

The Living Church.

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

VOLUME I.

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Some Foreign Notes.

General Grant in Japan.—Garibaldi.—A New Gospel, according to H. Spencer.—The Armies of England.—Poor Alfonso!

[Written for the LIVING CHURCH.]

General Grant has certainly had a "good time" during his long and varied travel. The account of his stay in Japan is very curious and interesting. When one remembers Perry's Trip to Japan, and the mystery and state which surrounded the sovereign at that time, not more than twenty years ago, it sounds strange to read that "Her Majesty, the Empress, received the lady guests with charming grace and sympathy." The Emperor can make a good speech. We subjoin the one he made on receiving the General:

"Your name has been known to us for a long time, and we are highly gratified to see you. While holding the high office of President of the United States, you extended to our countrymen special kindness and courtesy; and when our Ambassador, Iwakura, visited the United States, he received the kindest civilities from you. The kindness thus shown by you has always been remembered by us. In your travels around the world you have reached this country, and people of all classes feel gratified and happy to receive you. I trust that during your sojourn in our country you may find much to enjoy. It gives us sincere pleasure to receive you; and we are especially gratified that we have been able to do so on the anniversary of American independence. We congratulate you, therefore, on this occasion."

Garibaldi is very much in the way of all sensible people in Italy, though they do not like to say so, for certainly they owe him a great deal. He is, however, very inflammatory, and all the hot-headed fanatics gather to him as naturally as flies to sugar. The king and court will heave a sigh of relief, when he is safely laid away in Santa Croce. He is very shaky in his morals, and has little or no religious faith, like too many other Italians, confusing Ultra-montanism and Christianity. He is now trying to get unbound from a foolish marriage which he made. The king happened to say casually, "I hope the poor old fellow will gain the suit," when some officious fool ran off and told the Judge that the king wanted him to decide for Garibaldi! This made the Judge mad, and nearly got the King in hot water. A little explanation, however, set it all right. Kings have to look out when they talk.

Herbert Spencer's "Data of Ethics" will appear from the press of D. Appleton & Co. about the middle of the present month. It is the first part of "The Principles of Morality," which will form the concluding volumes of Mr. Spencer's "System of Synthetic Philosophy." The ultimate purpose of the system is to find a scientific basis for the principles of right and wrong in conduct at large.

This announcement must be very comforting news for all those people who have discovered that the Holy Bible is not a moral book. A young lady of one of the first Chicago parishes was heard to say: "Papa never lets us read the Old Testament. He says it is not fit for young ladies." We congratulate "Papa" and his friends on the above announcement. They will now have a Bible from which to teach their children, in which they can take comfort. Mr. Herbert Spencer can give a great deal better instruction than Moses or St. Paul. Has he not read more and seen deeper into mill-stones? Has he not accounted satisfactorily for the origin of all things? We pity, simply on account of the "hard words," the poor children who will have to learn the "Principles of Morality." (Sic.)

We Americans sometimes think we have too small an army, and look with envy at the large displays that even small foreign potentates can make at a review. But "all is not gold that glitters." France remembers with a shudder, the half-filled

regiments which the opening of the German war disclosed in her "rosters;" and now England, in these little Zulu and Afghan wars, has found out that her regiments are miserably deficient. In 18 originally fine regiments, which should be 14,400 strong, 10,000 were all that could be mustered.

The Fifty-fifth Foot, for instance, which was a few years ago one of the crack regiments in the army, has not at present 100 privates fit for active duty. The conclusion to which this state of affairs inevitably points is, that if Great Britain is to have a standing army at all commensurate with her pretensions as a great European power, she will either be compelled to adopt a system of conscription, or establish a higher and more attractive rate of pay, and thus put the service on a comparative footing with the various trades and industries of the country. The first alternative involves a social change to which the people of England would not submit except as a last resort, under the pressure of a terrible war. The other will necessitate a great increase in military expenditures, and will, therefore be a decidedly unpopular movement in these days of business depression. Still, of the two, this latter plan is by far the easier, and on this account is likely to be suggested.

Poor Alphonso of Spain! He can only remain a widower the conventional year, which even the gayest of widowers observe. No matter how badly he feels, and how his heart may bleed, he must go out courting, for Don Carlos stands perilously near the throne, and nobody wants that scapegrace, after all the revelations about him. The papers say that the Archduchess Christine, whom he is to marry, is a nice girl, beautiful and accomplished. But they always say that of princesses! Alphonso has done very well so far; so much better than any of his immediate ancestors, that it confirms the gossip that there is very little royal Spanish blood in his veins. Alliances between the Hapsburgs and the Bourbons have been of frequent occurrence for many centuries past, and the bride and bridegroom are cousins, but so distant that no Papal dispensation will be required to legalize their union, as was the case when Alfonso and Mercedes were wedded.

To the Editor of the Living Church:

It was Leigh Hunt who said that Pope's celebrated "Ode on Solitude," written before he was twenty-one, was "the smoothest thing Pope ever wrote."

You say that at "Claremont, N. Y.," tracts may be had; it should be "Claremont Pub. Co., Claremont, N. H."

I have one copy of Dr. Warring's Book on Genesis, which, to enable any clergyman to obtain it cheap, I will sell at one-half the price at which it is advertised in your columns. The Doctor ought to have a thousand readers where he now has one. His book is a whole fleet of "iron-clads." CRITIC.

QUERY: "What was the sermon about to-day?" Reply by the Modern Man (very sharp and up to the times),—"It was about an hour too long!" But then the Modern Man has no soul, and dies when he dies, and is absorbed in business just at present, and any sermon would be long for him. He could possibly find time, however, to give the clergyman an hour's instruction as to how he would "run a church," if he were a preacher! The Modern Man knows a thing or two.

WE quote the following from the address of the Bishop of Central New York, Bishop Huntington says: "I am quite sure there is not a church in our (Diocesan) borders where there is so much as a noticeable variation, in one way or another, from the general order of worship; I am quite sure that nobody here feels his liberty cramped."

Our New York Letter.

Bishop Odenheimer—Our Italian Mission in New York—Waking up the Quakers—Nan, the Newsboy—Old St. Ann's, Brooklyn.

NEW YORK, Aug. 23, 1879.

The long expected death of Bishop Odenheimer occurred on the 14th, at the See House in Burlington. He had been disabled from duty for more than two years, suffering from Bright's disease, and from the effects of a fall. He was born in Philadelphia, in 1817, and was graduated at the University of Pennsylvania in 1835; from the General Seminary in 1838. His youth was full of promise, and he was appointed as an assistant to Bishop Delancey, then rector at St. Peter's Church, Philadelphia. Bishop Delancey resigned St. Peter's to be Bishop of Western New York, in 1840, and such was the promise of the young deacon, that he was called to the rectorship, though on account of his youth he could not be ordained priest until the following year. He remained in the parish until 1859, when he was elected as the successor of Bishop Doane in the diocese of New Jersey. While not neglecting the duties of a large parish, Dr. Odenheimer found time to become a successful author, and two of his volumes have found a permanent and valuable place in the literature of the Church: "The Origin and Compilation of the Prayer Book," and "The True Catholic no Romanist." They are full of historical facts, stated in the most condensed form, and have been the armory from which many a clergyman has drawn his weapons for the defence of the historic Church. Among the other works of Bishop Odenheimer were "The Young Churchman Catechised," "The Private Prayer Book," "The Clergyman's Assistant in Reading the Liturgy," "Lectures on the Sacred Localities connected with Holy Week," etc. The administration of his diocese as a Bishop was so successful, that four years ago it became necessary to divide it, and he became Bishop of Northern New Jersey. He was a fine scholar, an eloquent preacher, a faithful Bishop, and will long be held in remembrance by his people. He was buried on the 18th, Bishops Doane, Scarborough, and Seymour officiating. Despite a most inclement day, a great multitude was gathered to pay to the dead Bishop their last tribute of respect. The pall bearers were the Standing Committee and the Deputies to the General Convention. He was buried in the family lot, in the rear of the chancel of St. Mary's Church, Burlington, and there beside his father and mother, awaits the resurrection of the just.

