

**MORE "COPY": A SECOND SERIES
OF ESSAYS FROM AN
EDITOR'S DRAWER ON
RELIGION, LITERATURE, AND LIFE**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649651931

More "Copy": A Second Series of Essays from an Editor's Drawer on Religion, Literature, and Life by Hugh Miller Thompson

Except for use in any review, the reproduction or utilisation of this work in whole or in part in any form by any electronic, mechanical or other means, now known or hereafter invented, including xerography, photocopying and recording, or in any information storage or retrieval system, is forbidden without the permission of the publisher, Trieste Publishing Pty Ltd, PO Box 1576 Collingwood, Victoria 3066 Australia.

All rights reserved.

Edited by Trieste Publishing Pty Ltd.
Cover @ 2017

This book is sold subject to the condition that it shall not, by way of trade or otherwise, be lent, re-sold, hired out, or otherwise circulated without the publisher's prior consent in any form or binding or cover other than that in which it is published and without a similar condition including this condition being imposed on the subsequent purchaser.

www.triestepublishing.com

HUGH MILLER THOMPSON

**MORE "COPY": A SECOND SERIES
OF ESSAYS FROM AN
EDITOR'S DRAWER ON
RELIGION, LITERATURE, AND LIFE**

MORE "COPY"

A SECOND SERIES OF

ESSAYS FROM AN EDITOR'S DRAWER

ON

Religion, Literature and Life

BY

HUGH MILLER THOMPSON, D.D.

Bishop of Mississippi

NEW YORK

THOMAS WHITTAKER, 2 & 3 BIBLE HOUSE

1897.

PUBLISHER'S NOTE.

IN 1872—now a quarter of a century ago—some essays from an editor's drawer on religion, literature, and life, written by Hugh Miller Thompson, were gathered in book form. The title "Copy" was given to the volume. In explanation it was said: "An editor writes under spur. The printer cries 'Copy!' and 'copy' must come." Confession was made as to hasty *writing* sometimes when the call for "copy" was urgent, but there was an absolute refusal to plead guilty to hasty *thinking*.

