

The Living Church.

A Weekly Record of its News, its Work, and its Thought.

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WHOLE No. 56.

The Old World.

British Politics.—The English Church in Roumania.—France; What is coming?—Russia.—Afghanistan.

Mr. Bright and Lord Hartington have been contributing their wisdom and eloquence to the enlightenment of the "blind and degraded British people," who have not only maintained a Tory Government in office for six years, but have absolutely been enthusiastic in support of the policy that Government has pursued. Mr. Bright is very angry, and his naive indignation finds expression in the good wholesome Saxon English of which he is a master; his language of abuse is limited, but then it is very strong. To call your opponents criminals, fools, and imbeciles, renders unnecessary any detailed argument; one does not argue with these categories of the population. And Mr. Bright numbers with them the Tory party and the Tory leaders. This freedom of speech is really refreshing. But it is scarcely convincing. A great many of the fellow-countrymen of Mr. Bright honestly think that he is simply a noisy idiot, but none the less they do not intrude their opinion, and are disposed to calmly consider whatever he says with the earnestness and eloquence that distinguish his public utterances. It is unfortunate that they only find in his public addresses a strange ignorance of practical political economy, a blind indifference to the teachings of history, and a curious concentration in the narrow range of his own experience.

Lord Hartington's speech was much more moderate and sensible than Mr. Bright's. One need not be surprised at hearing any day of the fall of the Ministry. Lord Salisbury and Lord Beaconsfield have both done their best for it, and it has had a brilliant and marked career; but for all that, we think its days are numbered.

We cannot wonder at the spread of the insane doctrines of Nihilism, when we hear that the Reprieve District Court of Tichurin has condemned three peasants merely to do Church penitence for burning an old woman supposed to be a witch, and acquitted the other participants in the horrible crime.

The Imperial family are showing more fear than they have ever shown before. It is not a pleasant sort of life to feel that every time you walk out, a pistol shot may put an end to you. The Heir-apparent has just made the plans for a large garden around his palace, where he and his father can walk without danger from the base assassin.

Ever since the unfortunate occurrence of last April, his Imperial Majesty while in the capital has considerably restricted his walks in these places; and it is said that the Czarowich is anxious to provide a quiet retreat for the Emperor, where his Majesty may retire for relaxation from the cares of State, instead of subjecting himself to all the inconveniences of public promenades; such, for instance, as the continual acknowledgment of salutes and so forth. The garden proposed to be made by the Czarowitch, will—therefore—no doubt be walled in and made strictly private as at Buckingham Palace; and the tall figure of the Emperor of Russia, no longer a young man, and careworn with the burden of State, will henceforth be less familiar than formerly among his subjects in the streets of St. Petersburg.

A dispatch from Cabul says: The inquiry into the conduct of the ex-Ameer Yakoub Khan and his Ministers in connection with the massacre of the British Embassy, has terminated, and the report of the Commission of Inquiry has been forwarded to the Viceroy of India. Nothing has transpired to alter the unfavorable opinions hitherto current regarding the Ameer's course of action.

Five men have been hanged at Cabul for complicity in the murder of Sir Louis

Cavagnari and his companions. Among them were the city Kotval, the head of the mollahs, who had preached a civil war and issued a proclamation calling on all Mohammedans to fight at Charasiab; and two generals, one of whom, of royal blood; had dragged Sir Louis Cavagnari's head through the streets.

The attitude of the Afghan population continues sullen and hostile, and skirmishes have occurred between the British troops and the natives, which have resulted in the defeat and dispersal of the Afghans. There is leisure now to develop and decide upon the English policy with regard to the future of Afghanistan, and in the spring that policy can be actively carried out. In the meantime the Russians are actively engaged in preparations to retrieve the disaster their arms have suffered from the Turkomans. An army of 30,000 men is being assembled in the Caucasus; the chief command is to be given to General Skobeleff, and in a few months' time the Russian advance to Merv will recommence.

The Bishop of Gibraltar, who is visiting the English congregations under his charge in Eastern Europe, has received a very friendly welcome from the Metropolitan of Roumania, and from Bishop Melchisedek, a Roman. The Bishop of Gibraltar, on arriving at Bucharest, called upon the Metropolitan, and presented to him a copy in Latin and Greek of the Lambeth letter of last year. The visit was returned on the following day by the Metropolitan, who invited the Bishop to assist in a religious service. At Odessa the Bishop has been most cordially received by the Russian Archbishop and his clergy, who invited him to witness the consecration of a church and an Ordination which was to be held on the 12th. After the service, the Archbishop entertained him at luncheon. In proposing the Bishop's health, the Archbishop expressed the hope that the English might soon have a church at Odessa, and promised to give all the help in his power to further this object. He was very anxious that his own Church and the Church of England should become better acquainted with one another. The Governor of Odessa and the Minister of Police, who were invited to meet the Bishop, spoke to the same effect. In the afternoon, the Bishop held a service at the English Sailors' Home, which was attended by a hundred persons. No less than 14,000 English sailors visited Odessa last year. This year 428 English vessels have already entered the port. There are every day on an average 100 English sailors in harbour. On his way to Bucharest the Bishop stopped at Munich to see Professor Von Döllinger. The Governor of Odessa, General Heintz, has also entertained the Bishop.

Nearer and still nearer is drawing the time of the assembling of the French Chambers, and every Frenchman is wondering what will be the upshot of it. The present ministry must undoubtedly go by the board. It is suiting nobody.

On the one hand it renders itself obnoxious to the more conservative supporters of the Republic, by its determined support of M. Jules Ferry's Bill and its maintenance of Article 7. On the other hand its resistance to the plenary amnesty arrays against it the noisy and energetic party of the friends of the Commune. M. Gambetta is believed to be already arranging the Cabinet to which he will next entrust the control of affairs. The next Ministry is to consist of M. Gambetta's friends, and probably M. de Freycinet will occupy the chief place in it. The part that M. de Freycinet played during the Franco-German war will be remembered. More recently his bold scheme of public works has again sufficiently indicated his audacity and originality. M. de Freycinet at the head of French affairs, will mean a policy of action and of movement, possibly a policy of adventure.

And in the meanwhile, another tremendous Royalist Banquet, twelve hundred strong, has been held. "Vive le Roi" rang loud and long through the crowded hall. "Nous verrons."

Schism upon Schism!

Other Notes.—The "Old Catholics"—Cooper Union—Congregationalism—Poor Students.—The Bishop Potter Commemoration.

NEW YORK, Nov. 22, 1879.

There seems to be something out of joint among our friends of the Cheney Schism. Besides the troubles in Canada and in England, where schism has generated schism, there has been quite a defection to the right hand or the left, on the part of their ministers. The last case we have heard of is that of the Rev. H. H. Washburne, the minister of the Bishop Cummins Memorial Church in Baltimore, who has retired from its ministry, and has come to this city to engage in secular pursuits. It is some time since we have seen an organ of the new Communion, but we should say it must be very much out of tune; and the new sect is in danger of becoming, like its great university, a myth. In the East, it dies and makes no sign. Its stronghold is in the West; and even there, it is but the synonym of weakness. There was a great deal of vigor and high sounding phrase in its manifestos, but the performance is weak. We think when its leaders come together they must look upon each other very much as the Roman Augurs did of old. How they can possibly keep a smooth face, with their "synods" and "councils," is beyond us to say. They have none of the respectability and they will hardly have the duration of the non-juring schism.

A schism has made a beginning in New York, within the last few months. It is an offshoot of the Roman Catholic Church, which claims to be a city at unity in itself. Last Sunday, Father McNamara was installed as the first Bishop of the "Independent Catholic Church." Knowing their views upon the subject of Bishops, it looked a little odd to see the Rev. Drs. Prime and Schaff upon the platform, aiding and abetting that sort of work, they being zealous Presbyterians. It must have been a nondescript gathering. One sister stood up in the audience, and said she was seventy years old, but that she prayed to God that the Pope and all the Cardinals might be converted. Thereupon, a voice in the gallery cried out, "We are with you, old girl!" How well might Madame Roland's exclamation—"How many crimes, O Liberty, are committed in thy name!" be applied to Religion. What a testimony to the value of Episcopacy is furnished in these attempts on the right hand and on the left to set it up in a spurious form.

We notice that the Old Catholics are soon to begin a branch of their Church in this country, in New Orleans. Their existence has hitherto been confined to Central Europe; and the Mission of which we speak, is their first attempt with any system, to extend their influence on this side the Atlantic. They have the promise in New Orleans of abundant success. The Old Catholics reject the dogmas of Papal Infallibility, the Immaculate Conception, Auricular Confession, Paid Masses, Worship of the Virgin, Compulsory celibacy, Transubstantiation, and the Persecution of heretics. Their services are in "a tongue understood of the people." They seem to be approaching more and more the standards of the Church of England. If the Mission of the Old Catholics is a success in New Orleans, another will be founded in this city.

Some time in the summer we called attention to the Cooper Union, an institution founded by Mr. Peter Cooper. It contains a free reading-room and library, and various schools in Art for the instruction of young men and women, without cost. Its reading-room is frequented by thousands, and its schools have put hundreds in the way of providing for themselves. Mr Cooper is now in his eighty-ninth year, but he is not tired of doing good. He is adding another story to the

Union, which was built and endowed by him, and the rooms will be devoted to educational purposes, something of a practical nature. The building occupies a square, and was a noble benefaction to the city. It is refreshing to see a man like Mr. Cooper, with the wisdom to be his own executor. He planned a noble institution, and himself expended the money necessary to its erection and endowment, instead of leaving it for heirs to wrangle over, and for lawyers to appropriate. When will our wealthy Churchmen make the same wise disposition of their estates, and be the executors of their own wills?

We see it stated that Dr. Thomas of your city has been called to a Congregational Church in Brooklyn. A good deal of interest is felt here, as to the outcome of the troubles he has had with his own Church. One year he is censured for something little short of heresy in the matter of Eternal Punishment; the next year he shows no sign of any change, but instead, publishes what are thought to be unsound views of the Atonement, to be added to his former "strange doctrines," and the Conference find no fault in him. He is wanted here, where every man is a law unto himself, and among the Congregationalists he would be responsible to no one. Two Sundays ago, Mr. Beecher stated in one of his sermons, that if he "thought that a God stood at the door, when men go out of life, to strike them down to an eternal hell, his soul would cry out 'let there be no God.'" So he preaches and so he prays, and little by little indoctrinates his congregation with his own views, and cuts them loose from the stalwart dogmas of his Puritan forefathers. We say nothing here as to the right and wrong of his present views; the point we make is, that his people have no protection against his errors. We have the liturgy; one of our clergy may try to preach his people into some fatal heresy, but it must be in the face and eyes of the prayers. He may preach like Geneva, he must pray like Canterbury. Hundreds of Congregational churches have fallen into heresy; an Episcopal church never—the liturgy is their preservative.

We notice at Whittaker's, a Polyglot Bible, which gives the Hebrew and seven different versions. It is a handsome volume in folio, printed in London, and is marked at \$100. It would be a fitting present for some Institution of learning. It has attracted a good deal of attention; and while we have spent some time in comparing the different versions, we have spent more in wondering where it is our booksellers pick up such treasures of learning. New York is the great centre of the book trade, both in new and in second hand books. From time to time we see the students of the Seminary poring over the rare volumes that cover the shelves; and we are not sure but they learn in them lessons quite as valuable as those they study out in their text books. There is no better school than these antiquarian stores, where often you can pick up an Elzevir, or a volume in parchment, which shall be worth its weight in gold, as well for its age, as for its subject matter. Thither we often go in search of an item to fill out our page, and we note that it is not those who read that oftenest buy. We see some pale student, with sunken eye and hollow cheek, lit up, it may be, with a hectic glow. He devours the page, and stores up treasures of knowledge quaint and rare. It will be years before he gets down to our own day. He comes to the same alcove day after day, but he does not purchase. We cannot all have all gifts. He has a thirst for knowledge, and drinks deep at the Pierian spring, but fortune is denied him—he is a student and poor.

The arrangements for the grand reception to be given to Bishop Potter at the Academy of Music, are completed, and we have seen the manuscript programme.