There has been carried on for several years past a very successful mission among the Italians in this city. They have gathered a congregation of some five hundred, a Sunday school of one hundred and seventy, and there is good hope of permanent success if the Mission can be sustained. We regret to learn that the Mission is seriously embarrassed for want of funds, and has been for the present suspended. We cannot but think that it is a crying shame. The Church in the city abounds in wealth; on every side we see costly structures, upon which money has been lavished with a liberal hand, not to say thrown away, and yet many of the poor can utter the despairing cry, No man hath cared for my soul! It is the noblest work of the Church that the poor have the Gospel preached to them, and were there less money spent upon the temples made with hands, there would be more with which to minister to the temples of the Holy Ghost. We do not object to expense upon the house of God, if it is done with our own and not with borrowed money; but there is a law of fitness and proportion, and our ceiled churches are a mockery, while we leave the poor starving in the highways and hedges, instead of compelling them to come in. These ought ye to have done, and not to leave the other undone.

We are glad to know that there is in process of publication a volume of sermons by the late Dr. DeKoven. It will contain a fine steel engraved portrait of the distinguished author. It is to be published in the interest of the DeKoven Memorial Fund for the benefit of Racine College. We have no doubt it will, when published, meet a ready sale, and something of the magnetic power of the man will be found in the printed sermons.

We had, last week, a northeast storm, which continued three days; there was rain on five days. On Sunday, Coney Island lost its attractions; the excursion boats were laid up, and the cars went empty, the hundred thousand people were content to stay at home. It was a cold, cheerless rain. It is alleged that Coney Island empties the churches. Last Sunday, when the island was desolate, the churches were more empty than ever. In some large churches that would hold two or three thousand, you could hardly count a baker's dozen; just enough to claim the promise made to two or three. On that day Coney Island was not responsible for the deserted sanctuary. One man took that Sunday of all Sundays to speak upon the desecration of the "Sabbath" by excursions, and it is to be hoped the pews were thoroughly convinced, for there was nobody in them to share the benefits of the sermon! It was a case of misfire. Even the secular papers take up his misuse of language in devoting a sermon to the "Sabbath," eighteen hundred years after it has been abolished.

The number using the free baths last week was 170,000; the number on Saturday was 40,000 men and boys, besides women and girls, who have their own hours. What an immense amount of comfort, luxury and health the figures denote. Cleanliness is next to godliness, and a free bath is second in importance only to a free church.

A Congregational Society in Salem, Mass., has been celebrating its two hundred and fiftieth anniversary. It claims to be the first Church organized in the country after its settlement, quite ignoring the settlement of Virginia in 1607, and the bringing in with the settlers of the Mother Church of England. Who is it that says, "Nothing lies like a history?" and it often lies as much by what it omits as by what it publishes. This Salem Society invited the Quakers to join with them in their glorification, the descendants of those men whom aforesaid the Puritans used to whip, imprison, and hang, because they gathered not with them, and because they claimed, what the Puritans professed to have come to the New World to establish, freedom to worship God. The descendants did not accept the invitation, but instead, wrote a cruel letter to the Salem Congregationalists, which we think must have made their ears tingle! They, the Quakers, confessed the sins of the old Puritans with a good deal of unction, and without many softening words. They fed fat their old grudge, which over two centuries and a half left rankling still. Perhaps we may find room for an extract from their letter.

The funeral of the late Benjamin R. Winthrop took place on Wednesday last at St. Mark's Church, the family vault being in the churchyard. Mr. Winthrop was a man of much prominence, and was a vestryman of Trinity Church. The service was conducted by Rev. Dr. Dix, assisted by other clergymen, Dr. Rylance, the rector of St. Mark's, being absent in Europe. Not long before his death Mr. Winthrop had placed a Memorial window in the church, and it now bears his name. Mr. Winthrop was a descendant of the Puritan Governor Winthrop of Massachusetts, and, like many other of his descendants, was a steadfast Churchman.

The principal statistics of the diocese of Rhode Island, as found in the Journal, are as follows: Clergy 45, baptisms 795, of

which 205 were adult, confirmed 429, communicants 6,396, contributions \$143,608.30; a good showing for a diocese which you can cross diagonally, in two hours, by rail. We can remember, and we are young yet, when the salary of the governor of the state was \$400, and that of the Bishop \$500.

We do not miss anybody from Broadway. The throng is as great as ever, but it is made up largely of visitors from the country. We think it will be found, however, that the attractions of Coney Island have kept many New Yorkers at home. They can spend a day doing business, and in an hour find themselves upon the beach looking out upon the broad Atlantic. A bath in the surf refreshes them, and they can spend the night in their own spacious homes, instead of in the crowded quarters of a watering place. It is economy and it is pleasure, and is becoming more and more fashionable.

A newsboy, called Nan, has saved twenty-seven lives along our wharves and in the river. He took up the business as an amateur, at night, after he had earned a support by the sale of papers, and his remarkable success soon attracted attention; a boat was given him, and he ceased to be a newsboy. He now follows excursions, and when the unwary fall overboard he is at hand for their rescue. We are sure he deserves the medal of the Humane Society, and an effort should be made to educate him, and the better fit him for his chosen calling. He spent, as a newsboy, all his leisure in trying to do good to the bodies of men, and may well encourage others to try and save their souls.

One day this week we took a run up Long Island Sound, in search of rest and quiet. It was a five hours' sail, and the waters were seemingly covered with water craft of every size and name. Here was the barge laden with its thousands of excursionists, and there a little yacht with its white sails, which, in the distance, might well be taken for a sea gull. There were ships, steamers, schooners, and row boats, upon the still waters, all in rapid motion, and it was a scene of animated life. The running steamer made a current of air, and it was rest and health just to sit still and enjoy. Then another day there will be an excursion from far down on the Sound, through New York and its harbor, and up the Hudson to West Point, with the Palisades, Storm King, Spuyten Devil, Sunny Side, and all the famed scenery of that noble river thrown in a day's sail on a spacious boat, and all for seventy-five cents! Even a news-gatherer, especially in such a dearth of items, can afford to go, and for a day forget the malaria that saps his strength. Life is not without its compensations, and the inventions are blessed that meliorate the condition of humanity and illustrate the goodness of God. The cheap excursion, even, has its sunshine.

St. Ann's Church, Brooklyn, is, we believe, the oldest Episcopal church in the city. Some years ago the site of the church became undesirable on account of its surroundings, and the present beautiful church was erected. Old St. Ann's still stands, and has been occupied as a mission. It is, however, in the way of the great bridge, or of the approach to it, and the decree has gone forth for its destruction; so disappears another of the old landmarks. Our cities are built and rebuilt, and have, all over them, like a Brumma-gem button, an air of newness, and our villages dazzle us with their fresh white paint and green blinds. The nation is still in its callow youth, and likes novelty and change.

Only ten foreigners are honored by tombs in Westminster Abbey. They are awful particular about who is laid at rest there. But let them keep their old tombs. If they'd offer to let us be buried there tomorrow we wouldn't accept.

Church Calendar.

August, A. D. 1879.

3. Eighth Sunday after Trinity.
10. Ninth Sunday after Trinity.
17. Tenth Sunday after Trinity.
{ St. Bartholomew
24. Eleventh Sunday after Trinity.
31. Twelfth Sunday after Trinity.

News from the Churches.

NEBRASKA.—On Sunday, Aug. 17th, the Bishop of Nebraska opened the New St. James Church at Fremont, in that Diocese. This beautiful edifice has been erected during the present summer to replace the former church which was built in 1866 by the offerings of the Sunday School of St. James Church, Chicago. It is double the size of the old church, which was the first church built by Bishop Clarkson on taking charge of his missionary jurisdiction, and was, therefore, appropriately named after his former parish in Chicago, the children of which had supplied the funds. At that time Fremont was a village of 500 people, now it is a town of 2,500 inhabitants. The church and parsonage stand on a large and valuable square of ground in the very center of the town. The opening services on Sunday last were attended by a great congregation of all classes and creeds, that completely filled the seats and aisles and spacious lobbies of the church. A small debt of \$400 prevented its consecration at this time. The rest of the money spent upon the church was raised among the people, and its amount represents much generosity and sacrifice on their part.