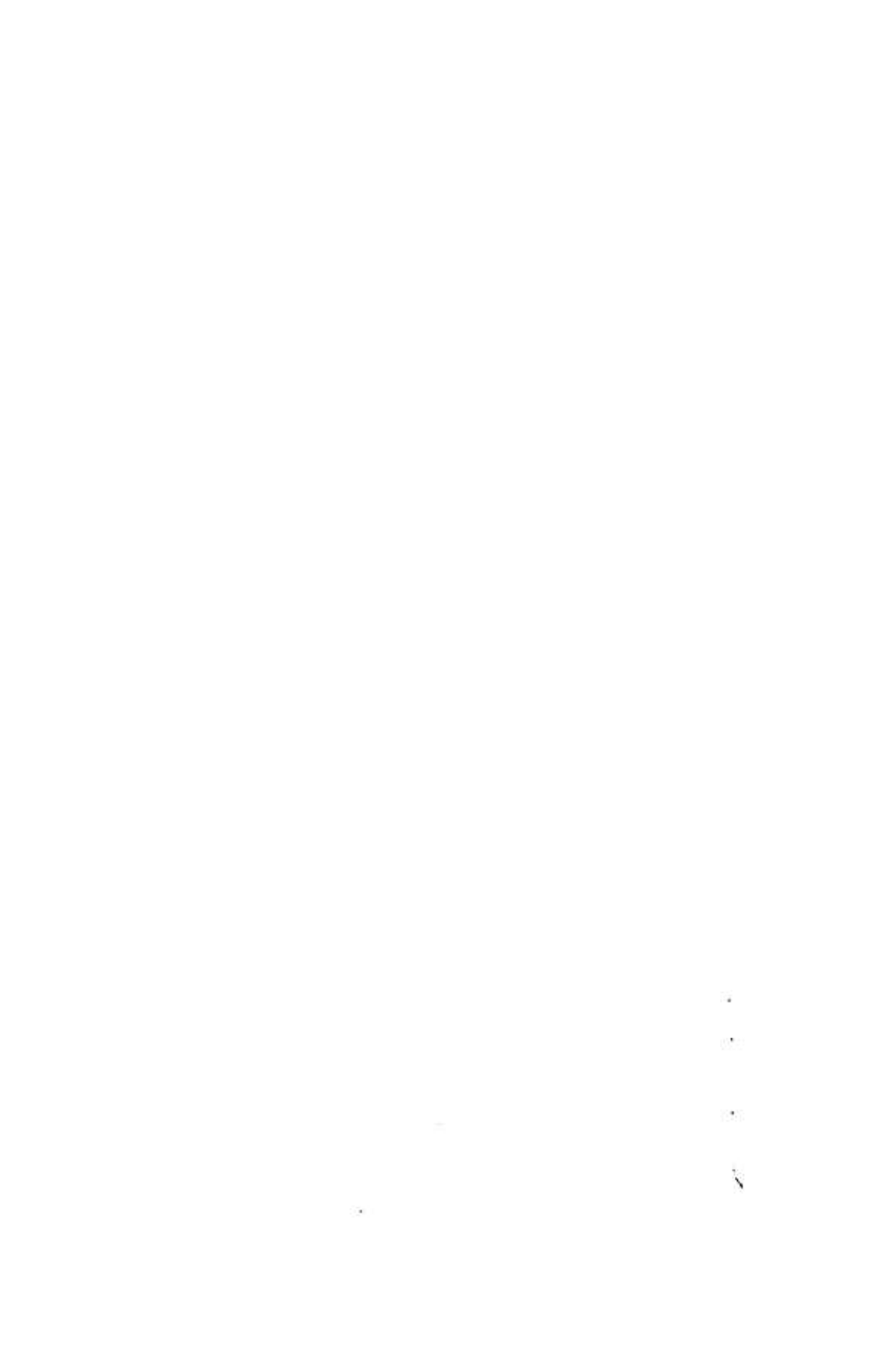
The book was received with warmest appreciation. Its sturdy good sense was commended, as well as the directness and brilliancy of its style. The book has lived; it is read to-day, and will be read through many coming years.

For some time past there has been a call for "More copy." The question has been asked, "Are there not in existence other essays of Bishop Thompson, which are equally valuable, equally full of vigorous life?" It has been found that there are such essays, and the publisher has been made glad by this knowledge.

For "More 'Copy'" indebtedness is chiefly due to Mrs. W. T. Howe, a daughter who lives with the good bishop and has access to his drawers. It has been humorously suggested that "Robbing a Bishop," or "A Daughter's Larceny," would be an appropriate title for the present volume; but, on the whole, "More 'Copy'" has been preferred.

There are thousands who valued the first "Copy" so much that they want more, and as much as they can get. This "More 'Copy'" is herewith given.

1679



CONTENTS.

	PAGE
CHURCH AND SECTS—I	17
CHURCH AND SECTS—II.	24
TEMPTATION: ITS MEANING	31
A BIT OF THOUGHT	37
THE ENGINEER	39
SLAVERY OF SIN	42
THE USE OF RITUALISM	48
RESTITUTION	50
A HOUSE DIVIDED	55
IGNORANCE AND THOUGHTLESSNESS	58
MAKESHIFTS	62
THE SUNDAY-SCHOOL IDEA	66
"O YE OF LITTLE FAITH!"	72
EUTHANASIA AND THE SCIENTISTS	75
EXCLUSIVENESS OF THE CHURCH	81
RELIGION LEFT BEHIND	85
THE CHURCH AND WORKING PEOPLE	89
THE POWER OF DULLNESS	94
OBSCURE MILLIONAIRES	99
A TIME OF WORK	102
A PASSED FASHION	108
THE POPE AS AN INSURANCE COMPANY	113
FIFTY MILLIONS	116
SERVICES IN HOUSES	121
BITS OF THOUGHT	124

Lib. 29 Mar. 97

CONTENTS.