The exercises of the evening will be interspersed with music of the most inspiring kind. Dr. Wildes, who is chairman of the Committee of Reception, will introduce, in a short Address, Rev. Dr. Dix, Chairman of the General Committee, who will preside over the assemblage. A congratulatory Address from the President and Corporation of Union College, where Bishop Potter was at one time a professor, will be presented; and one also from St. Peter's Church, Albany, where he was rector at the time of his election to the Episcopate. The Congratulatory Address of the evening will be by the Hon. Wm. M. Evarts, Secretary of State of the United States. The ark, or casket, a work of art curiously wrought in silver and steel, and elaborately engraved, and designed by Whitehouse, who designed the Bryant Vase, will then be presented, in a speech by the Hon. John Jay; and if any are curious to lift the lids, it will be found that the silver is made to contain no inconsiderable sum in gold, a more precious metal still. There has been some criticism, in which we have shared, as to the form which the testimonial has taken. It is said, "why not raise a fund toward a cathedral, or to endow a hospital, or build a church?" It should be remembered that the testimonial is not prepared by the Church in its organic capacity, but is a matter of individual subscription. It would seem to be a case where those who pay their money might be allowed their own choice. They have thought so themselves, and those who did not subscribe might well spare their criticism. To the various congratulatory addresses, Bishop Potter will make a suitable reply; and then, after a chorus by Trinity Church choir, there is to be a grand march, with introductions to the Bishop and personal congratulations. It will be a memorable occasion. The wealth and fashion of New York, with representatives from other cities and dioceses, will be there, and rarely will the Academy look down upon a scene of such beauty and splendor. It will be a very *recherché* affair, and Gotham will appear in full dress. The cards of invitation are in great demand, and it is difficult, if not impossible, even for the press to procure duplicates. Everybody wants to go to the great Anniversary of the season. No tickets are on sale, and very few will be found willing to forego their own opportunity. It is one of those cases where money cannot purchase, and where love will not grant. As we said last week, Bishop Potter is very widely respected and loved. The twenty-five years of his episcopate have been eventful to the Church. Many honors, at home and abroad, have been bestowed upon him, and he has borne them meekly; and there is a general desire that nothing may mar the pleasure of this Anniversary. It is his silver wedding. At his ripe age, it is not at all likely that many other opportunities will be allowed to his friends to prove to him the depth of their respect and admiring love; and so all things conspire to make this twenty-fifth anniversary of his episcopate as felicitous as its beginning was auspicious for the Church. The LIVING CHURCH extends its congratulations to the venerable Bishop, and wishes him many returns of the day.

This morning, the Commemorative Service, as a part of the celebration of the 25th anniversary of the consecration of Bishop Potter, took place at Trinity Church, which was crowded to its utmost capacity. The body of the church was reserved for the clergy, and though the service was on Saturday, a very inconvenient day, every seat was filled. The service was special, and the music we need not say was very fine, and did honor to Trinity's admirable choir. The Holy Communion was administered, Bishop Potter being the Celebrant, assisted by Bishops Coxe, Littlejohn and Doane. The Address of the clergy and laity was delivered by Rev. Dr. Dix; and Bishop Potter made an eloquent reply.

Church Calendar.

1879.

Nov. 28.	Friday.	Fast.
30.	{	First Sunday in Advent.
	{	St. Andrew.
Dec. 5.	Friday.	Fast.
7.	Second Sunday in Advent.	
12.	Friday.	Fast.
14.	Third Sunday in Advent.	
17.	Ember Day.	Fast.
19.	Ember Day.	Fast.
20.	Ember Day.	Fast.
21.	{	Fourth Sunday in Advent.
	{	St. Thomas.
25.	Christmas Day.	
26.	St. Stephen.	Fast.
27.	St. John the Evangelist.	
28.	{	Holy Innocents.
	{	First Sunday after Christmas.

The Advent Season.

The observance of a brief season of preparation for Christmas has been in use in the Western Church from a very early period; and, for many centuries, the first Sunday in Advent has been counted as the first day of the Christian year. Although this season was, in ancient times, observed with great strictness by the clergy and those who had adopted the monastic life, its general observance appears to have involved only the multiplication of solemn services, and the adoption of more than ordinary reserve in the use of legitimate enjoyments. And this would seem to be the correct principle by which Christians of our own day would do well to be guided. A strictness absolutely Lenten in its character, does not seem to be contemplated by the Church, nor to be in full harmony with a season which is one of joyful as well as of solemn associations. Lent is a time for the special contemplation of sin, and of our own sins in particular; a time for more than ordinary personal humiliation and self discipline. The Advent Season, on the other hand, while it suggests abundant reasons for searching self examination and watchfulness, in the contemplation of the Second Coming of our Lord to the Final Judgment, has its bright and happy side, in view of the glorious Festival of the Incarnation, of which it is the harbinger.

Thou art coning! we are waiting
With a hope that cannot fail;
Asking not the day or hour,
Resting in Thy word of power,
Anchored safe within the veil.
Time appointed may be long,
But the vision must be sure;
Certainty shall make us strong,
Joyful patience shall endure.

F. R. HAVERGAL.

News from the Churches.

OHIO.—The following are the remaining appointments of Bishop Bedell, during the Fall.

Nov. 29. Saturday, Ashtabula. 30. Advent E, Geneva and Madison. Dec. 1. Monday Ashtabula Harbor, East Plymouth and Jefferson. 2. Tuesday, Kinsman. 3. Wednesday, Windsor. 7. 2 E Advent, Canton and Massillon. 8. Monday, p.m., New Lisbon. 14. 3 E Advent, Kent and Ravenna.

The *Standard of the Cross* has the following encouraging notice of the condition and prospects of the Church in Cleveland. It says of it, that it has evidently started on a fresh career of prosperity. There is movement all along the line. The four old parishes at the centres are doing nobly, and from the outlying stations tidings of improvement and increase are coming in. St. James' and St. Luke's handsomely rehabilitated, are evidencing new life; St. Mark's and Ascension at the West end, and the Good Shepherd at the East, have been recently consecrated and are growing; St. Mary's, Emmanuel, Christ, All Saints' and Grace (18th ward) are all doing well; Trinity Memorial chapel, much improved, resumes its career of usefulness. It only now remains that St. Peter's be re-invigorated, and our fifteen churches, so well distributed through this growing city, will all be in good working trim and equipment. A like fraternal feeling to that which exists among the clergy of the city, has sprung up in the parishes, drawing them nearer to each other in sympathy and interest. Well may we all "thank God and take courage."

From the same source we learn, further, concerning the Church in Cleveland, that St. Luke's Chapel on Broadway, the property of St. Paul's Church, was re-opened on Sunday, the 16th, after a long suspension of all services except those of the Sunday school. During the last few weeks it has been undergoing a process of renovation, which has completely changed both the exterior and the interior aspects of the edifice, and it is now as cheerful as it once was dingy and gloomy. The walls and open roof have been painted, the woodwork varnished—the chancel frescoed and furnished with a suitable Communion Table—the floor re-carpeted, and a new furnace placed in the basement.

The Bishop was prevented from being present at the re-opening services at 3 o'clock, but sent a letter of congratulation, which was read by the rector, Rev. Dr. Rulison.

The service was opened by the rector, the Lessons were read by the Rev. Mr. Lyle of the Good Shepherd, and the prayers by Rev. Mr. Pittenger, who, as has been pre-

viously announced, is to have the immediate charge and will conduct a service every Sunday evening, officiating also at Grace Church, Newburgh, every Sunday morning.

The Rev. Wm. Brittain, late of Ionia, Western Michigan, has accepted the rectorship of Trinity Church, Tiffin, and entered on his duties there.

MISSOURI.—In the Orphan's Home, St. Louis, there were 69 children, at the last annual meeting. A second "St. Mary's Church" in Kansas City, fails to get a certificate of Incorporation.

The Bishop has recently confirmed as follows: De Soto, 4; Clarksville 1; St. James, 4; Rolla, 5; Lebanon, 1; Joplin, 11; Nevada, 3; Sedalia, 4; Pleasant Green, 3; Booneville, 2; Jefferson City, 4. In private, 1. In Clarksville the Bishop confirmed the Rev. L. R. Downing, recently a Southern Methodist minister. The church was full, all the ministers of the place and others from neighboring towns being present. Mr. Downing has become a Candidate for Holy Orders.

In the Harvest Home Festival at Hannibal, one of the decorations was a barn, thatched with straw, bursting with grain. The fruits and vegetables of the decorations were distributed to the poor on the following day.—Calvary Church, Sedalia, has paid its debt, and is ready for a rector. They deserve one.—Three parishes in St. Louis, viz. Christ, Holy Communion, and St. George, sent valuable boxes to the missionaries of the Domestic Board, last year.—The ladies of Christ Church earned nearly \$500 recently, in giving "lunches" near the Chamber of Commerce. (Item for Chicago Churchwomen).—The General Board of Missions has appropriated \$1600 to Missouri, and \$500 additional for work among the colored people.—St. Luke's Hospital is managed by a "Sister Superior," which is only another name for a Superior Sister, (as the LIVING CHURCH believes). The children's cot already counts up its endowment \$1034.74. — *Church News*.

CENTRAL NEW YORK.—We have received from the Secretary, a card containing a prospectus of the "League of Young Mission Helpers," an Association which is under the direction of the Bishop of the Diocese; Mr. George J. Gardner being the Treasurer, and the Rev. G. T. Le Boutillier the Corresponding Secretary.

"The object of the 'League,' as its title indicates, is to enlist the active cooperation and interest of the Youth of the Diocese in its Mission work, and to inculcate true habits of giving.

"Every boy and girl pledging to give an offering regularly every third Sunday in the month for 'Missions in the Diocese' becomes a member of the League."

In a Circular letter, addressed to his clerical brethren in the Diocese, the Secretary says:

"To raise money is only part of its object, which embraces that of inculcating true habits of giving, and of enlisting an intelligent interest on the part of our children in the Mission work of their Diocese. It is for the last named reasons that the organization has been so framed as to appeal to the children *individually* rather than as gathered into Sunday Schools.

SOUTHERN OHIO.—Bishop Jaggard's appointments for the rest of the autumn are as follows: Nov. 30, Sunday, Clifton; Dec. 7, Sunday, Xenia, a. m.; Waynesville, p. m.; Dec. 14, Sunday, Clinton; Dec. 15, Monday, Columbus, Missionary Conference; Dec. 16, Tuesday, Columbus, Missionary Conference; Dec. 21, Sunday, Glendale. The usual offering for Diocesan Missions will be expected.

On the 22d Sunday after Trinity, the Rev. Arthur C. Powell entered upon the charge of the Church of the Atonement, Riverside. Says the *Standard of the Cross*: "This beautiful church, which was first opened for Service in June, 1870, by Bishop Bedell, has been thoroughly renovated, so that it is now one of the most attractive in the diocese. The services on Sunday, the 9th, were well attended, despite the uncertain weather. The choir here is unusually good, under the charge of Mr. Coan, who is an organist of positive taste and skill. With no indebtedness, with pews open and free to all, and with the hearty good will of all the people of the village, everything seems to promise a useful and successful career under the new rector."

IOWA.—A correspondent, writing from Des Moines, says: "We have a hospital connected with the church here called 'Cottage Hospital,' which has just been put upon a secure footing by our City Council's voting us \$500 per annum, payable monthly, on account of our having taken care of some of the city's poor. The cigar-makers, 20 of them, called on us on Saturday, and left \$100. The Bishop has appointed Thanksgiving Day for a collection for it all over the diocese.

VIRGINIA.—A new chapel in connection with the Alexandria Seminary is about to be erected, involving the demolition of that which has existed for so many years. The resident students held a farewell Service within the dismantled walls, by moonlight; an episode in their college life

which will, doubtless, be a life-long memory.

MARYLAND.—The Rev. Dr. Kirkus, rector of St. Michael's and All Angels, Baltimore called upon his flock, within the last few weeks, to contribute gold and silver, and jewelry, with a view to the manufacture of sacred vessels for the altar. The result of his appeal was—offerings to the value of eleven hundred dollars.

PENNSYLVANIA.—We learn that, although Bishop Stevens has not yet left his sick-room, there is every reason for hoping that the improvement in his health is not merely temporary.

All Around the World.