NEVADA.—On the 10th inst., a banner presentation came off at St. James' Sunday School, Eureka, which was an occasion of very much interest to the parish. The banner was the gift of Trinity Memorial Chapel, Philadelphia, Pa. The following card was read to the Sunday School on the occasion, and signed by representatives from the several classes: Lewis H. Redner, Esq., Superintendent of "Trinity Memorial Chapel," Philadelphia, Pa.: Dear Friend: We, the undersigned, members of St. James' Sunday School, Eureka, Nevada, feeling our gratitude at the presentation of a beautiful and very appropriate gift to our school, desire to have our Rector and Superintendent, Rev. C. B. Crawford, request you to convey to the school of Trinity Memorial Chapel our thanks for a present which, we can assure you, will ever be appreciated and treasured by us; and we trust that our hearts may never cease to respond to those appropriate words from the Song of Solomon, which we to-day behold upon our banner, "He brought me to the banquetting house and his banner over me was love."

(Signed) Wesley George, Bible Class; Lee Kellogg, class A, boys; Willie Parly, class B, boys; Thomas Helesas, class C, boys; Maud Parly, class A, girls; Maud Ranft, class B, girls; Mary McCormick, class C, girls; Julia Vanderleith, class D, girls; Celia Doyle, Infant or Banner class.

St. James' Church, Eureka, Nev., Aug. 10th, 1879.

There was a large attendance of the scholars, and the parents were never so well represented as upon this occasion. The school is in a flourishing condition, and has advanced rapidly since Mr. Crawford assumed charge of the church.

SPRINGFIELD.—St. John's Mission PHILLO was organized August 15, subject to the Bishop's acceptance. Charles Henry Van Vleck, Senior Warden; B. L. Tabler, Junior Warden; G. D. Waldo, Secretary; and John Ritchie Moore, Treasurer. A large attendance welcomed the first service, two weeks before, and a very kindly response was made to the application for signers of the Mission letter to the Bishop. This is the fourth Mission organized in one year near Champaign. The Rev. R. Wood, of Michigan, is about to visit the seven points at present served by the Rev. W. C. Hopkins, with a view to coöperation. These are Champaign, Urbana, Rantoul, Condit, Mansfield, Sodorus, and Philo. Missions might be started in nearly every village of 600 people, and in nearly all these might be found a faithful few glad to have even a monthly service. The daily papers bring to us the sad news of the death of the daughter of the faithful pastor at Champaign, Rev. W. C. Hopkins.

MISSOURI.—From the *Church News* we take the following:

Mr. Vivian W. Tippitt, A. M., a graduate of the University of New Brunswick, and an experienced educator, becomes associated with Dr. Wainwright at St. Paul's College, Palmyra, at the opening of the coming term.

The officers of the Orphans' Home received a telegram from Memphis, asking whether they could take forty children from the Memphis Protestant Orphans' Home, the children from which needed to be removed. They replied that they would be glad to do so, if the Board of Health allowed the children to come, and if the officers were assured of the cost for

their subsistence. The Home was in debt for the children already there, and their main helpers were out of the city; but they were ready to take the strangers in and give them shelter, if the charge for their food could be assured. Mr. Robert took half a dozen in at the Sheltering Arms.

The Rev. Mr. Holland will have the sympathy of all his friends in the domestic affliction which has recently so severely visited him in the death, after a very short illness, on the 21st ult., of his second daughter, a bright, sweet child just emerging into youth. After a three week's absence, he had been recalled just at the time when his child's sickness began, by the death of a member of his congregation. He and his family have gone to Wisconsin.

On the 25th ult., in Christ Church, the Bishop restored to the exercise of his ministry the Rev. D. Eglinton Barr, after his suspension from its offices for three years.

The church building at Montgomery is well under way, and is now enclosed. The money to pay for the work is nearly all in hand.

A stone church is being erected in the country near Cuba, by English Churchmen, and wholly from means which they have secured from interested persons in the old country for the object.

NEW YORK.—The Protestant Episcopal Mission among the Italians of this city has been temporarily suspended because of insufficient support. It is the more to be regretted, because the work was so full of promise. The Rev. Mr. Stander, the missionary, assisted most energetically by his accomplished wife, has labored in season and out of season among his people, of whom there are thousands in this city without other religious care. He has gathered a congregation of nearly 500 adults, and had a Sunday school of 170 children in regular attendance. Some steps ought certainly to be taken at once to provide them with a church of their own.—*The Independent*.

DAKOTA.—The Annual Convocation of the Territory of Dakota will be held in Christ Church, Yankton, on the fifth, sixth and seventh of September. The Convocation Sermon will be preached by the Rev. James Paterson, of Omaha. A new chapel—St. Thomas—has just been built at Eden, in Dakota, and the corner stone of "The Chapel of the Bread of Life" has been laid at Bismark, in the same Territory.

WISCONSIN.—Confirmations by the Bishop, on Sunday, the 17th inst., at Portage, 7; on Monday, at Kilbourn City, 3. Baptisms, at Portage, 1; at Kilbourn City, 4, one adult and 3 children.

Correspondence.

Romanism.

An Alarming Political Document.

III.

To the Editor of the *Living Church*:

The political pamphlet, issued by the O. A. U., and from which I have quoted, is a most portentous and alarming document. The title "*The Future Conflict*," carries the mind back at once to the exciting political fulminations preceding our civil war; nor can there be any doubt that the writer contemplates the "conflict" as one that must end in blood and carnage. However painful the thought of such an issue, and of the horrible consequences of such an internecine, fratricidal, fanatical, and religio-political war, yet perhaps the only way in which it can possibly be prevented, is by looking the subject boldly in the face, and exposing, in time, the designs of the men already engaged in the "conflict." All through the pamphlet, the "Catholic Church," as the writer calls the Church of Rome, is not spoken of at all as a Christian body or a Christian institution, or as having any claims whatsoever upon the love, respect, and veneration of any Christian people. On the contrary, it is everywhere represented as a foreign organization, having no sympathies in common with the free and liberal institutions of our country, the members of which are bound by secret oaths and vows to a foreign and all-grasping tyranny, "intolerant, bigoted, and unscrupulous," acting upon the maxim that "the end sanctifies the means." I observe that in quoting this celebrated maxim, the writer uses the word "sanctifies" instead of "justifies," and in a way to show his meaning, in making the change. Indeed, there is no word in human language descriptive of cruelty, oppression, and merciless persecution and inquisition, which he does not use and apply to "the Catholic Church," meaning thereby, of course, the Church of Rome; nor does he speak of it, anywhere, but as a cunning, artful, contriving and treasonable foreign, military power, grasping and grasping for dominion in this Western World, as its last foothold on earth. What and how he proposes to change, reform and purify, will be considered hereafter. Having stated the astonishing numerical increase of the Roman Catholic Church, as given in my last article, the next subject to which the attention of his readers is called, is her "great advantages over all other denominations and

non-Catholics," summed up as follows: 1. All her "ecclesiastical gatherings of every kind are secret and oath-bound;" the doings of which are "not known to the outside world." 2. Her "military organization, under the Cardinal Bishop of New York," as the generalissimo in this country, "wielding the whole mass in a solid body at his will." 3. Her vast amount of wealth, constantly accumulating, and of which he gives some most extraordinary statements. 4. The title of all her property in the name of the Diocesan Bishop enabling him to disfranchise any congregation. 5. Her parochial school system, "by which all her children, from infancy to maturity, are thoroughly imbued with the doctrines and intolerant principles of the Church." 6. "Working under the infamous maxim that 'the end sanctifies the means.'" What is strange in this connection is that the writer, professing himself a Christian man, should ridicule the very idea of the Church as a Divine organization, and hence "above all human institutions and laws," and especially that it should be at all essential to the salvation of fallen man. However, in this respect he no doubt represents the current opinion, viz: that the Church is a human society, as it is under the sectarian system. Any man can organize a church, and hence our sectarian brethren are beginning to reap the harvest which they themselves have sown,—that, being a human organization, it has no authority at all to be compared with the state; and when "the Church of God, which He hath purchased with His own blood," "the Pillar and Ground of the Truth," is spoken of as "superior to the state," then the ire of men is excited, as in the case of the president of the O. A. U., and then at once the Church is denounced as arrogant, bigoted and Popish.