	PAGE
THE NEW TIME	126
ABOUT SOME POINTS IN THE PASTORAL CARE	130
WORTH CONSIDERING	134
GIVING	136
THE DRIFT	137
ABOUT DISCIPLINE	141
PRAYING FOR THE WORLD'S CONVERSION	146
CHURCH AND SECTS AGAIN	151
DO WE NEED IT?	157
ARTIFICIAL MORALITIES	163
"LAWYERS AND CHRISTIANITY"	167
PASTORAL WORK	170
THE SERMON TRADE	177
A DANGER AND A WEAKNESS	182
THE TENEMENT-HOUSE	189
"HOW SHALL WE REACH THE MASSES?"	195
FRANKENSTEIN	202
THE QUADRENNIAL SPASM	208
PARROTS AND PHRASES	213
A DUTY SHIRKED	217
BUILDING AND ARMING FORTS	221
RECOVERY	228
RELIGION AND GODLINESS	235
COMMON SENSE NEEDED	240

I.

CHURCH AND SECTS.

WHAT price is Christian Unity worth?

Any price, we answer, short of the sacrifice of principle.

That is the measure to guide us.

Any Churchman, who knows the nature of the Church and her business here, will answer as we have—anything for Christian Unity short of the sacrifice of Christian Truth.

For so shameful are our divisions, so utterly disgraceful and disgusting in the face of rampant worldliness and sin, and especially in the face of a world four to one heathen yet, that it is no longer possible for any man, not sold to some deluding cheat (like John Calvin's "Invisible Church," which is all one, though split into two hundred fragments, a greater contradiction than even Leo the Third's Transubstantiation Invention!), to hope for any progress in Christianity, any advance in the Kingdom of Heaven, till the curse is removed.

We have said there are two things—they are distinct enough—the Faith and the Church's methods of propagating and teaching the Faith—Doctrine and Discipline.

The first is out of the Church's hands. It is the deposit from above. She is only a trustee for it.

The other is absolutely, under the guidance of the Divine Wisdom which she has the right always prayerfully to claim, in her own hands to deal with as she sees best for her needs.

We put the first, therefore, out of the question. Indeed, it does not come practically into the question at all. The mass of sects are not heretics. They hold the deposit of the Faith; at least they mean to. The few who do not may practically be counted out of the question. They are not numerous enough to *suggest*, if all the rest were one, a division among Christians.

It remains then that *discipline* is the matter on which we have the right and power to propose terms of reunion. That is the Church's own department to conduct according to the exigencies of times and occasions. The forms and modes of worship, the outward guise and manner of the priesthood, the ceremonial services which clothe the Sacraments—all these are in the Church's power.

She may love them and prize them. She may consider them wisest and best. They may be so without a question. She may enforce their observance on those within her with all the might of her authority, because she has deliberately established them, and her children should submit, for the wisdom of the whole is wiser than the conceit of one, or a score, or even *seventy and two*. But, should the question come in the shape of a relaxation, or abrogation even, of some of them, that schism may be healed and the knots of peace and love be knit among Christian people, we humbly submit that "too much stiffness in refusing" is not wisdom.

Such stiffness, now at least, is a little out of place in the American Church. Her purpose is to conciliate, heal and unite. Stiffness and strong refusals are means to that purpose. She is pledged, by the demands of her place, to gentleness and the temper that yields in all things but truth.

We do not know that the time has come for any marked influence yet upon the outside. We are certain, however, that such time will come, and perhaps, so rapidly do events march, sooner than we expect. But our purpose in writing is to set ourselves inside to considering, to prepare our own minds for the exigencies of the future.

We submit our opinions with deference. We speak under correction, and desire them to have only the weight that attaches from the reasons given.

That millions in the land are strongly prejudiced against Liturgic forms is the fact. They prefer to pray *extempore*. They consider, rightly or wrongly, that there is more of unction and prevailing earnestness in such prayers. We do not believe it. We are perfectly sure they are entirely mistaken, and that an acquaintance with the better way would disgust them with *extempore* deliverances for good.

But certainly, whether a man pray with a book or without a book, is no part of the Faith. It is, after all, a matter of disci-