It is expected that the British Parliament will soon be dissolved and an appeal taken to the people.—Great bush-fires are reported as raging in a Brazilian province.—The public debt was reduced \$10,300,000 during October.—Harvard College is the recipient of half a million dollars.—Cattle are being shipped from Melbourne to England.—The Danish people have sent, as a wedding present to the Princess Thyra, Duchess of Cumberland, an oak book-case, ornamented with sculptures of old Danish authors, and filled with six hundred volumes of Danish literature.—Schelling, the Dresden sculptor, has completed his gigantic model of the bronze memorial statue, which is to be erected near Bingen, as a lasting emblem of Germany's dominion on the Rhine. The figure will be thirty-two feet nine inches in height. The work of casting is to be done by the Munich Royal Bronze foundry, which expects to consume two years and a half in its manufacture.—The largest sum ever paid for a horse in England was \$72,000, given for Douglas by the Duke of Westminster.—There is a wax-works exhibitor in France who could have given Mrs. Jarley some points. He has a figure which bears this remarkable label: "Franklin, inventor of electricity. This savant, after having made seven voyages around the world, died on the Sandwich Islands and was devoured by savages, of whom not a single fragment was ever recovered."—A correspondent of the *Times*, at Paris, says that six hundred Venetians have reached Genoa on their way to the United States.—The heroine of a transcendental novel is represented as "slightly inclined towards forty."—The two-cent postal card will be ready for distribution shortly. The "Postal Union" includes most of the governments of the world. We shall now be able to write to our East Indian uncle, or to send a message of condolence to Cetawayo for only two cents.—A plain tablet, costing about \$20, is all that marks the grave of Charlotte Cushman, the "Tragic Queen," She left a fortune of half a million.—During the recent naval review at Hampton Roads, when Secretary Thompson reached the side of the flag-ship in a steam launch, the band began to play the air from "Pinafore" which announces the arrival of Sir Joseph Porter, K. C. B. The Secretary observed that everybody smiled, but he is one of those rare persons who have not seen Mr. Sullivan's opera, and wondered, no doubt, at this cauless merriment.—Alpine travelers have to encounter a new danger in the way of drunken guides. A party on Mount Pilatus, after being led into all sorts of perils, had to leave their guide and descend as best they could in the darkness.—The New York *Commercial Advertiser* rejoices to look forward to the happy time when buckwheat cakes will be decorated with Oriental designs in water colors, but thinks that it will be impossible to emblazon soups or stews. Those will probably be served with a bit of decorated paper floating on the surface, and keeping the liquid hot.—As one of the features of the great Grant reception in Chicago, 40,000 school children interviewed him at the Exposition building, on the 17th.—The long series of accidents, both by land and sea, that have taken place lately, provokes the query if there may not be something in the "epidemic" theory.

Wherein is the secret of keeping a fortune intact? Echo answers "in tact."—The Mendelssohn scholarship of the London Royal Academy of Music, has been gained for the first time by a woman. She is now at work on an opera, of which, when finished, she proposes to conduct the orchestra in its interpretation.—Preparations for seeing Vesuvius should be made at once; early next year the railroad from Naples to the cone is to be opened. The cars will be drawn up by a steam engine and windlass.—Between five and six hundred men daily lay 90,000 bricks on the approaches to the great East River bridge, New York.—There are now five ladies in the School of Theology at the Boston University.—It is said that there is a married couple living in Cincinnati, who have not spoken for eighteen years; and during all this time they have eaten at the same table, and once in the same time mingled their tears over the coffin of an only daughter. It all arose from the wife refusing to sign a deed.—The Brooklyn *Eagle* asks why women do not go into the hotel business if they need an occupation, and speaks of the many English and French inns kept by women and kept well.—On

November 1st a heavy snow storm was reported at Aberdeen, Scotland, though the harvests in that vicinity were not fully gathered.—The Supreme Court of Indiana has decided that February 29 and 28 are to be computed as one day.—The King of Burmah has caused a magnificent cradle to be made for his baby; cost, about \$2,500.—There is a lumber dealer in Minnesota whose Christian name is Isaac; on letters received by him it has been spelled no less than *fifty seven* different ways.—As an illustration of the difference in the prices of books from the last century, it is stated that in 1720 a Bible cost \$150; and the wages of a laborer were so small, that the earnings of fifteen years were necessary to purchase one.—A remarkable incident is reported from Kentucky: a man who carried off an umbrella by mistake, actually took the pains to find out the owner, and sent it back to him, paying the express charges himself.—During an election in a certain locality, a temperance candidate called upon a rum-seller, and solicited his vote. "I would rather vote for the Evil One himself than for you," was the savage response. "Yes, I know," said the candidate, "but in case your friend should not be nominated, might I then count on your assistance?"

Bishop Gillespie's Pastoral.

ADDRESSED TO MEMBERS OF THE CHURCH RESIDING AT A DISTANCE FROM HER SERVICES.

Dear Brethren—Two years since I prepared a Pastoral Letter to Members of the Church resident away from her Services, which has been distributed as far as addresses have been obtained. Since then, visits and correspondence have made me better acquainted, especially with the case of those resident in villages. My observation convinces me, that the Services of the Church might more frequently be secured, were there a better mind on the part of the children of the Church.

Common obstacles are, fear of meeting the derision or even opposition of others. It is natural that those who are struggling to maintain their own organizations should not welcome new Services. Yet it is the right of the citizen to have his own worship. And the fear of asserting our own Creed is that "being ashamed of Christ," to which is attached the fearful sentence.

Want of energy to undertake the arrangements, and perseverance amid the difficulties of a "day of small things." The trouble is allowed to overshadow the benefit.

A spirit of dependence and even complaint, rather than of cheerful exertion. "The Church ought to send us a Minister," is as common as it is unreasonable. The Church in her Missionary Board, her Bishop, and her clergy, is often far more zealous than the Church people whose will be the benefit.

A penurious spirit, so that while great love is expressed for the Church, and her Prayer Book is lauded, these good words are accompanied with no correspondent offer for salary and expenses.

An unreasonable spirit. Kind proposals of the neighboring clergy are declined, because the Services will not be on Sunday. A plan for Services a good share of the time, is objected to, because not for the whole time. Clerical ability is exacted far beyond what is needed, or can be secured.

These difficulties meet our best meant efforts to restore to the children of the Church their privileges, and through them to build up the Church where she is not known. I have gone to places, rejoicing to be able to tender them services, to be met with just these difficulties. Whether they may be folded under the Shepherd or not, our people should understand, that their membership in the Church is unbroken. Of what sort is the loyalty, the affection, that cannot endure absence? Where are principle and conscience, when business interests or society sympathy can separate one from the Church of his birth and his affection? What resting place shall be found for those who choose in each new home, a new worship and Creed?

Churchmen, even in their separation, may have their Church in association with their fellow members, in private meetings for worship, with the Liturgy, in classes for Church reading, in the Sunday School class.

The Churchman alone can be a Churchman yet; cherishing the remembrances and associations of the time past of his life in the Church; making the Prayer Book his constant companion; journeying, as the Jews did of old, to keep Feast and Fast, in the Parish Church. How beautiful and blessed are such consistency and constancy! How different from the course of the unsteady; fickle-minded, courting popularity, indulging parsimony, saving exertion, in sacrificing the birth-right.

The duty of the Churchman extends to keeping his children, "baptized into Christ," in "the ark of His Church." With instruction in the Catechism, with Family worship in our Forms, with Children's Church books, with words that will fall from the lips of one who cannot forget Jerusalem; the children who rarely see the Church clergyman, will yet know their home, and speak the language of the mother of us all.

I add a few suggestions. The isolated

Churchman needs and will be benefited by a Church paper. He should have a few well selected Church books and tracts, for his own reading, and to lend to neighbors. He should keep Prayer Books to give away. He should make himself known to the nearest rector by letter, or better, in person. He should keep the Lenten and other Seasons and Holy days of the Church, as he may, having "a willing mind."

Dear Brethren, my thoughts are much with you, the sheep without a Shepherd. The clergy have the same interest in you. We would have you "steadfast in the faith," "in all things showing yourselves patterns of good works," "by manifestation of the truth commending yourselves to every man's conscience in the sight of God." We feel that there is hope for the Church in the devotion and consistency of her people. We are ready to be your "helpers in Christ Jesus." The same mind being in you as in us, we can be united "in spirit and in truth" in the holy fellowship of the Church.

The God of Peace, who brought again from the dead our Lord Jesus Christ, the great Shepherd of the sheep, through the blood of the everlasting covenant; make you perfect in every good work to do His will, working in you that which is well pleasing in His sight; through Jesus Christ, to whom be glory for ever and ever. Amen.

GEO. D. GILLESPIE,

Bishop of Western Michigan.
GRAND RAPIDS, St. Matthews' Day,
1879.

The "Churchmanship" of the Reformed!

Rev. T. H. Gregg, M. D., came out from England in 1877, and went on his knees, metaphorically speaking, to the "R. E. Synod," to get them to make him a "Bishop." By a majority vote, this was decided on. After he returned, he disowned and abandoned the Communion from which he derived his authority, set up a new Body, pirated the Prayer Book, and "consecrated" Mr. Toke without any authority from the United States. Whereupon, the United States Body, sends over Mr. Richardson, another brand new "Bishop" to quench the "Primate." These things, our readers know. But the most cruel cut of all, is given by Dr. Gregg, when he speaks of "Reformed" Churchmanship. We all know how severe the people have been on our Church principles, and how a body of men composed of a sprinkling of Churchmen among men of all denominations, have arrogantly asserted that they represent the Church of the Reformation, that they are the pure and true Church. Dr. Gregg's opinion is, that the body he has left is composed of "Non-conformists," "who do not understand the spirit of true Churchmanship." So we have always thought. Now, we have Gregg's opinion to this effect, "the unkindest cut of all." But the truth must be spoken, and the "Primate" comes from that Emerald Isle of the Sea, whose sons are not easily "quenched." The rivals, Richardson and Gregg, each claiming to be the "Reformed Episcopal Church," remind us of the classic story of the Kilkenny Cats, or, horrid thought for "Greggites" and "Richardsonites," rival Popes, thundering out harmless bulls of excommunication, while their handful of followers look on with admiration and awe.—*Church Guardian*.

At the meetings of the British Association held at Sheffield, Professor Haughton, one of the Fellows of Trinity College, Dublin, and one of the most diversely learned of the scientists of the present day, expressed himself in the following words: "Any Darwinites present will excuse me if I use strong language. We have been thoroughly nauseated with Darwinism; in fact, we have had enough of it. Explain it as you like, we are sick of the revival of the fetus, and of the bad English that sprang up around Mr. Darwin's theory. I congratulate not only the Association but the men of Sheffield, that you may now think and feel with men of science that poor creatures like Plato and Aristotle and Newton were not wrong in thinking that there was something inside them that differentiated them from an ox or an ass. We have now come round, and we can say to the world around us, 'Don't be afraid of the convictions you learnt from your mother, and the belief you were brought up in. Don't be afraid.'"

The Anglican Communion, by which expression is meant the churches in communion with the Mother Church of England, embraces by far the largest part of English speaking Christians, as appears from the following statistics given in Whitaker's London Almanac for 1878: Episcopalians, 17,500,000; Methodists, 13,500,000; Roman Catholics, 13,250,000; Presbyterians, 10,000,000; Baptists, 8,000,000; Congregationalists, 7,000,000; Unitarians, 1,000,000; other denominations, 8,000,000.—*Exchange*.

A sensible writer advises those who would enjoy good eating, to keep good-natured; for, says he, "an angry man cannot tell whether he is eating boiled cabbage or stewed umbrellas."

The Church in Mexico.

Financial Status—A Call for More Light—The Mexican Liturgy.

From our New York Correspondent.

[The following comes to us in due course from our N. Y. correspondent. If its statements need correction, the Foreign Committee and the Mexican Commission are invited to use our columns.]

A recent Report of the financial status of the Board of Missions showed that the Treasury of the Foreign Department was overdrawn \$20,346, an increase of the debt of last year of about \$3,000. It appears that in July last the debt of the Foreign Committee was reduced to about \$7,000. At that time an "emergency" arose in the affairs of the Church in Mexico, as was made known to the Mexican Commission by Rev. Mr. Riley, the Bishop-elect. There was a call for special appropriations; and they were made, and so liberally, that the Committee were compelled to borrow \$10,000 to make the payments falling due, and to preserve the credit of the Board. What the "emergency" was, we are not told by the Committee in their Report, nor what disposition has been made of the large sums paid to this Mission. The Treasurer's account shows that the total sum appropriated to the Mexican Mission was \$28,610.40; of which \$19,958.58 is a charge upon the Treasury, and \$8,551.82 were "specials," which the Committee do not control. That total is about \$8,000 more than was appropriated for Africa, \$12,000 more than for Japan, and more than two-thirds as much as for China. It would certainly seem that the Church which contributes thus liberally to this Mission, has a right to know what was the nature of the "emergency," and of the Missionary work that receives so large a portion of her Missionary funds, and that justifies our Foreign Committee in incurring a debt to the amount of \$20,000. The call for the Committee to take the Church into its confidence, is the more urgent, because it is known that some grave mistakes have already been made there; and they are matter of comment among the clergy. The first Service Book drawn up for the Mission, had a Communion Office so defective that the words of Consecration were entirely wanting; which, I need not say, would have been a fatal error. It is understood that the Holy Communion is administered in the afternoon, and not in the morning, according to the use of the Church in all the world; and this, we are advised, is insisted on by the ecclesiastical authority, contrary to the judgment and wishes of the more intelligent clergy and laity of the "Church officers." It has been alleged that the present Liturgy is largely compiled from the old Mozarabic Liturgy; but this is emphatically—not to say indignantly—denied by at least one of the Bishops on the Mexican Commission. It will be remembered that the Church has never been allowed to see a copy of the present Liturgy, though it has often been called for; and it is understood that orders have been sent to Mexico to allow no copies of the Liturgy to find their way to the United States. We know of no surer way to destroy the confidence of the Church in the Mission than this unwise secretiveness on the part of its friends. It is contrary to the genius of our institutions; and the general opinion will be, that if the Mission is purposely surrounded with darkness, there is a cause.