But what is singular in this pamphlet is, that in consequence of the parochial school system, as the writer argues, "the Catholic of the future in this country will be an educated bigot," more a bigot "than in any other Catholic country of the world," more ready to "obey the command of the Cardinal Archbishop," "no matter how it may trample on the rights of non-Catholics!"—a strange result of education, refinement, and contact with our free institutions!

To the Editor of the *Living Church*:

I see that you admit brief articles. Please admit this. A churchwoman has joined the Romanists. She has been baptized by them; but I cannot hear that she has been re-married by them, and yet she had both "Protestant" baptism and "Protestant" marriage. If her "Protestant" baptism was not good, then her "Protestant" marriage was not. If her "Protestant" marriage be good, then her "Protestant" baptism was. If her marriage be not good, in what state has her living with him that is called her husband been? and what are the children (if any), legitimate, or illegitimate? If she has been living in concubinage, is she a fit candidate for Romish (or any other) baptism? If she goes on living in concubinage with one to whom she is not married (*i. e.*, if she were not also validly baptized), is she a proper person for the reception of the Holy Communion? or, does the confession make all things right? PERPLEXITY.

To the Editor of the *Living Church*:

An Eastern Bishop has lately complained of the carelessness with which parochial registers are kept. To this lack of care, in one parish at least (not in his Diocese), I can testify.

On taking charge of the parish, I found only some twenty out of some fifty families recorded! Were these, I thought, the *élite*, or what? But I soon found that baptism, confirmation, communicants and marriages were all in the same state. I inserted nearly one hundred entries, and was two years collecting the necessary facts. Sometimes half the record would be filled, and not the rest; at others, not a scratch of the pen. One marriage stands unrecorded to this day on the books of the court, and would subject the Rector to a fine, if the law were enforced. The record on the parish books is too incomplete to be accepted by the civil authorities.

No wonder Romanists baptize our converts! Doubt may attach to the question of whether any baptism has been received by some of them. RECTOR.

To the Editor of the *Living Church*:

At the General Convention held in Christ Church, Philadelphia, Oct. 5th, 1785, the following resolution was adopted: "Whereas, the Bishops of this church will not be entitled to any of such temporal honors as are due to the Archbishops and Bishops of the parent church, in quality of Lords of Parliament; and whereas, the reputation and usefulness of our Bishops will considerably depend on their taking no higher titles or stile than will be due to their spiritual employments; that it be recommended to this church in the states here represented, to provide that their respective Bishops may be called 'The Right Rev. A. B. Bishop of the Protestant Episcopal Church in C. D.' and as Bishop may have no other title; and may not use any such stile as is usually descriptive of temporal power and precedence.—See *Bioren Journals*, page 12. L.

To the Editor of the *Living Church*:

Your correspondent intimates that if a minister of Christ should forget his manuscript, an attempt to deliver his message without notes would be trusting to a repetition of the miracle wrought in the case of Balaam's ass!

This may be only a bit of pleasantry, but it is hardly fair. The messengers of the good tidings of the Gospel have received, by the laying on of hands, the Holy Ghost, for the work of the ministry. If one should lose his carefully prepared discourse, the same blessed Spirit who was promised to the first messengers to bring to their remembrance the things spoken by their Lord, would surely bring to the remembrance of His faithful messengers in these last days, the things that they have learned out of His word, that they might feed His sheep. P. A.

To the Editor of the *Living Church*:

"In round numbers, the Reformed Episcopal Church, on both sides of the Atlantic, foots up one hundred clergy, or thereabouts, and for these we have to-day ten 'Episcopal overseers, or bishops!'" This is from the last number of the *Episcopal Recorder*. It reminds me of a remark made by Sambo to his colored brother, on witnessing a procession of Knights Templars, attired in full regalia. Said he—"When I jine the military, I'm gwine to jine that company, dey all captains there." SCOUTATOR.

Daily Service.

One of the reforms instituted by the early Tractarians, that revival of the daily Matins and Evensong which had been abolished by Whig laxity and by Evangelical will-worship in the eighteenth century, has by no means thriven as it deserves, nor in proportion to several other restorations.

There are various reasons, more or less bad, none at all good ones, for neglect of this provision, and what is most censurable is the great number of professedly High Church clergymen who are guilty in the matter. It is easy to understand that the duty is one which is apt to be irksome and distasteful to members of the other schools, and that their point of view is such as to make a change improbable, though the confession of such a conspicuous and consistent Evangelical as Dean Close—and, if we do not mistake, of the late Dean M'Neile also—that personal experience of daily service had converted him to a belief in its spiritual value, ought to take it out of the list of party questions.

Mr. J. M. Capes, an ex-Evangelical, who became a Roman Catholic, and has now reverted and assumed a Broad Church attitude, has brought an objection against Daily Service, as uselessly draining, for a mere mechanical and unpractical form, the supply of energy which a clergyman needs for the due discharge of his office; and the speciousness of this argument, whose sincerity we can scarcely credit, may induce its acceptance by men who could never have invented it themselves.

The practical way of looking at the matter is to compare a clergyman's work with that of any other worker above the artisan grade. Now, in what other calling or profession would it be argued for a moment that one hour's daily attendance at a place of business was too severe a strain on any man's powers to leave him fit for other work afterwards? Let any one just try to realize how much is got through by hundreds and thousands of men, over and above their regular office work, averaging six hours daily. Take the more distinguished politicians, who have held high office, and other servants of the Crown, take barristers and solicitors with their chamber and office attendance, take the City merchants and bankers, and the clerks in public and private concerns, and then consider what a quantity of voluntary unpaid work of all kinds is done by them, after having discharged their appointed duties. And then fancy how they would treat the plea that one hour a day is too much fixed work for any one!

For it has to be remembered that the performance of Divine service, and what is called surplice-duty, is the only work which an indolent clergyman cannot shift off on somebody else's shoulders. He may leave the day-school entirely to the master or mistress and the pupil teachers, if indeed he have not suffered a Board school to supplant it; he may, in like manner, trust the Sunday school to its class-holders, turn the parish generally over to district visitors and the local clubs, and charities to voluntary committees, but the work in church he must do himself, or by means of

a member of his own profession. This fact shows that it is his first and principal duty, to which everything else, however important, is subordinate. And such being the case, there is at once a strong presumption against a theory which allows him to reduce his discharge of that duty to a minimum.

Next, there is no commoner or more mischievous error amongst persons who do claim to be Church-folk, than the notion that religion is a thing for Sundays, and has nothing to do with the week days. The parson who shuts up his church all the week, and opens it on Sundays alone, is doing all in his power to preach by example that false doctrine, loudly as he may disclaim it. But there is no real answer he could give to a disputant sharp enough to retort on him, if blamed for stopping away from church on Sunday, with the remark—"You are not so very fond of church yourself, for you go only on Sundays, though your own Prayer Book bids you go every day, and I don't think you would go on Sundays either, only you would lose your living if you stopped away. I am not paid for going on Sundays, so I do then what you do from Monday till Saturday."

Farther, it is a great convenience to parishioners to know for certain that there is a fixed place and a fixed hour at which their parson is sure to be found by applicants on business. There are many good reasons, and, not the least, the mischief of pauperising doles, against the parsonage itself being the parson's place for parish business, and the vestry of the church has in various respects the advantage. It is the easiest thing possible for him to stay awhile after every service.

