R. A. Bowman, Rev. Wm. H. Matthews, Rev. J. K. P. Newton, Rev. T. Smith Simrall, Rev. W. E. Keller, Rev. T. S. Johnson, Rev. C. E. Chichester.

THE HOUSTON CASE.

The prominence of Rev. M. H. Houston, D. D., in the Church, his unquestioned ability, his deep spirituality, and especially the services he had rendered as Missionary, Secretary of Foreign Missions and Missionary again, made his case a celebrated one, and while his trial before Louisville Presbytery occurred on December 23, 1897, there was some correspondence between him and his Presbytery during the past year and much discussion of the several aspects of the case. The Presbytery after some remonstrance with Dr. Houston finally cited him to trial for views and practices at variance with the Presbyterian Standards, and passed sentence of admonition against industriously spread-

ing his opinions. Thereupon Dr. Houston read a letter to the Presbytery in which he said: "I now give back to the Presbytery of Louisville all rights and privileges that I received by my ordination as a minister of the Presbyterian Church, and I take my place as a private member of the Church."

This action was almost universally regarded as a wise and peaceful issue of the case. Dr. Houston was supposed to have requested a dismission from the ministry according to Chapter 12, Section 3, of the Book of Church Order. In fact we have his authority for saying that he would have been more than glad if the Presbytery could have taken that view of his letter. But the Presbytery on April 15 adopted a report saying that it did not seem admissible to consider Dr. Houston's letter a request to be divested of his office, though it resolved to communicate with Dr. Houston its readiness to consider such request from him. Dr. Houston did not answer a letter from the Stated Clerk of the Presbytery, so in September another was written to which Dr. Houston replied:

DEAR BROTHER:—I have received to-day your letter of the 13th inst., with the enclosed "Presbyterial Report of Louisville Presbytery." As you state in your letter that you desire to be assured that this enclosure has reached me, I very cheerfully send you this acknowledgment as a matter of Christian courtesy. A former copy of the Presbyterial Report which you sent me was not acknowledged by me for the reason that on December 23, 1897, I gave back to the Presbytery of Louisville all rights and privileges that I had received by my ordination as a minister of the Presbyterian Church, and took my place as a private member of the Church.

With cordial wishes for the welfare of yourself and all your associates in the Presbytery of Louisville, I am,

Fraternally yours,

M. H. HOUSTON.

Upon the receipt of this letter the Presbytery

Resolved, That the Presbytery does hereby institute process against Rev. M. H. Houston, D. D., and cite him to appear before this Presbytery at its approaching spring session to be held at Anchorage, Ky., on Tuesday, April —, 1899, to answer to the charge of contumacy.

And the Presbytery does hereby appoint Rev. J. S. Lyons, D. D., Rev.

C. R. Hemphill, D. D., and Rev. D. M. Sweets to prepare the indictment and to prosecute the case, with instructions to present the indictment to Presbytery at an adjourned meeting to be held at Carlisle, Ky., during the sessions of Synod.

This action of the Presbytery was the occasion of a good deal of criticism and at a subsequent meeting of the Presbytery it was reconsidered and a substitute adopted which "defined the status of Rev. M. H. Houston to be that of a minister upon its roll, whose ordination now is in full force and upon whom rests an admonition in regard to certain particulars of teaching and practice."

It is evident from the history of this case that our Book needs amendment in this particular. Dr. Houston could not conscientiously say that he did not believe himself called to the ministry or that he had proved unacceptable to the Church. The Presbytery could not consider his statement a request in the form prescribed by the Book. There should certainly be some provision made for those who desire to leave the ministry on account of divergence from the Standards. Such an amendment as this might suit the case.

After the words, "if he has satisfactory evidence of his inability to serve the Church with acceptance," add, "or if he believes his views of doctrine or of government to be at variance with the standards of the Presbyterian Church."

The history of the Assembly was given in the last number of THE QUARTERLY.

NORTHERN PRESBYTERIAN.

The last number of THE QUARTERLY containing an account of the Assembly at Winona, gave a resume of the work of the Northern Church, the McGiffert case, the change in the administration of the Home Mission Board and the Westminster Assembly celebration.