To the Editor of The Living Church :

We have all, no doubt, been called on to baptize children for whom fond parents had selected very odd names. I was once requested to christen an inoffensive child, "Pocahontas!" I interceded and got it baptized "Susan." But they never entirely surrendered the Indian name, for the child, though baptized "Susan," was called—"Pokie!"

But what if we had lived in Puritan days? "The Puritans, in the reign of Elizabeth, among other objects of reformation which they laid down in their discipline, as it was called, had this article: "Let persuasions be used that such names as do savor either of paganism or Popery be not given to children, but principally those whereof there are examples in the Scriptures." They were not content with plain scriptural names; they adopted phrases, and sometimes sentences, for their children, such as "The Lord is near," "More trvall," "Reformation," "Discipline," "Joy again," "Sufficient," "From above," "Heavenly mind," "Free gifts," "More fruit," "Dust," &c.; and one of the Puritanical ministers was so bigoted in this respect, that he refused to christen a man's child because he insisted on having him called Richard.

This ridiculous superstition continued to prevail till the reign of Charles II., as may be seen by examining the accounts of many persons of eminence, who were born about the period of the great rebellion, as for instance, Accepted Frewen, Archbishop of York, Offspring Blackhall, Bishop of Exeter.

Praise God Barebones, a respectable leather-seller in Holborn, was one of the most active members of the Parliament assembled by Cromwell, and which took its

denomination from his surname. Mr. Brome, in his Travels over England, gives the following list of a jury impanelled in Sussex about the same time:— "Accepted Trevor, Redeemed Compton, Faint not Hewet, Make Peace Heaton, God-reward Smart, Stand fast-on-high Stringer, Earth Adams, Called Lower, Fight-the-good fight-of-faith White, More Fruit Fowle, Hope for Ben'ding, Graceful Harding, Weep-not Billing, Meek Brewer.

The Law of Tenths and of Sevenths.

To the Editor of The Living Church : Bishop Potter has recently said that the law of the tithe is the Law of God "M. N.," in the last issue of the LIVING CHURCH, says he thinks it is not. The issue is then joined. "To the law and the testimony."

If the law of a tenth of income is not Scripture, then that of a seventh of time for dedication to rest, God and holiness, is not. For neither is there positive, direct, actual command. If any one ask me for the iron-bound "thou shalt," I must say, "I cannot show it." But I will, in turn, ask for the verbal command for the substitution of first day for seventh day, Sunday for Saturday, as the "holy" day of the week. "M. N." cannot produce it. Both, tenths of means and sevenths of time, stand on the ground of Christian Tradition—not on that of actual injunction. If tithes fall, Sabbaths do, also. And falls, too, the Baptism of children. But Infant Baptism does not fall. Our Lord, in saying "Go, teach all nations and baptize them," was speaking to men who, as Jews, had witnessed infant baptism all their lives. Was there need of specifying infants?

So, too, had "tithes" been the rule of Jewry, the rule of Jewish giving. Shall we wonder that the particular proportion was not specifically mentioned in the New Testament?

Show me, too, where the Old Testament rule of tenths is repealed by the New Testament, my good brother from the Rocky Mountains!

Unless you can, and unless the Baptism of children and the observance of the Lord's Day are all to go by the board, then let us say that Bishop Potter gets nearer the truth than "M. N.," and that tithe-giving is Christian Law and Christian Duty.

St. Paul's Winona, Minn.

To the Editor of The Living Church :

In "Brief Mention," you speak of the sixteen Memorial windows in this church. There are eighteen, all large and handsome. You say there is no more beautiful way of adorning the House of God than by memorials. Let me just give you a list of the other memorial and other gifts to this Parish church. The Bell of 2500 pounds; the Eagle Lectern; the Chancel Furniture; the Altar-Linen; the Altar Cloths; the Font; the Baptismal Ewer; the Bishop's Chair; the Alms Basins; the Reredos and Altar Cross; the Altar Vases; and even the pew numbers, carriage stones and chancel books; although these four last are not memorial. Every thing used in Church should be a gift, and it a gift in memoria—not in memoriam, as it is generally written—so much the better.

Consolidation of Western Church Newspapers.

To the Editor of The Living Church :

In the West, there are now published, the LIVING CHURCH, the Western Church, the Calendar, the Province, the Our Dioceses, the Church News, the Guardian, the Minnesota Missionary, and, it may be, other Church Papers. Is there any need of all this type-setting? It is "composition" that costs. Could there not be effected a consolidation of these eight papers? I have no "axe to grind," but it does seem to me that one Weekly for the whole North West; and then, two Monthlies—one for the Dioceses that border on the Missouri, recently represented at Davenport, and the other for the cluster of Dioceses (recently grouped in the editorial of the LIVING CHURCH) on the East bank of the Mississippi and adjacent, would suffice. Let one be "The Province of the Missouri," the other "The Province of the Mississippi."

Pulverizing Dioceses.

To the Editor of The Living Church :

A Bishop once spoke of Division of Dioceses as the "pulverization" of our Dioceses. It may have sounded funny, but was it true? We have some forty Bishops, and some three thousand other clergy; i.e. one Bishop to about seventy five of the lower orders. The Roman Catholics have one hundred and twenty six Bishops in this country. I agree with Bishop MacLaren, that the Episcopal dignity does not depend on square miles; nor, I may add, on having some hundred or more Presbyters to a Bishop. And I can conscientiously say, Nolo Episcopari, too!

An editor, quoting Dr. Hall's advice to "eat regularly, not over three times a day, and nothing between meals," adds, "Tramps will do well to cut this out and put it in their bank-books."

Division Judged by its Fruits.

To the Editor of The Living Church :

The good showing made by Bishop MacLaren in proof of the excellent results of the division of Illinois, holds true also of the diocese to which I belong.

Some ten years or more ago, Easton was set off from our Diocese, after long opposition. Both financial and numerical results proved at the end of even the very first year, how much better two Bishops and dioceses could serve the Church than one. No one has ever regretted the separation of Easton; and there are those who would welcome a still further division of our large territory.

To the Editor of The Living Church :

It is customary to refer hand shaking to Chivalry—each knight thus putting himself out of position to use his sword or in any way injure the other.

But I find, in reading from Dr. Whitby, that St. Paul's injunction to "let not the sun go down upon wrath," besides being founded on Christian ethics, has reference, too, to the custom of the disciples of Pythagoras. These, if they had fallen out during the day, were taught to make up before the set of sun, shake hands and embrace. This was some time before Chivalry, was it not?

To the Editor of The Living Church :

I have been looking for the best and at the same time the cheapest paper for working, thoughtful Yankees. I would like two dozen copies of the LIVING CHURCH to give to as many families, as specimens, in order to form a club if possible.

HARTFORD, Ct., Nov. 15, 1879.

Prof. Swing, who has swung off from Old School Presbyterianism, on good and logical ground, has recently preached a powerful sermon on the educating power of Christianity, which gives views and thoughts worthy of a Churchman. He is, of course, quite at sea, as many able minds are in these days, but is feeling his way. He wants to abridge the Bible indeed, so as to extract its spiritual part, but he has yet to learn how the Church uses its own documents and recognizes the abstract of Divine truth in the concrete of human history. There are among us men who are afloat too, as such as Prof. Swing, and one has only to attend a Church Congress to find it out; but all this intellectual toil and ferment must, it would seem, lead men out at least into a more definite and hopeful theology, that shall satisfy the heart as well as the head. There are scores of indications on every hand, that point out the tendencies of devout men of all schools toward the old historical Church. Bacon, the eminent Congregationalist, already proposes that the "Week of Prayer," now following New Year's Day, shall be made to synchronize with the Holy Week of Lent.—The Church Eclectic.

The Citizens' League of Chicago has made a strong appeal to the Mayor of Chicago, desiring him to execute the law forbidding the sale of intoxicating liquors to minors. There should be but one response to the appeal. No traffic is more blighting in its effects upon the rising generation than this.

Pittsfield, Mass., a delightful town where they have ancestors, go to Europe at decent intervals, and play whist according to Cavendish.—Octave Thanet; in Good Company.

The millionaire (Roman Catholic) Marquis of Bute, has been married seven years, but has no son and only one daughter, born in 1875. His heir is his first cousin, a Protestant, aged 55. Lord Bute is 32.

We cannot skip the seasons of our education. We cannot hasten the ripeness and the sweetness of a single day, nor dispense with one night's nipping frost, nor one week's blighting east wind.—F. W. Robertson.

The last representative of the family of Hyton of Hytton Castle, Durham, the baronial pile described by Howitt, died a draper at Newcastle, leaving his wife and daughter in penury.

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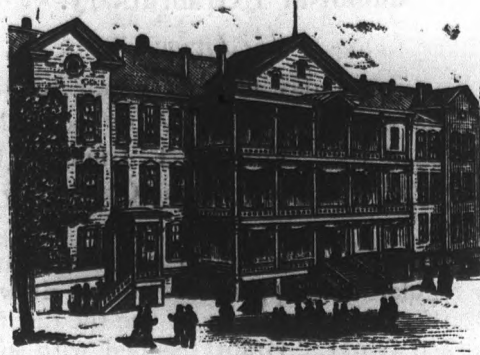
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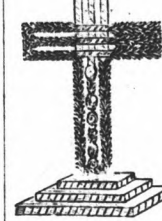
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Advent.

The Sunday which precedes Advent has, by a quaint custom, been called "Stir up Sunday," referring, of course, to the beginning of the Collect for that day. The idea expressed is suggestive of wakefulness and preparation for the glorious days that are at hand.

The Advent call is indeed a stirring one. In the language of its first Collect, we are moved "to cast away the works of darkness and put upon us the armor of light." And why, and to what intent? It is that, under an increased spiritual enlightenment, we may be able to comprehend that glorious fact of our Lord's Incarnation; a fact in comparison with which all other facts in this world dwindle into insignificance.

So these two principles are struggling together in the hearts of men; the one is the way of darkness, the works of which we are called on to "put away;" the other is the way of light, the armor of which we are exhorted to "put on." These two principles, the death principle and the life principle, are in us. They struggle together.

His life is in us; we are called on by every consideration to nurture it, and not to resist it by any works of darkness; the Holy Spirit is ever here to help us in the struggle. And as a motive, we are reminded of that "last day" when Christ shall come again in glorious majesty to judge the world.

That thought of Christ's second coming is also a thrilling one. Do we consider that our eyes shall see it—that we shall be there? Like the reality of His first coming, it is too great a thing to be comprehended!

If the precious, the awful meaning of the first and second coming do possess our minds, we shall move thoughtfully and diligently through all these days of preparation.

A good deal of opposition is manifested in papers and books, to the new Roman method of pronouncing Latin. Meanwhile, it is quietly gaining ground, and is now the use of many of our leading colleges and schools. A writer in the Inter Ocean demands the killing of every teacher of the new method!

We find it stated in a tract, that the people of the United States pay more than \$700,000,000 for spirituous and fermented drinks, annually, \$95,000,000 for education, and \$45,000,000 for religion. What a showing of the relative value put upon things by our people! It has been said that the dogs of the country cost the people more than the ministers of all religions.

Snobbism Extraordinary.

To the Editor of The Living Church:

The other day General Grant was in Omaha on Sunday, and he attended the service of the "First M. E. Church" in that city. According to the Chicago Tribune:

"The church was filled to overflowing by regular worshippers and those drawn together out of curiosity to see the distinguished visitor. Grant listened with unflinching attention to all that proceeded from the pulpit. The opening prayer was made by the Rev. James Haynes. In closing the invocation he referred to the more than ordinary character of the occasion, the presence of the distinguished fellow-citizen who had been feted and honored all around the world, who was returning in safety, and whose pleasure it was to worship with God's people to day.

A Mr. Maxfield preached, and in his sermon said. "At the right time, how strangely did an Unseen Power bring forward the men, and especially the one great commander, to lead our armies through carnage and strife to the final triumph of liberty. How clearly are God's acts vindicated! No matter how obscure and unpretending, God chose him, and we at once saw in him the man for the emergency. Thus did Omnipotent Wisdom adjust the conditions of our final success."

Does not this seem a strange affair, as occurring on the Lord's Day, and at a service supposed to have been for the glory of God? Does Grant go to church to hear God praised, or himself glorified?

When the Marquis of Lorne and Princess Louise were in Montreal, on a Sunday, for the first time they attended church at the English Cathedral. Canon Bond preached a plain sermon, and not a word was said in allusion to his distinguished auditors. But then our Canadian friends are slow, and are said to worship royalty! For snobbism extraordinary, commend us to the great American people!