Once more, as regards the parson himself, daily service is an excellent check on idling and gadding. A man with a daily morning service, early enough to suit any lay folks with work to do, cannot dawdle in bed, nor can he waste his time over afternoon teas and lawn tennis if he have a daily Evensong, which is also a tether impeding frequent dinner parties and absences from the parish. An occasional holiday and a yearly outing, if well earned, are good for the parson and for his flock, but there is a great deal too much holiday making amongst a certain class of the clergy.

To the objection that there is no use in having a service to which nobody comes, the reply is obvious, that nobody can come unless there be a service, and that nothing is more likely to make people think that there is some good in week-day church than seeing the parson keeping it up when they know that he need not unless he likes. Besides, the less people attend to their religion, the more necessary it is to bring it prominently before their attention in a public fashion; yet, if possible, without obtrusive officiousness. Nothing fulfills this requirement so simply and easily as a bell going for Church service.

Once more, if there be even two or three people in a parish who would be glad of a week-day service, perhaps because of home obstacles to quiet recollection, it is clearly their pastor's business to provide it for them, and to help them in every possible fashion. And any one who knows what trying to have a little peaceful time to one's self in a crowded dwelling involves, will see the fitness of meeting this want. Indeed, as the church is the parishioners' own, it is hard to find either a legal or a moral excuse for the parson locking them out of it six days in the week.

Once more, week-day services allow of much more flexibility and variety being introduced than is compatible with the traditional Sunday routine, which there may be, and very often are, excellent reasons for leaving untouched. It is quite possible to keep within the limits of the Act of Uniformity, and yet have offices better suited to the uneducated than the highly allusive and spiritualized Prayer Book forms. It is, however, desirable to keep these also, for their educational value, in more frequent use than is now current, since the Prayer Book vernacular Psalms, Lessons, and Collects, are a treasure such as no other Church enjoys.

We have refrained from touching on the directly religious and spiritual arguments for daily service, in the above remarks, and have confined ourselves strictly to practical reasons for its revival. And even so, the case seems to us fully made out.—*The (London) Church Times*.

The Account of Creation in Genesis.

Some Thoughts Suggested by Dr. Warring's Articles in the Living Church.

II.

Now, the waters that were on the crust of the earth were gathered into "one place." Moses is a good geographer; all seas, bays, gulfs, oceans, and bodies of water are only parts of one great ocean.

Next, the dry land appears. First, the highest peak; then, other peaks; then, lower land; finally, all the land now from under water. This God sees is "good;" for it leads to the next step—the creation of water animals, and the lowest orders of plants.

Moses says just at this point nothing about the water-animals; but in the 20th verse he goes back and refers to them, for in that he says "Let the waters bring forth abundantly." By this, I understand, that the waters had already brought forth a few of the lower orders only; now (v. 20) they are to bring forth more. The rocks show what sort of animals the first were; chiefly those that could swim, of course, for as yet there was but little dry land. The earth was mostly ocean.

As to the plants that at first flourished, they were of the very lowest orders. These, in the hot and moist air of that period, soon matured and as quickly perished. Then came ferns, palms, and cone-bearing plants and trees. The carbonic acid that the air in those early days was full of soon produced great forests, and these were converted into coal. We keep warm to-day by burning them in the shape of coal. Of this early growth Moses says nothing; but he does better. He gives the three great botanical classes in which early vegetation culminated; grasses, herbs, and fruit trees whose fruit contains the seed of the tree inside the fruit. Thus Moses is as correct in botany as he is in geography and chemistry. The highest class of trees is that which has its seed inside the fruit.

Now in v. 14, the great lights are said to appear. Why this, when sun, moon and stars were all long before created? They were, in fact, created at the same time as the earth. Science explains the matter. They now became for the first time visible; for the air and sky were now for the first time clear enough to allow their light to shine through to the earth. For this reason, sun moon and stars are not spoken of till the fourth day. Science says that this is the exact order. So that Moses is as good in astronomy as we find him to be in geography, botany and chemistry. Suppose he had told us about the sun shining all through the second day, and the third day, and science had proved that all through those two vast periods clouds and gases and waters and all manner of impurities hung in the air like a curtain, how could Moses have been believed? But he does not make any such mistake. He puts the first permanently visible appearance of sun, moon and stars at the fourth day. For a thousand years past, he has been found fault with; but recently the Herschells and the Proctors have come to his rescue, and say he is perfectly right and scientifically correct. The sun is not the original source of light at all. Light is heat visible; heat is motion felt; motion is force applied. Force is gravitation started. Gravitation is God's great law—the law of laws—God's will and mind directing all things. Of the sun, the greater light, those are some of the facts.

Of the moon, I only pause to say that it is dead; that the "face" in it is caused by gigantic mountains and their shadows; that one volcano is higher than Mt. Blanc, 26,691 feet high; another is 24,000, another 16,000 feet, which "He made also." Of the stars, I will only say that they number 6,000 to the naked eye; 20,000 to the eye of the telescope; and that they are composed of the same materials as the earth.

Evening and morning are now the fourth day. The earth being now opaque from being perfectly cool, only the part next the sun is day; the other part, night. Now the waters bring forth (v. 20) sea-animals (not, as before, in scarcity), but "abundantly." Just as science says they did, so says Genesis! Great whales appear, and every other sea-animal; and sea-fowls, also. They filled the seas, and multiplied on the earth. Before this time they could not. The conditions of abundant life had not been, before this time, sufficiently fulfilled to allow them to do so. And all cattle, and beasts, and creeping things now appear in great abundance. For the same reason as was just given, they could not do so before this time. The rocks abound from this time on, with fossils. They show, too, that these creatures were of a higher order. But they do not show that man came from an ape, or a tadpole!

Mr. Darwin himself admits that he has not proved his own theory yet. I do not believe in Darwinism. I only say this: No matter how God chose to create man, it was He who created him. No matter whether God works by primary or by secondary laws, it is He who works. And whether He chose to create man off-hand, or to develop him slowly from some lower station in the scale, there is no reflection any way upon His almightiness; His

power and goodness are as manifest in one case as in the other.

In conclusion, man comes upon the stage. He is given dominion over every created thing, God's viceroy over God's Kingdom. "Thus the heavens and the earth were finished, and all the host in them."

And in the whole account, Genesis never makes a scientific blunder. The more and more science discovers, the more she corroborates the Mosaic account. Genesis is correct in its chemistry, its botany, its astronomy, its geology, its geography, and of all its scientific statements. No force is put out of the order in which "the correlation of forces" says it should come, and all is reverently referred to the great Elohim, the God of Nature, "Forces," as it means when translated. And the more I know of the marvellous discoveries of science, the greater I find God to be, the more I adore Him in His works, and the more I find in His Word.

Newspaper Paragraphs.

The Chicago Times says of the late ecclesiastical fiasco: The Episcopalians have measured Van de Moortel with accuracy. He is clearly an unstable, vacillating, insincere and weak man, whose vanity has led him into a loud and discreditable sensation. A man who can lay down his theology as if it were a peddler's pack, and take up another set of beliefs as easily as he laid down the first, and then, in the face of solemn averments to the contrary, throw away the second, and encumber his back again with the first, can not be of much worth anywhere—except in the ring of a circus where suppleness and agility are valued.

The N. Y. Evening Post has a word to the same effect: The politician who was once denounced in the British Parliament as having "cant, recanted, and then recanted his recantation," is matched by Father Van de Moortel, the Roman Catholic priest of Chicago, who, after two weeks' trial of the Protestant Episcopal faith, returns to the Roman Catholic fold. "The sympathy expressed on all sides by my old friends is so true and heartfelt," says this remarkable re-proselyte, "that I find myself unable to resist." So he flies back to the "church that opens its arms to receive back an erring child." Granting that the vacillating father is not demented—and the concession is a large one—the spectacle of human inconsistency is most saddening. Men of gifted minds often forsake one sect for another; but they do so usually after patient soul-questioning, after searching examination of creeds and doctrines, and after conviction takes hold of their hearts; and when they change, unless their secession is impelled by caprice or prejudice, their transition is not only lasting but they are inflamed with the proverbial zeal of the young convert. It seems to be left for Father Van de Moortel to be almost the solitary example of an intelligent human being who within a fortnight can recant and then again embrace the doctrines of papal infallibility, transubstantiation and Mariolatry. Truly, a conscience so flexible and an intellect so susceptible to emotional influence have no place in a church of iron dogmas. In politics, Father Van de Moortel might be successful; in the pulpit the sect that accepts him as an expounder only does so to its own scandal.