The Church has lost two great men in the death of Dr. John Hall, pastor of Fifth Avenue Church, and of Dr. Samuel A. Mutchmore, editor of the *Presbyterian*.

REFORMED CHURCH.

JUNE.—The General Synod of this church met at Asbury Park, June 1st. There were 175 delegates. Rev. Edward Benton Cox, D. D., L.L.D, was elected President. An interesting report was made of the researches made by Dr. E. T. Corwin among the archives of the Netherlands. The publication of these papers, which is promised in a few years, will be of exceeding interest to the whole Protestant world. A memorial was read to the Synod from seventeen members of the Church—mostly theological students—desiring to be sent to the foreign field. After a long but most friendly contest Prof. J. H. Gillespie, Professor of Greek in Hope College, was elected Professor of Exegesis in New Brunswick Seminary, in place of Prof. James H. Riggs.

ASSOCIATE REFORMED.

The Synod of the Associate Reformed Church met in Chester, S. C., Nov. 10, and Rev. J. C. Galloway was elected Moderator. The work of the Synod is in a prosperous condition, and the meeting was harmonious and helpful to the cause of Christ. This noble body of Calvinists is so close to our own in all matters of faith and doctrine, that the separation of the two on common Southern soil has always been a matter of regret to our Church. Accordingly overtures of union, if that could be possible without the sacrifice of principle, were adopted by the last Assembly and Rev. Alexander Sprunt, D. D., of Rock Hill, S. C., one of the members of the committee appointed by the Assembly, addressed the Synod on the proposition of Organic Union, on behalf of the committee and the Assembly.

His address was a model of taste and skill, as well as a manifestation of the sincere esteem and affection in which we hold our A. R. P. brethren.

His main points were the holding of the same faith and order by the two Churches, the fact that both were Southern Churches, that our ideas on the spirituality of the

Church were identical, that union would prevent hurtful rivalries and enable us to husband our resources better. Finally that the question about the songs of praise showed a difference more real than apparent. Dr. Galloway responded with great courtesy, expressing his Synod's admiration for our Church, but stating that it was a three-fold principle of the Associate Reformed Church to read the Word, preach the Word and sing the Word.

The Committee appointed to take official action courteously declined to accept the overture. So ends the matter for the present, at least.

We would offer the remark, however, that our Church believes in singing the Word in exactly the same sense that the A. R. P. Church believes in preaching the Word. The sermons of its ministers are not paraphrases of Scripture, but human and uninspired expositions of Scripture. Doubtless the protest of the A. R. P. Church on the question of Scriptural singing has had its effect in excluding from the hymnology of the Church much of the trash and rubbish that are called hymns. But we have no doubt that the Committee on our new Hymn Book could easily prefix an appropriate Scripture text, often one of the Psalms, to the hymns they will select, and that the hymns will all be sermons in song on Scripture texts. So we can meet them on their own platform of preaching the Word, singing the Word and reading the Word.

The United Presbyterian Church also made an overture on Organic Union which seems to have met with a more favorable consideration.

We have often wondered whether our brethren of these two Churches would permit a paraphrase of what scholars consider the earliest Christian hymn.

If we be dead with him, we shall also live with him

If we suffer, we shall also reign with him:

If we deny him he also will deny us:

If we believe not, yet he abideth faithful.

He cannot deny himself.

If Paul had been an Associate Reformed Presbyterian (we believe he was a Presbyterian of some kind) he would have condemned the singing of that hymn because it was not a paraphrase. But since he has set the seal of inspiration upon it, what are we going to do about it?

EPISCOPAL.

JANUARY.—The election of Archdeacon Brown, of Cleveland, O., as bishop-coadjutor of Arkansas, stirred up considerable feeling. It was charged by an opposing minority that the election was "compassed by trickery, fraud and violence;" that Dr. Brown was elected on account of his wealth, and after intimidating those who were supported by mission funds. It is said that the Church was left divided paralyzed and almost helpless and hopeless.