In a late number of the Interior, an Indian maiden, Bright Eyes, gives an account of the wrongs of her people, the Poncas, whose forced removal from their farms to the Indian Territory, has caused so much complaint. There is no doubt about the rascality that has been practiced upon those unfortunate people. We have no patience with the sentimental nonsense one often hears about the "noble savage;" but he is human and deserves the treatment of a man. He has some rights that we are bound to respect; it is a disgrace to our government and race that we send out so many scoundrels to represent us and to rob him in our name.

Now comes the time for work. Thoughts, like persimmons, need the frost for ripening; the rough blasts of autumn and the snows of winter to shake them from the boughs. Vacation and summer time are good for growth; but the product is not fit to harvest, till cold weather comes. Winter work will be a test of summer play. If we have been growing, gathering strength, renewing our vitality, by rushy brook or on the beached margin of the sea, it will appear in the new life and vigor that animates us. We welcome the clergy back to the old paths, and offer the LIVING CHURCH as a helper in the renewed work that they now undertake.

The Rev. Andrew T. Sharpe, of Jacksonville, Ill., who has been called to St. Paul's, Pekin, will enter upon his duties on the first Sunday in Advent. Mr. Sharpe graduated at the General Seminary, in 1877, with highest honors.

Brief Mention.

Bishop Doane, in his eulogy of Bishop Odenheimer, said that the "most threatening evil of the Episcopal Church, is the transfer of its control from churchmen bred and born into the hands of a laity uncatechized in childhood, who have chosen the Church instead of being chosen by her, and know her only as the Church of their choice, aesthetic, political or social." Some one answers Mr. Matlock's question. "Is life worth living?" by saying that it depends on the liver.—Dr. Shelton said in his anniversary sermon: "In my own history, two men who are now distinguished bishops, were first drawn to the Church by words uttered by myself, and not until years after did the knowledge of the good done come back to me." It is stated that Moody is dissatisfied with his "tabernacle" work, and hereafter will preach in "churches" only. It is a pity that he has not seen his error a good many years ago. Others who saw it were pooh-poohed because they dared to say so.—The Standard of the Cross calls attention to the fact that there will be five Sundays in February of next year; a circumstance which occurs only three times in the course of a century. The next occasion will not be until A. D. 1920.—The "Reformed" chickens are coming back to roost very fast. Here is a late illustration: The Rev. Joseph S. Malone, "rector of Emmanuel Reformed Episcopal Church," Kensington, Philadelphia, has resigned his parish and received letters dismissory to the Presbyterian Church. Why couldn't they have made him a bishop, and so have kept him in the Episcopo-Presbyterian "Church?"—A Literary Society, called "The Round Table" has been started at Janesville, Wis., of which, we observe, the Rev. A. Lee Royce, Rector of Christ Church, is Vice President, and the Rev. T. W. McLean, Rector of Trinity, one of the Executive Committee. It has the promise of good things, and of many an enjoyable evening during the coming winter.—The following is one of the many expressions we have received of late: "I am glad you have decided to continue the Sunday School Teachers' Helps. In my opinion it will add greatly to the number of subscribers to your paper.—The clergy are coming forward nobly to sustain the LIVING CHURCH. Letters from all parts of the country ask for specimen copies and speak in praise of the paper. We appreciate these favors, and we are doing our best to deserve them.—The Standard, of Chicago, says it would be under great obligation to the Tribune, if it would make room in its ample columns for the unoffending letters it omits from defrauded words, by leaving out of its marriage reports the impertinent and vulgar lists of wedding gifts.—To-day, Thanksgiving, Dr. Bellows preaches in a Jewish Synagogue in New York. Some time ago, the same Unitarian preacher made an address at the funeral of a Rabbi's son, which was very acceptable to the Jews.—The Church News, St. Louis, has at last discovered that Dr. Holland is coming to Chicago! "We told you so," good brother, a month ago.—Bishop Cox waves the olive branch in the columns of the Southern Churchman. Some of its correspondents have been very much exercised about some remarks of the Bishop's, in a published letter.—Bishop Penick asks; "Why is it that so few rich Christians come out to our mission fields?" He says it is almost unprecedented for a man or woman to go out to Africa to work for Christ, unless the money for support is raised by the Church.—Rev. John Rose, of Laurel, Md., has on foot the erection of a bronze statue of the late Bishop Whittingham on a triangular lot of ground outside the railing of Mount Calvary church, Baltimore city.—A subscriber in Alabama: "I am glad we have a live church paper, cheap enough for 'poor folks!'"—Gentle Reader! If you find an item in the LIVING CHURCH that you think is a mistake, don't write "YOU LIE!" in the margin, and send it to us. Please don't. it hurts our feelings. We mean that Irishman down in North Carolina, who did so last week. Our fighting editor resigned last Summer. It was too much for him.—One very gratifying feature of the growing popularity of the LIVING CHURCH is that its increase of circulation is not confined to the West. We have more new subscribers and orders for specimen copies from the East, than from any other part of the country.

A Second Missionary Trip in Minnesota.

From our Minnesota Correspondent.

On the 10th of November the Dean of the Northern Convocation of Minnesota, accompanied by the Rev. W. W. Raymond, a visiting clergyman, left Minneapolis to visit several Missions and Stations along the line of the St. Paul, Minneapolis and Manitoba railroad. The appointments were as follows: Monday afternoon, 4 o'clock, Holy Communion at Howard Lake; evening, 7.30, service and sermon; Tuesday evening, at Trinity Church, Litchfield; Wednesday evening, St. Luke's, Willmar; Thursday evening, Christ Church, Benson; Friday evening, All Saints' Morris; Saturday, 9 a. m., Holy Communion at Morris. Howard Lake is a Mission Station of the clergy of Gethsemane Parish, Minneapolis, and is visited on the second Monday of each month. A hall is fitted up neatly as a chapel, and a Sunday School is held every Sunday. The Mission numbers a dozen families and 14 communicants. Nine of these were present at this Celebration. In the evening, though it poured with rain, the chapel was filled, the Rev. W. W. Raymond preaching.

Litchfield.—At this point Rev. T. G. Crump, a graduate of Seabury Divinity School, has been located for ten years as Missionary. The parish of Trinity Church owns a church building, a rector, and a Guild house, as complete, in every respect, as any parish in the diocese. The first Church service was held in this place by Dean Knickerbocker in 1867, a month before the arrival of the cars. On that occasion the service was held in an unfinished hotel, and the place did not contain a hundred inhabitants. It is now a village of 1,500. Mr. Crump has baptized, in the ten years of his ministry here, 154, presented for confirmation 58, had 31 funerals and 17 marriages. The parish now numbers about 25 families and 30 communicants. During the past year a tower has been erected, and a fine-toned Meneely bell, weighing 1,000 pounds, has been procured. Mr. Crump is reaping the reward of faithful and continued work, in increasing congregations and ever-widening influence.

At Milman, the Mission clergy were welcomed by the Missionary, Rev. D. T. Booth, also a graduate of Seabury Divinity School, and who has labored at this point for six years. Here, also, the Church was on the ground at an early day, and the first religious service of any kind was celebrated by the Dean, in an unfinished store building, as early as 1868; just previous to the completion of the railroad. Now we have here a fine church-building all complete, with a rectory adjoining, and six lots of land. For three years previous to the last, this entire country was desolated by grasshoppers, and the Missionary has had a struggle to live. But with the return of a bounteous harvest, better times have come, and the Missionary, Mr. Booth, is greatly encouraged. He publishes for his people, on his own printing-press, a parish paper. From an Anniversary Address, commemorating his six years' labor in the field, we learned that he had held 1,194 public services at 13 Stations, travelled 15,000 miles, baptized 168, presented for Confirmation 63, celebrated 30 marriages, attended 30 funerals, celebrated the Holy Communion 70 times. The parish numbers 30 communicants and the total offerings for all purposes have been \$7,500. At Benson, where Mr. Booth holds a monthly service, a pretty village church has been erected during the past summer and fall, at a cost of \$1,650. It has tower and spire, nave, chancel, and robing room. It is a credit to the architectural ability of Mr. Booth, who made the design and drawings for it. We have, here, a dozen communicants. The church was well filled at the Thursday evening service held by the Dean, and after a sermon by him, the Rev. W. W. Raymond made an earnest address. At Morris, 30 miles beyond Benson, and 160 from Minneapolis, the clergy were warmly welcomed by a little band of earnest Church people, recently organized into All Saints' parish, and determined to build a church at an early day. A subscription paper has been circulated, and \$500 already pledged toward a building fund. It is hoped that more will be secured. If Bishop Whipple could have \$250 placed in his hands for this particular point, no

doubt that sum would secure the church building at an early day. The Vestry expressed their determination to keep out of debt. A Ladies' Society has been organized here, to work for the church building fund, and already has earned \$12 by their own handiwork. At the service on Friday evening, a large congregation assembled in the public hall and engaged in a hearty service, including the singing of the Chants. A sermon was preached by the Dean, and an address made by Mr. Raymond. The Holy Communion was celebrated next morning, seven being present. On Saturday, the clergy returned to their parishes, impressed with the greatness of this field, and with the importance of an additional Mission force to cultivate it. It is hoped that very soon Mr. Booth will be favored with a Deacon to aid him in his work.

MINNESOTA, Nov. 17, 1879.

Diocese of Quincy.

From the Bishop of Quincy.

At the last Convention, resolutions were passed (see page 35 of the Journal), requesting the Bishop after consultation with the Board of Missions, to appoint services in various parts of the Diocese, for preaching and addresses in behalf of Home Missions and for the advance of the Church in our own territory.

The first of these will be held in Grace Church, Galesburg, on Wednesday and Thursday, Dec. 3d and 4th. The order and appointments are these; Prayer Wednesday, at 7.30 P.M.; a sermon by the Rev. Alonzo B. Allen, Rector of Trinity Church, Rock Island; Thursday, at 9.30 A.M., Celebration of the Holy Eucharist; afterward, an Essay on Religious Toleration, by the Rev. Robert Ritchie, Dean of the Cathedral. At 7.30 P.M. a discussion upon Sunday Schools and their interests, by clergy and laymen; at 7.30 P.M Prayers and Addresses upon Missionary topics.

1. The duty of a Diocesan Church towards its own Territory; by the Rev. Walter F. Lloyd, D. D., Rector of St. Paul's Church, Warsaw.

2. The means and modes, for advancing Missions and feeble Parishes, likely to be most successful; by the Rev. William B. Morrow, Rector of St. Paul's Church, Peoria.

3. The uncertainty as to results in Missionary enterprise no release for duty; by the Rev. Alonzo B. Allen. The Bishop will preach.

A Meeting of the Diocesan Board of Missions will be held on Thursday morning, at 11.30.

If Laymen, from different parts of the Diocese, will attend and take active part in this meeting, its interest and profit will be greatly increased. The Bishop hopes much blessing to the Church in our borders, and to the spirits of its members, if these services, requested by the Convention, be prayerfully, piously and vigorously sustained. "O Lord, revive Thy work!"

Late Church News.

IOWA.—St. Paul's, Des Moines, through its indefatigable Rector, the Dean of the Western Convocation, promises a scholarship at "Griswold" for the present academic year. Will the next be from Cedar Rapids, Keokuk, or Clinton?

The Senior Warden of Trinity Church, Emmetsburg, T. R. Crawford, Esq., has lately received an offering of £5 from India, towards the building fund of the parish. Gifts have already been sent for this object from England, Ireland and Germany. The pretty little edifice, a beacon of the Church for twenty counties, is nearly roofed in. God speed the work!

ILLINOIS.—The Church of the Ascension, Chicago, we are happy to learn, has just paid off \$500.00 of the incumbrance on its building lot, thereby reducing the total indebtedness of the parish to \$3,500, with interest at 8 per cent. There is no parish in the Diocese, that is more prompt and liberal in proportion to its size and means, than the Ascension; and it deserves great credit for the brave manner in which it meets and overcomes the various difficulties with which it has been beset.

St. John's Church, Lockport, was consecrated by Bishop McLaren on the 19th. The instrument of donation was read by Dr. Shoup for the vestry, and the letter of consecration by the Rev. John McKin for the Bishop. Dr. Clinton Locke read Morning Prayer to the lessons. Mr. Cowell

Home and School.

Thanksgiving.

By B. F. Taylor.

Lay out the earth in a sheet of snow,
There is nothing at all to harm below,
Where men dream out the world together
And pansies sleep till pleasant weather—
The safest place in all the land
Is the narrow realm of the folded hand!
Then THANKS to God that a flower will die—
'Twas made to time Thanksgiving by:
Breathe as it falls—prophetic thing!
"There'll be an April in the Spring."
Then THANKS to God, for a sister there
To stand on Glory's diamond stair,
And THANKS again, though I go late,
A mother gone, shall smiling wait,
Shall breathe three names with reverent tone,
The Child's, the Virgin's and her own,
And lift the latch of Mercy's gate.