The Western Church fails to see the point: Had Father Van de Moortel not waited over last week before he delighted the Society of Jesus with his terrific "backward somersault" he would have saved "Father H.," like himself a Romanist, the bitter jibe that "there was a woman in Van de Moortel's case." We are glad to find that Father Van de Moortel considers this and like utterances "true and heartfelt sympathy." But the wily Jesuit must pardon us if we fail to grasp his reasons for a return to the (in this country) schismatical Church of Rome. He says he did it because "the sympathy expressed on all sides by my old friend is so true and heartfelt that I find myself unable to resist it." This is the funniest "reason" for changing one's communion. There is not much of the being "hated of all men" in it. Father Van de Moortel is the very Reuben of reverts.—Western Church.

The Standard of the Cross is not altogether averse to vacation. Perhaps if urged, it might take one and give its afflicted readers a rest! It says:

The Chicago Interior is about to take a vacation of a week or so, with the postal-card approval of a large number of its subscribers. This is the first holiday that office has had during its existence of five years. It may be presumed that the Interior would favor a movement of religious newspapers all along the line towards having a fortnight's holiday, in the dullest period of religious news. If it were a thing mutually understood between publishers and subscribers, fifty weeks might suffice to fill up the proper measure of communion with the busy, bustling age, and the rest could well be devoted to the contemplation of the things that do not change.

—We notice that The Interior, of Chicago, and Central Baptist, of St. Louis,

follow the example of The Standard last year, and takes a vacation:

The Standard, although it found the experiment to work well last year, does not propose to take a vacation this year, but will be happy to move that an announcement be made next December, by the Baptist papers and also all the religious papers of the country, to publish fifty papers instead of fifty-two for 1880, and that each paper take its vacation at such times as may best suit its convenience. Who seconds the motion? Fellow editors and proprietors what say ye to it? Our idea would be to expend as much on fifty papers as is now expended on fifty-two, so that the subscribers would gain rather than lose.—The Standard.

The Advance, The Alliance, and the New Covenant, also take a vacation this summer.

Pickles and milk were the staple of her diet, with lemonade and ice creams, on that hot afternoon, and yet the unhappy young woman, after much uneasiness, declared she was poisoned. So possibly she was, but not in her way of looking at it. They blamed the pickles and the grocer, and tried hard to find copper dye in the one and collusion in the other. While they were about it they might as well have subpoenaed the ice-man and the cow, the apothecary who sold the lemons, and the confectioner who got up the ice creams. The young woman in New York died of her folly, or appetite, or ignorance—or all three. The war of acids and ices was as bad or worse than copper poisoning, in her case; and yet, for a hot day's diet, any one of the articles was good and refreshing in its way; and the cucumber eaters would insist on the pickles being included in the wholesome list. How to mix foods and how to choose diet is more important than the choice of colors, and yet every school girl nowadays can tell what colors agree together and what not. The New York girl's ignorance only took herself out of life; but how many mothers are there who know no better, and who help the hot weather this season to kill their children by reckless feeding. A sip of beer and a taste of green apple, when a sick child cries for it, or any other unsuitable food, may stop its crying, it is true, but often in a sad way enough—that makes the mother cry.—Philadelphia Ledger.

One of our city dailies has again made the discovery that there is no longer any need of religious newspapers, so general and so prompt is the attention bestowed upon religious matters by the secular press. But it isn't a column of weekly religious news or the vivacious editorial that makes the religious journal. These are part: back of these must be the form of truth which the journal emphasizes, and the wants to which it ministers; and back of these is the constituency—the readers whom the journal represents: these give an influence and moral power to religious journals of ten or twenty thousand circulation, which a daily journal with a constituency four times as large could not wield. And this brings us to say that the constituents of a well-conducted religious journal, embracing a large proportion of the clergy and thinking men, is seldom equalled at all in point of character and intelligence by any other class of readers; bad men do not care for religious newspapers, nor as a rule read them. Of our prominent dailies probably every one circulates in a day more than the most prosperous religious weekly circulates in a year; and yet upon a question of morals, without detracting from the great influence which the secular journals wield, they are surpassed in efficiency and influence in moulding public sentiment, by the religious press. The dailies may supplant religious journalism, but it will not be till all the politicians are converted and the prophet's declaration that "all men shall know the Lord," is literally fulfilled. Then we may think of discontinuing the Christian at Work.

Never move up the aisle to your seat while the congregation are on their knees. Stand within the church doors, bow the head, and take part in the prayers yourself. If we wish to grow in the divine life, if we wish to have a deepening sense of the Divine presence and the reality of prayer, we must be consistently reverent, and make our acts of body conform to the faith of the mind.—The Epiphany.

At the French Bazaar in the Albert Hall, a lady was dispensing tea. A solemn gentleman approached and asked the price of a cup. "One shilling," replied the lady, and he put down a shilling. Before handing him the cup the lady raised it to her lips and observed that the price was now a sovereign. The solemn gentleman gravely replaced his shilling with a sovereign and said: "Be good enough to give me a clean cup."

Twenty reporters were sent by the St. Louis Globe-Democrat to board an editorial excursion train. Each reporter wore a badge inscribed, "With malice toward none, with questions for all. A soft answer turneth away wrath!" and gave to each interviewed editor a check marked: "Pumped. Keep this check in your hat, to avoid further disturbance."

Throat and Lung Diseases.

Just published, a treatise entitled, "Practical Observations on Catarrh, Bronchitis, 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.

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Work Among the Freedmen.

It is gratifying to see the progress that is being made by the Church among the freedmen of the South. That these people appeal strongly to our Christian sympathies, no one can deny. Having been suddenly thrown upon their own resources, without the training which fits them to meet the responsibilities of the new relation, they are now exposed to evil influences from which they were in a measure shielded when slaves. Then it was the interest of their owners, to place it upon no higher ground, to protect them from the debasing influence of strong drinks. Now no restraints of this kind are thrown around them, and as a consequence drunkenness is fearfully on the increase. In every nook and corner of the Southern States little groceries have sprung up, since the war, kept by unscrupulous people, whose aim it is to get the hard earnings of these poor creatures by giving them as little in return as possible. Hence whiskey, tobacco and cheap jewelry are the principal articles of traffic. This accounts for the poverty that prevails among them. They have plenty of remunerative work, and they possess the muscle to do it, but their substance is squandered in pandering to their vitiated appetites.

Going to Kansas is no remedy for this poverty. Christian education is what they want. They must be made to see and realize that there are higher objects in life than to eat and drink. They must be elevated intellectually, morally and socially. Any church work that ignores any of these elements does not meet the wants of the freedmen.

Of mere emotional religion they have had already too much. To benefit them, the School must go with the Church. The work of bringing about any permanent results will necessarily be a slow one. But its demands upon us are imperative; and we are glad that the Southern Church people are waking up to the importance of this work, and are showing a disposition to push it forward with vigor.

It is eminently proper that such work should be inaugurated by the Church people of the South. They know best the wants of this element in their midst, and can carry it forward without incurring the imputation from the critical, of being intruders. No people can deal with the freedmen so well as those who know them best. All that is necessary is for the Christian people of the South fully to realize their duties and responsibilities in the matter, and act accordingly. The work will be done and well done, and no doubt the Church at large will respond liberally to any demand that may be made upon her in assisting a mission of so much importance to our country and to the cause of humanity.