JUNE.—Forty-six students graduated from the General Theological Seminary of New York.

JULY.—There has been a crisis in the Anglican Church of Toronto. In the contest between High and Low Church in 1879 Rev. Arthur Sweatman was elected Bishop as a compromise candidate. But he soon showed his partiality for the High Church Party and alienated those of Low Church tendencies. Besides which his administration of official duties has been so lax as to be almost scandalous. At the Annual Synod of the Diocese his administration was criticised so severely that the Bishop determined to resign. But the most influential men of both parties induced him to reconsider his resolve, after paying him for the arrearages due on his salary and passing a vote of confidence.

One of the Low Church ministers was severely censured for officiating at the marriage of a divorced person, and it was decided that no Diocesan property should be rented for liquor-selling purposes.

The Triennial Convention of the Protestant Episcopal Church met in Washington, D. C., in October, and adjourned after a three week's session, to meet in San Fran-

cisco in 1901. It was in many respects a notable assembly.

1. For its catholicity. There seems to have been a reaction from the exclusive claims that have been so common with its smaller ecclesiastics. Perhaps the effect of the Lambeth Articles has been good upon the Church that sent them forth. Logic will have its way at last and it must have dawned upon the supporters of these articles looking to the union of Christendom, that other Christians were far ahead of them in manifesting that spirit of unity that must come before any visible bond. It is with great pleasure that we publish these words from the opening sermon by Bishop Tuttle: "What a blessed lengthening out of the cords of the Church it is when our minds grasp and our hearts take in the truth, that all who love the Lord Jesus Christ and are baptized in the name of the blessed Trinity are members of Christ's Holy Catholic Church, no matter by what of earth's shibboleths they call themselves, and are partakers of his grace and full sharers in his bequeathed estate and brothers of ourselves." And the pastoral letter read at the close of the Convention declared one of the needs of the Church to be "more catholicity of evangelism and less ecclesiastical self-sufficiency."

2. Its conservatism. This is no new characteristic. But it was refreshing to see the unanimity with which the Convention refused to change the honorable and descriptive name of their Church—Protestant Episcopal. "Known in law as the Protestant Episcopal Church" could not stand. "That made the Church instead of our mother, our mother-in-law," said one of the delegates. The church at Jamestown, Va., whither the Convention journeyed on a pilgrimage, was the first Protestant church built in America.

There was nothing done as to the proposed change in the matter of the law of divorce. There are two parties in the Church on this question, some holding to the words of the prayer-book that marriage is "till death us do part,"

others accepting the words of Christ that in divorce for the only just cause the innocent party may marry again. In these days of loose ideas on this whole subject of divorce, the Protestant Episcopal Church is doing much for the cause of righteousness. There should be no "forbidding to marry," however, where Christ has allowed it. We fear that our own Church weakened its testimony against the evils of divorce by admitting desertion as an adequate cause for separation—carrying with it the right of remarriage by the innocent party. A good many Presbyterian ministers will consult their own consciences in that particular before performing the marriage ceremony.

3. The tendency to representative government. This was shown in the persistence with which the standing committees held to their privilege of taking part in the election of bishops. And again in the article looking to the erection of an appellate court—at which some Presbyterians, familiar with the working of their own system, will smile complacently.

When the Lambeth Articles, looking to the union of Christendom on the basis of the "Historic Episcopate" were first adopted, it was proposed to allow congregations who did not wish to use the prayer-book to come into the Episcopal Church. The proposal was almost unanimously defeated. On a second trial the bishops rebuked the plan as disloyal to the Church. At this convention the following compromise was adopted: "Provision may be made by canon for the temporary use of other forms and directories of worship by congregations not already in union with this Church, who are willing to accept the spiritual oversight of the bishop of the diocese." That is a great concession. But as to its practical value, an Episcopal clergyman in Virginia is responsible for the following illustration: "A public hall was once crowded to the doors, which were shut fast to keep out the surging crowd outside. When it became necessary to open the doors there

was great trepidation lest the building should suddenly become unmanageably full. But when the doors were cautiously opened it was found that there was nobody there." Does anyone happen to think of a few congregations who are unwilling to use the prayer-book, but who are "willing to accept the spiritual oversight of the bishop of the diocese."