Rouse up the fire to a costly glow,
'Till the maple parts and the rubies show!
Swing back the curtains now if ever,
And rich and warm, the slender river
Shall cleave Thank-giving night in twain
As the mantle parted the old Red M in!
Ah never fear—shine as it will,
Enough is left to cheer us still.
Perhaps some wanderer is going past
Who tried all sorrows but the last,
And wonders why he dares to live,
And thinks he has no thanks to give,
May see that glimmer on the ground,—
His old, dead heart give glad rebound,—
It looks so like the road of gold
He trod himself, in times of old—
Look up and see Thanksgiving found!

Bring out the chairs from the empty wall,
Where fitful shadows used to fall,
The shapes of fat er, sister, mother,
Of slender sweetheart, friend and brother.
No painted window half so fair
As the old home-room, with its shadows there;
No pictured hall, at King's desire,
Could match that group before the fire,
Who never cast a shade beside
But on that wall, and when they died!
And some went up at break of day,
Some waited longer by the way;
Let them who will thank God for light,
Such shadows never made it night.
Come one, come all, there yet is room
Thanks be to God, from heaven to home
Is nothing but a flash of light.

Wheel forth the table, a laden palm,
We'll all give thanks and we'll sing a psalm—
Some song old-fashioned, of Forever,
That floated safe across the river,
No note lost out, no cadence gone,
They warbled, died, and sang right on!
The girls shall come in their white and blue
As if they broke God's azure through,
Played truant to the realms of light
To be with us Thanksgiving night.
The boys are thronging through the hall,
They've not grown old these years at all!
Some marched away to muffled drum
But fling no shadows as they come—
Without a sorrow or a sin
E'en Death himself would let them in—
Oh sweethearts! Comrades! Welcome home!

Repeating Evil.

"He that repeateth a matter separateth very friends." We have not to go far to prove the truth of this old saying. We may see it everywhere. How many families or neighbors are at discord simply because some hasty words have been repeated and kept alive? If we wish to live peaceably with all men, there is no better rule to observe than that of the wise man—"If thou hast heard a word, let it die with thee." Yes, "let it die." The trouble is we keep it alive by repeating it, and so the evil grows. "Evil words," says a modern writer, "should die as soon as spoken." We cannot always avoid hearing evil words; but we can always avoid repeating them. We can let them die with us. These are the "words better left unsaid."—Selected.

The marking system again has a very strong tendency to suppress that free communication between the teacher and the taught which is indispensable to the best education. No ordinary man will imperil his standing by exposing his ignorance before his tutor. Many instructors feel this, and invite their scholars to question freely, but the boys are shy. They fear to sow the wind. A good story is told of one of the best and most popular professors at West Point. The professor had frequently urged the cadets to make known their wants to him. "Only by this means, gentlemen, will you acquire that comprehensive grasp of your subject which it is my endeavor to afford you."

At last a hand went up, and the delighted professor asked:

"What is it, Mr. Smith?"

"May I ask a question, Professor," was the reply.

"Certainly—but one minute, Mr. Smith. Let me now direct your attention, gentlemen, to the praiseworthy conduct of Mr. Smith. You are now to witness an illustration of what is excellent in the Socratic teaching. I hope you will not fail in future to follow the good example set by Mr. Smith. Now, Mr. Smith, what is your question?"

"May I shut the door, Professor?"

Pliny was of the opinion that the only safe literary work under Domitian was to write a neutral grammar or compile a dictionary. It is the opinion of those who are under the markingsystem that the only safe questions to ask are those relative to the temperature and the gas-meter.—Boston Post.

As sins proceed they ever multiply; like figures in arithmetic, the last stands for more than all that went before it.—Sir Thomas Browne.

"What Answer Shall I Give?"

By Rev. B. W. Lowrie.

A Series for the LIVING CHURCH.

XXVII.

"Why do you Church people recite the Creed?"

Because we use the Creed in public service, and so many other Christians do not, it has come to pass that many excellent Christians do not know that they even have a Creed. They believe a great many things, but most likely they have sadly confused their beliefs and opinions, until verily, they could not tell the one from the other. They have "views" in plenty. They have had "views" preached to them; and "views" prayed to them; and this, year after year, until it would take a more than magnet to separate the iron of the faith needful to salvation from the almost countless atoms of opinion, and speculation, and fancies, with which it is intermixed. A healthful sign of the times is the beginning of the use of the simple Creed of Apostolic days, by brethren of the various names around us. The time may yet, yea, may soon, come, when to tell members of respectable denominations that they have and hold the Apostle's Creed, will no longer kindle a look of incredulity and restrained contradiction upon their faces.

In the time when Christendom was not divided into an hundred rival camps, the recitation of the Creed went up as a shout. Standing as soldiers awaiting the order to advance, all the Christians of the early days said their "Credo." To-day, alas! men, by the thousand, believe with the heart, but with the lips make no confession of their belief in the Church's ancient words, and are often ignorant that such a legacy has descended to them.

Almost the earliest struggle of the Church was for her Creed. Heathen philosophy threatened to mix its noxious weeds with the godly plants of the Gospel. The former must be worked out, and the soil be so tilled as to leave no place for them. Nice and Athanasius rise to the mind when one thinks of the early battles around the Creeds, as naturally as Leonidas and Thermopylae when one thinks of days of Sparta. They are the grand heritage of the Church, and have come down to her with the inspired Word and the Apostolic Order. For her Creed she has faced martyrdom and dared the rage of Empires. Well may the Church value her Creed. To write a history of it, would be to write the history of the first four centuries of Christianity.

These symbols are such as any humble follower of the Lamb may learn to lip. They do not embrace all Christian doctrine. They do not pretend to be a Body of Theology. They pretend to be only the Believer's Primer—the "Horn Book" of simple faith. The Church has kept them pure and simple, that simple minds might not be staggered beneath an undue weight, nor bewildered by subtle doctrines. Men may have and promulgate their "views," so they be not in contradiction of these simple and fundamental articles of the common Christian mind and heart; and so they be not made conditional to fellowship. But, after all, the simple listings of the brief and unadulterated faith of Apostolic and of present days, is the better for the soul, and is all-sufficient for living by and for dying by.

As Masons are said to have symbols for mutual recognition, so should Christians have; and they should be—the Christian Creeds. He who can sincerely say the Creed, and is of godly life, should be a brother among brethren. The right hand of fellowship should await him, and that heartily.

Oh! for the time when all differences shall be adjusted, or rather forgotten and forgiven. When denominational pride shall be laid aside. When the tight-rope of sectarian jealousy shall be no longer stretched, and men be required to walk it or be excluded from the bonds of fellowship. When, all, using one creed, shall be of one mind and one heart, in the great Household, of which Charity shall be the golden bond, and Christ the adored and acknowledged Head; the only rivalry that of a mutual provoking of one another unto good works: one Faith, one Lord; Christ in all things, and all things in Christ.

Cheap Religion.

One constant and universal cry is, the want of money for all religious purposes. Churches are in debt, ministers are poorly paid, and often the whole machinery is out of gear for want of filthy lucre. Why is this? Why are Christians forever giving reason to the scoffer to sneer at Church debts and unpaid clergy? Because there are so many members of the Church who believe in a cheap religion! Not that they dislike handsome buildings, good music, and a talented preacher. Oh, dear, no. All these are necessities; but they want them for nothing. If they are asked to rent a pew, or otherwise contribute to general expenses, they become offended and wonderingly ask, "why the Vestry are so extravagant? And really it seems strange that Ministers must have food and clothing, and be so particular about the education of their children!" And straightway these God-serving Christians betake themselves to Mr. Blank's Chapel over the

way, where they can show their well-dressed persons without being pestered about money.

This is undoubtedly the reason why Churches are in debt. There are so many who claim all the privileges of Church membership without giving a part of their incomes to God for the blessings they enjoy. Let every member of a Congregation feel a personal responsibility in the debts of the Parish. Let them feel it to be a matter of honor between themselves and God to see that these debts be paid, and let them individually do all they can to pay them; then the scoffer's sneer would be stopped, for we should no longer hear the shameful cry about Church indebtedness. And (let us whisper it in your ear, gentle reader,) a Parish to be well officered must be a Parish well supported, and a cheap religion will soon produce not only cheap preaching, but poverty of soul amongst the hearers.—Rector's Assistant.

Utopia, the Parish in Futuro.

By the Rev. Paul Pastor.

A Series for the LIVING CHURCH.

IV.

For fear my plan was not fully understood, I wrote out a programme. Any one who will read it will see how simple and feasible it is; and that it would not interfere with any parish or parish work.

Let the Rev. Mr. Scripture go over there on the night of the first Sunday in the month; the Rev. Doctor Easter, on the second Sunday; the Rector of St. Asaph's, on the third; myself, on the fourth; on a fifth Sunday, Deacon Smith. On Wednesday, I will go for two months; for two, Doctor Goodenough; for two, the Rector of the Good Shepherd; for two, Doctor Pius; and so on, through the list of city clergy. The Rectors who have assistants could send these one half of their respective times; thus, Doctor Magnus would have to go only one month out of the year, four Wednesdays, provided he were not on for any of the Sunday nights. The Rev. Mr. Primus has a Priest and a Deacon; he might take a Sunday and a week day too, if he divided his appointments between himself and his curates, according to convenience. To avoid closing any one Parish Church oftener than once in eight weeks, eight Rectors might volunteer for the Sunday night duties. Let the Dean have charge of Utopia; keep a list of those pledged, with the date of their appointments; and, in order to make "assurance doubly sure," notify each a week before the occasion of his particular date, by postal. Let the Dean take his own share of these engagements. Let the Bishop, twice a year at least, be at Utopia.

Now that my idea is put clearly on paper, I may succeed better with it. I have submitted it to the Dean. He was delighted. He had thought of it—or something like it—already, he said; and would be only too happy to bring it before the Convocation, which would meet some time during the year. Only in this way, he assured me in the utmost kindness, could "our Church work be done in a regular way."

No true Bishop will ever seek to lord it over God's heritage. No devout and reverent priest will ever make his own self-will the measure of his duty. No layman, worthy of the name, will ever refuse personal effort and a free-will offering for the support of his pastor and the work of the Church, merely because everything in the parish and the diocese is not in strict accordance with his will, or fancy, or desire. And surely no parish will refuse to do its allotted, constitutional, canonical work in that diocesan body of which it is a constituent part, unless unreasoning prejudice holds sway. But always, whenever and wherever such prejudice controls, trouble and shame and inefficiency ensue; and then come confusion and every evil work. Where one is really seeking to live and act in accordance with the will of God, personal feeling is subordinate to the higher claim of duty.—Bishop of Wisconsin.

A skeptic, who was trying to confuse a Christian colored man by the contradictory passages in the Bible, asked how it could be that we were in the Spirit and the Spirit in us, received the reply: "Oh, dar's no puzzle 'bout dat. It's like dat poker. I put's it in de fire till it gets red-hot. Now, de poker's in de fire, an' de fire's in de poker." A profound theologian could not have made a better reply.

Prayer is so mighty an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness.—Hugh Miller.

If Christians must contend, let it be like the olive and the vine, which shall bear most and best fruit; not like the aspen and the elm, which shall make the most noise in the wind.

Do little things as if they were great, because of the majesty of the Lord Jesus Christ, Who dwells in thee; and do great things as if they were little and easy, because of His omnipotence.—Pascal.

The Old, Old Story.

To the Editor of the Living Church:

Every little while the subject of "clerical changes," "the restlessness of the clergy" etc. occupies the attention of our bishops, clergy and earnest laity. The Bishop of C. N. Y. has written about it in his trenchant way. Dr. Langdon caught up the strain from his standpoint, and said many things which are true enough. Then Mr. McConnell replied from his standpoint. The LIVING CHURCH, too, has had something to say about the matter, and "all things continue as they were," and are likely to for many a day yet. As a rule, the bishops speak from their own point of view, and so do all the rest. The bishops have "the care of all the churches;" the clergy the care of some particular church and of themselves and their families. The rectors of the old strong parishes have their way of looking at the matter, and the rectors of the new, raw parishes have their's. It is said that the Rev. Dr. Berrian, for years rector of Trinity Church, N. Y., once said that for his part he could not see why the clergymen were so "restless." As for him he had been rector of Trinity for years, and had never once thought of making a change. Manifestly not. Few men in his case would. But had the good doctor been rector of St. Barnabas', Big Flats, instead, very likely he would have thought of it. Or had he not, very likely some of the good people of St. Barnabas would have thought that perhaps "a new man would draw better."

Our diocesan bishops do not change. Our Missionary bishops sometimes do. The rectors of the large and wealthy parishes seldom do. The rectors of our weak unsettled parishes often change. And so it will continue to be, doubtless. Sometimes a change is desirable. Generally it is an unmitigated evil. Sometimes it is the fault of the clergy. Oftener it is the fault of the people. In great part it is the result of an unsettled state of society, and the incongruous elements that so often go to make up "a parish." But the chief cause of it comes from the weakness of a divided sect-cursed Christianity.