PUBLIC opinion in England is not, we fear, as sturdy and sensible as we have been accustomed to suppose; and society is hardly as high-toned, even in the "upper middle classes," as we have been taught to believe. The recent career of Dr. Talmage is enough to dispel some of our illusions on this point, and if that were not enough, the aristocratic ovations in honor of Sarah Bernhardt, the actress, would convince us. Mr. Conway, in his letter to the Cincinnati Commercial says: "Sarah Bernhardt has never been married; she has four children; she brought to London with her, and took in every fine house where she was entertained, a bright boy who called her 'Mademoiselle, my mamma.' There was no concealment whatever. Fashionable London was at her feet." The London Times may well inquire, when the Prince of Wales dances attendance upon this woman, "Has England changed its ideas of morality, and does it no longer have regard for the sanctity of its homes?"

We love the old mother country (to us she is a mother-in law, at least!) and admire her too sincerely, to view such an exhibition without alarm. Has England changed? Is she changing? Is the sturdy old Saxon virtue of her home life becoming corrupted by evil communications? Have material philosophy, and sectarian strifes, and Church wrangles, undermined the faith of the intelligent, while communism and strong drink have been sapping the moral power of the common people? Is England to take a second rank in the empire of moral forces, and lose her place of honor as the standard bearer of the Cross to modern civilization? Do we behold now one of the signs of her decay?

Miss Bernhardt will, we are told, visit our country. We hardly dare to hope that public sentiment will be more discriminating in this new land. It ought not to be expected that a higher standard of morality should prevail here. But there is a moral sense in the community, which may be aroused, and we have the advantage of being forewarned. Let it be seen that there is one nation, at least, where the sanctity of marriage is something more than a traditional virtue, and where the people honor the purity of home life too much to profane it with the feasting of the brilliant woman who was received at Marlborough House. If she were penitent, or had given any indication of abhorrence of her bad life, such words would be cruel. But she stands before the public, shameless: and no gifts of genius, or charms of presence, can save her from public reproach.

Appeal from the Bishop of Tennessee.

SEWANEE, Tenn., Aug. 23, 1879.
To the Editor of the Living Church:

Will you kindly allow me to make an appeal through the LIVING CHURCH to the members of the Episcopal Church, and to all others kindly disposed to help the unfortunate.

When the yellow fever made its appearance in Memphis, the brave-hearted people there determined to do all in their power to avoid an appeal to the public. In a letter from the Rev. Dr. Harris, dated Memphis, August 9, he says: "We—I mean all Memphis—feel extremely anxious to avoid any appeal for aid to the general public, feeling that with demands no heavier than they now are, with the aid of some rations from Government, Memphis ought to take care of itself." The clergy have borne the strain as long as they are able, and yesterday I received the following telegram:

"We need funds. Will you ask the Church to send us offerings?
(Signed) Rev. GEO. C. HARRIS,
Rev. W. T. D. DALZELL.

Our Orphans in Memphis are supplied with clothing, bedding, etc., and as all left at the Church Home had the fever last year, we have a good hope that the fever will not invade the Home this year. When the fever appeared in Memphis last month, all the unacclimated children were removed to Huntsville, Alabama, and are now there in charge of an Associate Sister of St. Mary's, with two assistants. I have obtained at home all the clothing necessary for the orphans in Huntsville, and I hope to be able to secure funds for their support. I appeal especially to the members and friends of the Episcopal Church to help the clergy and sisters now in Memphis. I do so with a sad heart, but necessity is laid upon me. Contributions may be sent to me at Sewanee, or to the Rev. Geo. C. Harris, S. T. D., 346 Poplar street, Memphis, Tennessee.

CHARLES TODD QUINTARD,
Bishop of Tennessee.

The paper "with the largest circulation" etc., says "it is somewhat curious that the real meaning of the words 'protest' and 'protestant' is lost sight of," and then informs the world that "the word means simply 'to testify to or in behalf of some truth.'" From all this we gather that if some benighted soul should protest against too much anodyne in anybody's editorials, he would testify to or in behalf of the same! Q. E. D.

D. Appleton & Co. will soon publish, for the benefit of the Memorial Endowment Fund of Racine College, a volume of the sermons of the late Warden, the Rev. James De Koven, D. D., with a steel portrait of the author.

BRIEF MENTION.

Words of commendation and praise come from all sides. The LIVING CHURCH seems to be gaining friends every day. On the 19th inst., the Rev. W. R. Tillinghast, of Detroit, was fatally shot, while hunting in the Michigan woods. The shooting was accidental, by a companion. The Rev. D. C. Howard, of Bloomington, Ill., called on us last week. Rev. Dr. Shelton will complete his fiftieth year in the rectorship of St. Paul's, Buffalo, on the 14th of September. Preparations are in progress for celebrating the event. We shall give further particulars in due time. The last Alliance says: "And now the gentle Christian Instructor says we lie! By the aid of two untruths it proves we lie."—One of our subscribers who paid \$3 for the paper when it was only three-fourths its present size, wants us to refund \$1.50, as that is our present price to the clergy!—As we expected, the proposal to place a monument in Westminster Abbey, in honor of the Prince Imperial, has called out a good deal of protest in England.—Said the Rev. Dr. John Brown to his theological students: "Young gentlemen, ye need three things to make you good ministers: learning, grace, and common sense. As for the learning, I will try to set you in the way of it; as for grace, ye must always pray for it; but, if ye have na brought the common sense with ye, ye may go about your business."—Sister Mary, of the Order of the Good Shepherd, St. Louis, has been taking a much needed rest, the first for many years, at Nashotah. She is now the guest of Mrs. Lock, remaining in Chicago a few days, on her way to resume her duties in St. Luke's Hospital. God bless her and all the good Sisters that count not their lives dear, for the Lord's sake.—The editor of an Iowa paper being asked, "Do hogs pay?" says that a great many do not; that they take the paper for several years and then have the postmaster send it back marked "refused."—The Bishop of Missouri finds one cause of spiritual stagnation to be church debts. He says the minister and people use up all their energies devising means to raise money; that debt is a symptom of diminished piety.—In the training of children it is well to remember the old Scotch proverb, "An ounce of mother is worth a pound of clergy."—The Rev. Dr. Coleman, of Trinity Church, Toledo, has resigned his parish on account of his wife's health, which he thinks only a prolonged residence abroad will again restore.—On the 15th inst. our venerable Primate, Presiding Bishop Smith, completed his 85th year.—The people of Baltimore realize the importance of preserving the sanctity of Sunday. On the 17th inst. they stopped a train loaded with passengers going to a camp meeting. A cotemporary, of the secular press, thinks that such excursion trains might be stopped every time and "not spoil any amount of piety or mar any religious experience."—The Bishop of Tennessee is about to establish an associate mission for colored people in the western portion of the diocese. He now has three colored deacons at work in the Memphis Convocation: one in the city, another over a very large parish at Mason City, and a third recently ordained at Bolivar.—The seventh annual exhibition of the Inter-State Industrial Exposition will open Wednesday, September 3, in Chicago.—We have an offer from a Churchwoman in Illinois to pay for several subscriptions for clergymen of small incomes who cannot afford to subscribe. Another offer to take a share in the Tracts for parish work, at \$2.—It seems, from a published letter of one of the Bishops on the Mexican commission, that Bishop Riley was consecrated before the sacramental offices of the Mexican Church were completed. Some Church papers that asked for a copy of the Mexican Liturgy, were put off rather unreasonably, as we thought.—In Ohio, the surplice was used in 1834, only in St. Paul's, Cincinnati; Trinity, Cleveland; and St. Peter's, Ashtabula. In the latter, for sixty years, the Holy Eucharist has been celebrated weekly.—We have seen it stated that from some of the best public schools of the country, children of twelve carry home eleven text books to study! It may be fun for the teachers, but death to the pupils.—Not only France, but Belgium also, has passed an anti-Jesuitical bill. The Belgian bill is not so severe as the French. The Jesuits are making them-

selves so obnoxious to the people on the Continent, that except in places where they have been persecuted, as in Germany, they have little or no influence left.—Charles Reade, the popular novelist, might be in better business than to keep two secretaries at work clipping from the newspapers accounts of murders, poisonings, suicides, and other crimes and tragedies, to be used in his stories and plays. The work, so far as the secretaries are concerned, cannot be very exhilarating.—Mr. W. H. Wells, formerly superintendent of schools in this city, has found the etymology of "Chicago." Its original meaning is "skunk." A good hit! The Indians smelled it from afar!—The Central Baptist, noticing the departure of Rev. W. R. Manley as a missionary to Burmah, says: "Whether the name Manley made the man manly I do not say, but surely mankind never knew a much more manly man than that man Manley."—The Rev. Ephrem Threin's connection with the Mission at Ste. Anne, Kankakee county, has ceased. An English-speaking Sunday school has been started in the church, and already has sixty members.—The Rev. W. J. O'Brien has resigned the charge of the parishes at Geneva and Batavia. He has gone to the Pacific coast.—We have a Summer Story for our next number, "An Idyl of the Gull Islands," by Mrs. Feuling. We do not often read stories or print them, but we are sure this story will interest the most of our readers.