At the celebration at Jamestown, much was made of the fact that a House of Burgesses was elected there by Episcopalians, the beginning of representative government in America. But there was already a Parliament in England, contending for the rights of the people against Bishop and Throne. And when the Parliament won the victory of civil and religious liberty under Cromwell, Episcopal Virginia remained true to the Throne, and its name of "Old Dominion" is an historic protest against the claims that the Episcopal Church was on the side of the liberty and independence of the Colony. The Protestant Episcopal Church of America ought not to disturb itself so much about that Revolutionary history, because it is not the Church which favored royalist and ecclesiastical tyranny, but is a later organization.

One resolution that has a semi-humorous side was that appointing a commission to enquire into the orders of the Reformed Episcopal Church. That marks an advance certainly over the year 1867 when Rev. S. H. Tyng was tried for preaching in a Methodist Church, or over the year 1868 when Rev. J. P. Hubbard was tried for exchanging pulpits with a Baptist minister, or even over the year 1873 when Bishop George D. Cummins officiated in some joint communion services in New York City, for which he was so mercilessly assailed by his brethren that he withdrew from the Protestant Episcopal Church, and, with eight clergymen and twenty laymen, organized the Reformed Episcopal Church, one of whose published tenets is the rejection, as contrary to the Word of God, of the doctrine

that "the Church of Christ exists in only one order or form of ecclesiastical polity." But the reader will remember that Bishop Cummins was a duly consecrated Bishop. He had that mysterious something that had been handed down through the long line of the Historic Episcopate from the Apostles themselves. Could he lose it? If so, might not some one in the line have lost it before and the validity of all orders be thereby imperilled? If not, could he not run off with it and confer it upon some one else? So there is a commission now to enquire into the validity of the orders that were conferred by Bishop Cummins. We hope they will be found valid and that some day the two churches will get together on the broad platform of the Reformed organization. Such a protest was never made in vain, as the quotation from Bishop Tuttle's sermon shows.

One thing that added strength to the Convention was the fact that it was national. In avoiding the causes of division on the questions arising out of the Civil War the Episcopal Church showed itself far wiser than the Presbyterian, the Methodist or the Baptist Churches.

METHODIST.

JANUARY.—The two commissions appointed by the Northern and Southern Methodist Churches met in Washington and adopted the paper drawn up by the Southern representation looking to a federation of the Churches. The paper adopted recommends to the general conferences a common catechism, hymn-book and order of worship, joint regulation of the Epworth League and expedients for co-operation in church work at home and abroad.

FEBRUARY.—The seventy-ninth annual report of the Missionary Society of the Methodist Episcopal Church, North, shows 190 foreign missionaries, 646 ordained preachers and 169,500 members in foreign fields. Total receipts for the year, \$1,693,621.

JUNE.—The Southern Methodist General Conference met in Baltimore on May 5 and continued in session until May 23. The session was characterized by a spirit of concession and was harmonious throughout. Dr. J. M. Buckley seemed to voice the sentiments of a majority of the Conference when he said that Organic Union as an end was far inferior in importance to genuine Christian unity. Plans were made for raising \$1,500,00 during the closing years of the century to be applied to the equipment and endowment of colleges. Bishop Morrison and Bishop Candler were the two elected to this office during the Conference. In spite of some discord, especially in the matter of perfectionism, the Southern Methodist Church begins another quadrennium under favorable auspices.

BAPTIST.

The Southern Baptist Convention met at Norfolk in May and with the exception of the Whitsett controversy had a harmonious and profitable session. The work of the Church is going forward in all directions. The Convention, representing the brains and property of the denomination, stood by Dr. Whitsett. But after the Convention there was so much contention in the association and so many threats against the Seminary, of which Dr. Whitsett was the honored President, that he tendered his resignation to the Board of Trustees, thus sacrificing himself for the peace of his Church. It is a peace dearly bought. Dr. Whitsett was scholar enough to know the history of English Baptists and to know that immersion was not at first practiced by them. He was man enough to tell the truth about these facts. It does not touch the theory that immersion is the Scriptural mode of baptism, though it does make it a little awkward for close-unionists that the modern founders of their denomination were not even baptized. But so much the worse for the facts and these discoveries. It is an episode very similar to the case of Galileo and the Romish Church.