Our parishes will have permanence in the pastoral office, just as soon as they want it and do what they can to secure it. The great body of our clergy are earnest, self-denying men. Let a rector of ever so poor and small a parish see that his people are doing all they can for the cause of God and His Church, and he will not think of changing. He will be too full of his work for that. But let him carry the load chiefly or all alone, and being human he will at last faint by the way. Then he thinks of changing. But his people do not heed what he says. They are as indifferent as ever. The rector is discouraged. He becomes more or less committed to go elsewhere. Finally when it is too late, the people begin to see what an injurious effect it will have. Or some turbulent spirit takes offence, and whispers around that it would be a good thing if Mr. Smith would resign. Mr. Smith hears of it. If a sensitive man, he is disturbed by it and thinks perhaps he had better "move on." The devout say nothing. The worldly prattle away. The rector resigns. When it is too late, the people see what a bad thing it will be for the parish. Had they promptly checked and suppressed the whisperings of the restless, a change would never have occurred. In this matter one determined, godly man can, if he is wise, "nip in the bud" the beginnings of an evil spirit of restlessness.

It is but just to the clergy to say, that men apply to them a rule that they would not think of applying to anyone else. What man or woman of the laity stays in a parish because the interests of the parish demand it? Few indeed. They are rich. They will enjoy life more elsewhere. They go without thought of what will become of the parish. Or they can make more money elsewhere and they go. They do not seem to think, nor do others, that the cause of Christ in that parish is a matter that is to be considered at all.

But there are few of the clergy who have not declined "better parishes" for the work's sake. It is right that they should. But why should this not apply in the case of the laity also? Many a clergyman stays on in his hard field, and when at last his parish becomes strong and well-equipped gives place to "a new man." Meanwhile, he has come to that age that he is not wanted, and must take what he can get. His years of self-denying work will not secure to him or his, a permanent home and support, in that time of life when it is most needed. His reward will be great in heaven. It will save many a new disappointment if that is the only place that he looks for it.

Doubtless no plan can be devised that will work without friction. Our old staid parishes will have few changes in the pastoral relation. And our parishes, generally, will have permanence therein, as soon as they really desire and deserve it. Would that in this matter all good and godly men might have "grace seriously to lay to heart the great dangers we are in by our unhappy divisions." Almost every serious difficulty that Christianity has to contend with in our lands is directly traceable to our needless and unhappy divisions. One of the greatest of these is the unsettled and uncertain pastoral relation.

A. W. S.

Our First Church Building in New Mexico.

Correspondence of the LIVING CHURCH.

LAS VEGAS, NEW MEXICO, NOV. 10, '79.

Bishop Spalding has just made a visitation of the principal towns in Northern New Mexico. He reached Las Vegas on the morning of Oct. 23. During the day, he visited the new church building, and called on a number of the principal merchants of the town. In the evening he had Service at the Jewett House, and preached from the text: "Of Whom the whole family in heaven and earth is named." The congregation was quite large for an evening in the week, and the sermon was listened to with marked attention. I notice, in reading your correspondence, that Bishop Seymour preached from the same text, the same evening. No wonder, though, as it came in the Second Lesson for that evening, and is so very full and suggestive. It is pleasant to think of such coincident teaching, however, and to catch the evidence that it offers, to the Unity of our own "family" of Faith.

On the 24th, the Bishop went to Santa Fé. The 25th was spent in preparation for Sunday; the Confirmation Class being gathered in the evening to receive some final words. On Sunday morning, the usual Service was held, and five persons were confirmed. They all received the Holy Communion immediately afterwards. The Bishop announced, that at the urgent request of the Rev. H. Forrester, he was now relieved of the charge of the Mission of Santa Fé, and that a clergyman would be sent to fill the vacant place as soon as possible. Service was held again in the evening. The congregations were large for Santa Fé, and the Bishop's sermons were timely and instructive—just such as are needed on such occasions. In the afternoon the Bishop catechized the Sunday School. On Monday evening, most of the congregation, and some of the prominent citizens, paid their respects to the Bishop at the residence of Mr. Forrester. This was the first Episcopal visit to Santa Fé since Bishop Adams was there in February, 1875. Were it not for one's confidence that God rules, and that His wisdom and power over-rule our blunders and even our sins to His own wise ends, one could not but cry out against such an apparent loss of time and opportunity.

On the 30th, about noon, the Bishop took the coach for Albuquerque, arriving there at four o'clock the next morning. He remained there until the following Thursday morning, having been detained two days longer than he expected, because there was no room for him in the coach. He had two Services in the Court House, on Sunday, and confirmed one person. The Services were well attended, and seven persons, including the newly confirmed, received the Holy Communion. The Bishop was much pleased with the prospect at Albuquerque, and anticipates great things for it, both in secular and Church matters, in the future.

On the 6th inst., the Bishop returned to Santa Fé, and on the evening of the 7th had a Service, when he confirmed one more person. On the 8th, he came to Las Vegas, and on Sunday, the 9th, he opened the new building for Divine Service. The Rev. J. A. M. La Tourette, chaplain at Fort Union, 23 miles distant, came down, to take part in the Services. He has been absent on sick leave, for the past year, and has but just returned to duty. A Bishop and two Priests in the chancel! What an event for New Mexico! This is the second time that such a thing has occurred in the Territory, the former being when good Bishop Talbot visited this country soon after the close of the war. But to return to the opening of the new building. It is not finished, but it is enclosed, and has a floor. The walls are rough adobe, yet without plaster. There was a strong wind blowing, and it came in around the windows and the edges of the floor with considerable force. The house was full of people, however, and we were all as proud of, and as thankful for it, with its rough walls, its unplastered ceiling, and its plain, home-made furniture, as we should have been of a fine church under other circumstances. It is 21x50 feet outside, with a 14 ft. wall. The roof is "one third pitch," of shingles, painted. There are three windows on each side. We are going to have it photographed. The "Hermit's Peak," a famous mountain in the neighborhood, will be shown in the background. Perhaps some of your readers would like to have a picture of the first Episcopal Church in New Mexico. If so, they can be gratified by enclosing any sum, from fifty cents upwards, to the Rev. H. Forrester, Las Vegas, N. Mex. The usual Morning Service was said, except that the proper Lessons and some of the Prayers of the Consecration Service were used. Mr. Forrester made a statement of receipts and expenditures, showing that there was nothing owing on the building, everything having been paid for as it was finished. Out of a total expenditure of nearly eleven hundred dollars, nearly three-fourths had been contributed in Las Vegas. This is really wonderful, under the circumstances, and indicates a wide-spread and hearty local interest. The Bishop preached extem-

pore, from Heb. x., part of 25th verse. The sermon was a strong presentation of the duty of Public Worship, and of making offerings a part of that worship. Eleven persons beside the clergy, received the Holy Communion. As there could be no Service in the evening, it was held at 4 o'clock. The Rev. Mr. La Tourette preached, the congregation numbering 35. The Bishop left that night for Denver, carrying with him a very good impression of New Mexico, and leaving many thankful hearts behind him. We shall go on to finish our building as we get the means, our rule being to do nothing till we have the money to pay for it, and to use no questionable means of obtaining money. We trust that the readers of the LIVING CHURCH will approve of that rule, and will give us the benefit of their prayers. Should any of them feel disposed to help us with money, furniture, or an organ, we shall be glad to receive their contributions. N. M.

[The above simple but most interesting statement of facts, and the modest suggestion, (for it does not amount to an appeal,) with which our correspondent's letter concludes, ought to touch the hearts, and evoke the practical sympathy of not a few of those who shall read it. Those men out there on the frontier of civilization, solitary outposts, set for the diffusion of spiritual and moral light, thoroughly deserve our sympathy and help; and more especially, when, as in this case, they so willingly deny themselves the modern luxury of church building—a Mortgage. We can say, for our part, that it will give us great pleasure to forward to Mr. Forrester any assistance that may be offered for the completion and furnishing of the church at Las Vegas. Whosoever may be willing to invest in a photograph of the first church building of our Communion in New Mexico, can do so with the comfortable assurance that his money is required, not to pay debts with, but to help on the good work.—Ed.]

Bishop Hare, writing of his Indian wards at the Cheyenne River Agency, says:

The hopes of these people are so young and fresh and unsophisticated, that they are really pathetic to one who knows how fraught with uncertainty the change they are making is, and how many of their dearest hopes will be dashed to pieces. Many of their race have thrown away, as these have done, their wild life, and reached out for a better, and in the event have found themselves, not in the path of the Christian who learns and labors truly to get his own living, and to do his duty in that state of life to which it has pleased God to call him, but in the ways of the vagabond and pauper. I hope better things for these people, if we can only vigorously supplement the agent's wise discipline and secular instructions by the ministrations, educational and missionary, of the Church.

Marshal Manteuffel, the Statthalter of Alsace-Lorraine, has been giving the deputations which have waited on him, some advice. To the clergy he said:

"Gentlemen—I expect you never to forget the commandment of the Holy Scriptures which says that authority comes from God, and that it must be respected and obeyed. But the commandment does not mean merely external obedience, a semblance of obedience; it means real obedience—that which comes from the heart."

To another deputation he said:

"I respect the attachment the Alsations feel for the country to which they had been united for two centuries. So long a period is not effaced by a wave of the hand. But you must remember that it was not Germany that commenced the war to lay claim to Alsace-Lorraine. That war was forced on us by France. If you now form part of Germany, recollect that for seven centuries the country shared the historical destinies of Germany, and consider that Germany, more than any other State, respects and even cultivates the peculiarities of her different provinces. She will also strive to develop in Alsace-Lorraine the benefits the country has derived from its connection with France. But on the political question I will combat all who would place themselves on the side of the foreigner."

We should like to have seen the faces of the "curés," when the Governor got off those sentences about authority coming from God. "Yes," they cried, doubtless, to themselves, "But not from a German Protestant God, from a French Ultramontane Deity!" They could not have very much relished the sentence which spoke of those who sympathized with France as being "on the side of the foreigner." That is a little strong, to men who a few years ago were Frenchmen, and whose fathers, for generations back, had been such.

There is a sort of economy in the ways of Providence, that one shall excel, where another is defective, in order to make men useful to each other, and mix them in society.—Addison.

We must beware of treating Bible statements as a kind of jelly, to be run into whatever molds we think fit.—Good Company.

L'histoire d'une Rose.

[Written for the LIVING CHURCH by a pupil of St. Mary's School, Knoxville, Ill., who has studied French less than a year.]

Dans le jardin d'un pauvre laboureur, demeurant à une petite distance de Paris, on remarquait un jeune rosier qui n'avait pas encore apporté de fleur.

Les doux et tendres zéphirs du printemps avaient visité son feuillage; la pluie légère d'Avril avait rafraichi ses racines, en lui donnant une nouvelle vigueur, et les chants des oiseaux mêlés à l'air vivifiant de Juin appelaient une rose qui dormait paisiblement renfermée dans son calice, et lui inspirait le désir de venir voir d'où venaient les chants et le souffle délicieux qui la réjouissaient, repoussant les pétales verts qui l'étreignaient, elle éleva la tête dans un monde inconnu.

Pendant qu'elle se livrait à l'admiration de la scène qu'elle avait sous les yeux, elle fut distraite par deux voix qui parlaient avec excitation de quelque événement prochain.

Elle vit bientôt que ces voix étaient celles de deux enfants, qui s'approchaient; une petite fille d'à peine sept ans, et un garçon un peu plus âgé. Ils venaient cueillir les fleurs les plus brillantes et les plus belles du jardin. Après avoir réuni les nuances diverses des marguerites, véritables étoiles de la terre, à celles des héliotropes, des pensées et même des petits "aimez-moi," ils virent la belle rose encore couverte des perles d'une rosée aussi brillante que de petits diamants. "Oh! qu'elle est belle! qu'elle est magnifique!" s'écria la petite fille: "Moi, je veux la donner au Roi quand il passera par ici."

Et disant ainsi, elle la cueillit, et l'emporta dans sa pauvre maison, où elle la plaça dans un verre d'eau, pour la garder fraîche.

Bientôt on entendit dans le lointain les sons d'une musique qui, peu à peu devenaient plus distincts; les habitants des maisons se pressaient pour voir qui arrivait ainsi escorté. Cependant des cavaliers de figure grave et imposante s'approchèrent; au centre du cortège, on remarquait Louis VI de France, se rendant à son parc de chasse.

La petite fille et son frère courent sur le chemin de la procession; la petite va jusqu'aux pieds du cheval du Roi, s'écriant: "Voilà ma fleur, ma plus belle rose!" elle n'est éclose que de ce matin. Elle est venue pour vous, O Roi bien aimé! car vous êtes bon!"

Le Roi se baissa en souriant, et enlevant la petite jusqu'à lui, il lui donna un baiser sur le front, et prit la fleur qu'elle lui offrait si ingénument. Il la conserva, et quand il rentra dans son palais, il ordonna à l'un de ses gentilshommes de la placer de façon qu'il ne la perdît pas de vue.

La rose s'épanouit dans ces demeures royales; sa courbe vive était sur le point de finir, quand une dame de tabouret, désireuse de soulager la Reine, et cherchant des roses pour en extraire l'essence, fut attirée par la riche parfum de celle-ci; elle l'ajouta à sa collection, et la métamorphosa en une essence, aussi utile qu'agréable.

Voilà comment ma rose, sortie d'une si pauvre maison, fut cependant portée par de faibles mains au plus haut point d'élevation qu'il soit possible à une fleur d'atteindre. A quoi dut elle l'incomparable honneur de plaire et de servir aux grands de la terre? A son éclat et à son parfum—Chère Rose, dis-moi le chemin de la gloire et du bonheur?—"Science et vertu!" S. P.

Turning to the Altar.

[J. H. S. in the Southern Churchman.]

As some of your correspondents seem to be ignorant of "why a minister, during service, turns his back on the people," I beg leave briefly to explain the reason.

A minister in the congregation occupies the double position of officer and individual worshipper, and accordingly faces with or from the people as the service may suggest or require.

In the Creed, for instance, his official character is overshadowed by his position as an individual making his profession of faith, and so, when he says "I believe," the propriety of his facing the altar is obvious.

Again, in the Communion Service, after the first collect, the rubric directs, "Then shall the minister, turning to the people, rehearse," etc., thus necessarily implying that in the preceding prayer the minister is turned from the people. He would then naturally look toward the altar.

The same thing may be said of the rubric before the absolution, and also before the words, "It is meet," etc., where the minister is required to "turn to the Lord's Table," and away from the people.

In 1661, when the Presbyterians objected, as have "some of your correspondents," to the back of the minister being turned on them, the Bishops replied, "When he (the minister) speaks to them, as in Lessons, Absolution and Benedictions, it is convenient that he turn to them. When he speaks for them to God, it is fit that they should all turn another way, as the ancient Church ever did." And such is "the reason" for the practice objected to.

At the Methodist Conference in Philadelphia, 1773, the following rules were agreed to by all the preachers present:

1. "Every preacher who acts in connection with Mr. Wesley, and the brethren who labor in America, is strictly to avoid administering the ordinances of Baptism and the Lord's Supper.

2. All the people among whom we labor to be earnestly exhorted to attend the Church, and to receive the ordinances there."

Again the Conference, 1779, enters upon its minutes this pertinent query, (and we must remember that this is the centennial year, that this Conference met only one hundred years ago), "Shall we guard against a separation from the Church, directly or indirectly?"

Ans. "By all means."

The Conference of 1780 adopts the following clincher to the above. "Shall we continue in close connection with the Church, and press our people to a closer communion with her?"

Ans. "Yes."

And still again in 1784: "What may we reasonably believe to be God's design in raising up preachers called Methodists?"

Ans. "Not to form a new sect, but to reform the Continent, particularly the Church, and to spread scriptural holiness over the lands."

Throat and Lung Diseases.

Just published, a treatise entitled, "Practical Observations on Catarrhal, Bronchial, and Tuberculous Affections of the Air-Passages and Lungs," "The Value of Change of Air," "The Design and Construction of the Proposed Hospital for Lung Diseases," etc., etc., by Robert Hunter, M. D.

This pamphlet was specially prepared for the information and guidance of persons of weak lungs, and those afflicted with bronchitis, catarrh, asthma, and consumption. It shows by indisputable facts:

First—That very nearly one-half of those who die in Chicago (and throughout the whole North-west.) above the age of five years, are destroyed by these diseases.

Second—That chronic diseases of the throat and lungs are wholly incurable by medicines given by the stomach.

Third—That catarrh, sore throat, whooping cough, and asthma, when treated by the stomach, lead into consumption, and end in death.

Fourth—That the only way they can be arrested or cured is by local treatment, applied directly to the affected parts by inhalation.

Fifth—That this treatment has been adopted in all hospitals for lung diseases throughout Europe.

Those interested can obtain copies free by calling or sending to Dr. Hunter's office, No. 103 state street.

My Nose!

At this season of the year, when the weather is so changeable and sudden, and severe colds are taken, the nose becomes an object of much solicitude and care. A cold in the head is bad enough, but if not attended to, progresses into that odiously disgusting disease known as catarrh of the head and throat, which if in turn is not promptly cured, eventuates in Bronchitis and Consumption. Take care of a cold! If afflicted with such diseases we commend you to Dr. Peiro, 83 East Madison street, Chicago, who is the Homeopathic specialist for those diseases. Office hours 9 to 4. He will reply to letters enclosing return stamp.

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Cairo & Texas Express	Leave 9:10 a.m.	Arrive 6:30 p.m.
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Springfield Night Express	Leave 9:10 p.m.	Arrive 6:30 a.m.
Peoria, Burlington & Keokuk	Leave 8:30 a.m.	Arrive 6:20 p.m.
Peoria, Burlington & Keokuk	Leave 9:10 p.m.	Arrive 6:30 a.m.
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Kansas City Night Express	Leave 9:00 p.m.	Arrive 7:00 a.m.
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Mobile & New Orleans Express	Leave 9:00 a.m.	Arrive 7:55 p.m.
St. Louis, Springfield & Texas	Leave 9:00 p.m.	Arrive 7:00 a.m.
Peoria, Burlington & Keokuk Express	Leave 9:00 p.m.	Arrive 7:00 a.m.
Chicago & Paducah R. R. Express	Leave 9:00 a.m.	Arrive 7:55 p.m.
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ST. MATT. XXIV. 36-51.

Gospel harmony, St. Mark xiii:28-37. St. Luke xxi: 28-36.

Creed—From thence he shall come, to judge, etc., That Day, v. 36; see also 1 Thess. v. 4. 2 Thess. i:10. 2 Tim. i:12-18. 2 Tim. iv:8.

These words, of the Son not knowing what the Father knows, are of course deeply mysterious, because the connection between our Lord's shuman and Divine Nature is an unfathomable mystery. It is evident that, as no one knoweth the Father but the Son and he to whom the Son shall reveal Him, and because He saith I and the Father are One, therefore the Son of God knoweth all things. But the Son of Man "learned obedience by suffering," and "grew in wisdom and stature," and of "that day" he revealeth nothing. It is not for you, said the Lord to His disciples, "It is not for you to know the times and the seasons which the Father hath put in His own power." Our duty is watchfulness, since we have warning; not curiosity in things wisely withheld.

V. 37. Noe—the same as Noah.—The Flood is a type; the Ark is a type of the Church; Noah was a type of Christ. His name, meaning comfort, points to the true Comforter. St. John xiv.16-18. The Ark was built by Noah, the Church is built by Christ. Salvation from the flood of God's wrath, was found in the Ark with Noah, is found in the Church with Christ.

The day of the Son of Man will come in a time of peace and fancied security. In the last days, see 2 Peter iii:4 as in the days of Lot. St. Luke xvii:28. In the days of Noah men seemed given up to carnal delights and a false security. Notice that in the reference as also in our lesson, Our Lord does not mention the so-called heinous sins of Sodom and the antediluvian world. Consider the sin of Sodom, Ezekiel xvi:49, with the hindrances to spiritual life in our own day. The point made in regard to the day of the Son of Man is in a sense true of all generations of Christians, as it will be of the last. Their final day overtakes them not from want of warning, of which they have abundance, but from want of attention, on account of their minds being occupied by worldly pursuits.

St. Augustine says, "Why does he say to all that belongs only to those who shall then be alive, if it be not that it belongs to all? For that Day comes to each man, when his day comes for departing from this life; and for this reason every Christian ought to watch, lest the Advent of the Lord find him unprepared. That Day shall find him unprepared, whom the last day of life finds unprepared."

V. 39. Son of Man. The Name of the Eternal Word made flesh; the Everlasting Son becoming Incarnate, and so made the Son of Man, the Second Adam, the source of eternal life to men united in the sacramental Christ, the Christian Church. This title is applied to the Messiah in the Old Testament, as a prophetic pre-announcement of His Incarnation; compare Ps. viii:4 with Heb. ii:6-8 and 1 Cor. xv:27. It is applied to Him in His royal and judicial character, Daniel vii:13, but the word represents humanity in its greatest frailty; hence the union of His lowly suffering and great exaltation. Phil. ii:5-11. In the New Testament this title is applied to Christ, by others than Himself, only in His heavenly exaltation and majesty. Acts vii:56; Rev. i:13-16; xiv:14. The two titles, "Son of God" and "Son of Man" are presented in two passages which declare Him to be God and Man, under our Lord's own acknowledgment. St. John xxi:15. St. Matt. xxvi:63. St. Mark xiv:62.

The Son of Man is Lord of the Sabbath, Matt. xii:8; has power on earth to forgive sins, Matt. ix:6; was betrayed, Matt. xvii:22; now sits at the right hand of God, and will come in the clouds of heaven, Matt. xvi:27. See also St. Matt. 24:31. St. John v:22-27. Only the Pure in heart will see God. But every eye will Him who is the Judge. Rev. i:7.

V. 40, 41. Besides these two instances, St. Luke mentions a third; "two shall be in one bed." The three instances doubtless represent all the different circumstances and occasions of life, from Him that sitteth on His throne, unto the maid servant that is behind the mill; the condition of wealth and ease, of free toil, of servile labor; and that a distinction will certainly be made between members of equal privilege.

Watchfulness in every condition of society will meet its reward, and in the very same stations will be found the absence of this fidelity. They will be taken to meet their Lord, whom they have looked for. They will be left among those things in which their souls found ease.

V. 42. This life seems to be presented as the night. It is the thief at night, the servants watching at night, the virgins with their lamps at night. "Happy he who at any period of this his dark life shall seize the Lamp of Divine Knowledge,

kindled with the oil of Charity; and shall continue watching with that lamp in his hand, letting his light shine forth in good works."

"And what I say unto you, I say unto all, Watch."

Advent is the Church's season of expectation; it is a time of special devotion, its duties are Prayer, Fasting, Meditation, and the "strengthening the things that remain." The ground of our confident expectation is God's kindness to us in Christ Jesus; our salvation by grace the baptismal condition. The instrument of our probation is the answer of a good conscience towards God, the keeping of the baptismal vow. Fear that ye may not be afraid. Watch, that ye enter not into Temptation.

From our New York Correspondent.

As if political strife were not of itself full enough of bitterness and hate, an effort was made in this city, to inject into it the rancor of a religious contest, and to array Protestant and Papist one against the other. We are thankful to say that the attempt only met with partial success. Direct appeals were made to the Roman Catholics to vote one ticket on sectarian grounds; but it was frowned upon by the more intelligent of them. The result shows that any such appeal is pretty certain to be ineffective with the immigrants from the Green Isle; but that the other elements of our Roman Catholic population have less bigotry and more common sense. We have in politics already the spirit of caste and the strife for plunder, which cause so many conservative men to stand aloof; add now a war of religions, and at every election our country would be a pandemonium. There was some good sense in the statesman, who said, he liked the Episcopal Church, because it did not meddle with politics and religion. It deals with principles in both Church and State, and leaves the personal application of them to the individual conscience. It asks for no man's vote; it lays down, as a rule of conduct, only the Law of God. It does not bind burdens upon men too grievous for human nature to bear, nor set up tests of Christian character, unauthorized by God's written word. The Statesman "builded wiser than he knew;" and what perhaps was intended as a slur, in truth is a proof of merit.

St. James' Church, Newtown, was robbed of carpets, furniture and other fixtures on Thursday. Church robbery is a thing of frequent occurrence on Long Island, and has evidently become a regular branch of the business. The thieves never make any very valuable hauls, like a bank embezzler; but they cause much annoyance, and—to feeble parishes—considerable loss.

NEARLY all our papers, religious and otherwise, have a word to say upon the fashions; we clip the following directions for a young lady's dress, (and was there ever a lady who was not young?). They can all cut it out, and put it upon their mirrors, where they will be sure to see it. "Let your ear-rings be attention, enriched by the pearls of refinement. Let the diamonds of your necklace be truth, and the chain Christianity. Let your bracelets be charity, ornamented with the pearls of gentleness. Let your bosom pin be modesty, set with compassion. Let your finger rings be affection, set with the diamonds of industry. Let your girdle be simplicity, with a tassel of good humor. Let your garb be virtue, your drapery politeness. Let your shoes be wisdom, secured with the buckle of perseverance, and over all let there be thrown the veil of humility."

The emancipation of the Jews goes on slowly in Roumania; eight hundred and eighty-eight of them, who fought bravely in the war, have however just had political rights conferred upon them. Thirty three Senators voted for their enfranchisement, and three against it.

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