Dr. Whitsitt, however, has more backbone than Galileo, and there is no hint of a recantation from him. Meanwhile the earth continues to revolve around the sun and the fact remains that the early English and American Baptists did not practise immersion.

APRIL 20.—The famous Metropolitan Tabernacle in London, known as Spurgeon's Tabernacle, was destroyed by fire. Pastor's College, on the next block, was saved. The cost of the Tabernacle—\$175,000—was not quite covered by insurance. Rev. Thomas Spurgeon, the present pastor, made at once an earnest appeal for subscriptions for a new building.

LUTHERAN.

MARCH—The General Synod of the Lutheran Church appointed a Deaconess Board for the purpose of awakening a general interest in the office and work of deaconesses—founding training schools and supplying congregations with deaconesses.

The General Evangelical Synod of Prussia held its biennial session in Berlin, lasting over three weeks. The Synod represents the nine old Prussian Provinces and is neither distinctly Lutheran nor Reformed, but the King of Prussia is the *summus episcopus* and the Synod has no power of final legislation. The question of theological students and the German universities was the main one before the Synod. The Synod shortened the term at the universities and put an interval of two years between graduation there and ordination, one of which is to be spent as assistant to some pastor approved by the consistory. This puts the completion of the students' education in the hands of the conservative and evangelical pastors.

INTER-DENOMINATIONAL.

FEBRUARY.—The third convention of the Student Volunteer Movement for Foreign Missions met at Cleveland, Ohio. The movement has for its field 1,000 institutions

of higher learning in the United States and Canada. It has an enrollment of 4,000 members, and 1,100 of these have gone to the foreign field.

MARCH.—D. L. Moody closed an eight-days' evangelistic meeting in New York City in the Grand Central Palace. The meeting was continuous—from ten o'clock in the morning to eleven at night—and Mr. Moody was assisted by many co-workers. Thousands listened daily to the telling of the old, old story.

Rev. Alexander McLean, D. D., General Secretary of the American Bible Society, died this month. He was a familiar figure at the various assemblies of the Churches, and his loss is a serious blow to the Society.

ROMAN CATHOLIC.

There is a remarkable movement going on among the priests of the French Catholic Church, in which separation from that Church and the preaching of the Gospel only are the distinctive features. These priests do not yet propose to identify themselves with the Protestant Church. There is also a most successful work being done among the Italian priests by the Waldensian Church.

FEBRUARY.—Hoffman's "Catholic Directory" just issued claims to be accurately compiled from official sources alone, and the statistics show 10,911 priests, 9,570 churches and missions and a Catholic population of 9,856,622 in America. This shows a decrease of 100 churches during the year and an increase of 260,195 members.

APRIL.—Cardinal Goschereau, Archbishop of Quebec, died in that city April 12.

ARCHÆOLOGICAL DISCOVERIES.

One of the interesting discoveries in archæology made this year is that of a marble block in the ruins of Corinth. The American School at Athens, under the direction of Prof. Roper P. Richardson, has been making excavations in

Corinth and this is the first important find. The stone contains a mutilated inscription with the letters remaining ΑΓΩΓΗΕΒΡ, the Α and the Ρ being slightly erased. Completing the inscription we have ΣΤΝΑΓΩΓΗ ΕΒΡΑΙΩΝ, Synagogue of the Hebrews, and in all probability this is all that is left of the Synagogue of the Jews at Corinth, where Paul "reasoned every Sabbath and persuaded the Jews and the Greeks."

Careful study of the papyrus leaf on which were recorded the famous Logia has recovered a part of one more Saying. It reads: "Jesus said: Thou hearest with one ear," and the antithesis is confidently supplied, but the other ear hast thou closed.