Our Minnesota Letter.

From our Western Correspondent.

The whole of the Northwest is in great spirits on account of the magnificent crops that have been gathered in, this season. Let us hope that the Giver will not be lost sight of, in the magnitude of the gift.

The Church in St. Paul is doing more than holding her own. In the parish of St. Paul, of which the Rev. E. S. Thomas is rector, there has been an addition, during the three years of his incumbency, of two hundred to the roll of communicants. At Christ Church, the Rev. Mr. Ten Broeck is daily becoming more and more deeply seated in the affections of his flock, who yet retain the warmest regard for the memory of their late rector, Dr. McMasters.

Mr. Pope, of the Church of the Good Shepherd, still carries on the work which he has maintained for so many years,—quiet, unassuming, earnest mission work.

The whole community was thrown into consternation in the early part of last week, by the announcement of the sudden death of the widow of the late Dr. McMasters. Early in the afternoon of Tuesday, Mrs. McMasters was found by some members of her family, lying on her bed, sleeping her last sleep. Seldom, if ever, in the history of the city, has the death of any individual caused such general and genuine sorrow and regret. For she was unanimously beloved and respected. From her Bishop, from her pastor, from hotel, hospital, and prison, comes the same testimony to her unwearied labor in her Master's cause, and to the saint-like purity of her character.

On Thursday afternoon, her friends and neighbors assembled in Christ Church, in order to pay their last tribute of reverent love. Bishop Whipple, assisted by four priests, besides the pastor of the deceased lady, said the first part of the solemn Office for the departed, after which the remains were taken to the Cemetery, for the closing service of committal to the ground. And so was laid away, amid flowing tears, indeed, but with "a sure and certain hope," all that was mortal of one whose example can hardly fail to make its mark among those whom she has left behind. "The memory of the just is blessed."

ST. ANDREW'S, WATERTVILLE.—A Harvest Home Festival will be held in this parish, upon occasion of the Bishop's visit for Confirmation, on Tuesday, September 9. There will be Divine Service in the church at 10:30 A. M. At 2 P. M. it is proposed to have a kind of pic-nic dinner; and the rest of the day will be devoted to boating, fishing, and various athletic and field-games.

We venture to express a hope that a Celebration of the Holy Eucharist, so fitting an element of a Thanksgiving Service, will not be wanting upon the occasion.

Please send a gift to Nashotah to aid in preparing candidates for Holy Orders for Ordination, care Rev. A. D. Cole, D. D., Nashotah, Wis.

The Church in Connecticut.

Record of the old Parish at Stratford. Some Notes about Bridgeport.

From our New York Correspondent.

It is the common opinion—we have shared it ourselves—that the Church in Connecticut owes almost everything to Bishop Seabury, the first Bishop of the American Church. We have been on a little pilgrimage to Stratford, in that diocese, which may be called the cradle of the Church in New England, and from which a most healthy influence was exerted upon the Church at large. The parish was founded in 1707; its church was built of brick imported from England as was one of the churches in Virginia. It owed its existence to the Society for the Propagation of the Gospel in Foreign Parts, and was the seed from which grew up a plentiful harvest. In the early part of the century, great advantage accrued to the Church from the work of God in Yale College. Its President and some ten others re-examined the foundation of this faith, and, as the result of their convictions, crossed the sea and were ordained. Upon their return, Stratford became their headquarters, and Johnson, and Cutter and others struck stalwart blows for the Church that was everywhere spoken against, and which existed only by sufferance. There was a religion of the State, and it kept a sharp eye upon intruders of every kind. But despite opposition and persecution, the Church continued to increase, and when the Revolutionary War began, there were thirty-eight parishes in the diocese. Bishop Seabury, though a native of the State, had no part in the organization of these parishes, his ministerial life down to his appointment as Bishop having been passed in New Jersey and New York. From the church at Stratford went out offshoots into nearly all the neighboring towns; its ministers had whole counties for their parishes. Among the fruit of their labors was Trinity Church, Fairfield, now Southport, and we are sure some of your readers will be interested to know something of its history. It was organized in 1725, and was the second parish in the State, Stratford being the first, and it is now one hundred and fifty-four years old. Rev. Mr. Morrison, an English missionary, began services there in 1706. A Rev. Mr. Carver was the second rector, ordained in England in 1727. Twenty years later he removed to Boston, where he had charge of King's Chapel, which he abandoned at the commencement of the war. By this means, it fell into the hands of the Unitarians, and the Church has been waiting since to see if they would have grace to restore the ill-gotten property. One of the successors of the Rev. Mr. Carver in Fairfield was the Rev. Philo Shelton, who was one of four ordained by Bishop Seabury, August 3, 1785, at Middletown, the first ordination in this country. He remained in charge for forty years, and was succeeded by his son, Rev. Dr. William Shelton, of St. Paul's Church, Buffalo, of which he has been rector half a century. Long rectorships seem to be the rule in the old parish. For the first one hundred and twenty-eight years there were but seven rectors, which would make an average rectorship of about seventeen years. For the last twenty-six years there have been four rectors, making the average rectorship six and one-half years, thus showing that the old parish is doing what it can to catch up with the improvements of the times. It has changed its churches almost as often as its rectors, there having been no less than seven different edifices. The first was built in 1725. It was enlarged in 1732, and was replaced by a new church in 1738. In 1779 it was burned by British troops, but after some years was again rebuilt. Still later the parish was removed to another part of the town, now Southport. At present it has a large and well-appointed church, with a chapel, and gives every indication of being in a thriving condition. It has 163 communicants, and its reported contributions, a year ago, were \$5,787.15. In Mr. Carver's field of labor there are now 28 churches, many of them strong parishes, and even in the lesser towns the Church has taken a strong hold. Trinity Church, Southport, has sent out a branch into another part of the town of Fairfield, and, in a village containing hardly a thousand people, is itself still a strong self-supporting parish. After seeing the new churches

of the West, it is refreshing to come across a parish, which has existed for a century and a half, and is still full of life and vigor, and of love for evangelical truth and apostolic order.

In Bridgeport is settled over Christ Church the Rev. Dr. Powers, formerly of St. John's, Chicago, and he is much beloved by his people. He has measurably forsaken the lecture platform and the field of general benevolence, and is the devoted shepherd of the flock. There are in his parish 261 communicants, 215 Sunday school scholars, and the baptisms for the year were 18, of which four were adult; the contributions were \$4,177.47. We were glad to note the prosperous condition of our old fellow laborer.

Rev. Dr. Richardson, for so many years editor of the *Church Review*, and author of many works, among which is "The Churchman's Reasons for his Faith and Practice," has charge of St. Paul's Church, Bridgeport. Dr. Richardson is a veteran in the field, and is doing a noble missionary work among the poor. The parish has been lately freed from a weary burden of debt, and is now the more ready to lengthen its cords and strengthen its stakes. Dr. Richardson is a churchman of the Seabury school, holding the faith without diminution or addition, and walking in the old paths. He is widely known and respected in the Church. He reported to the convention 282 communicants, 49 baptisms, of which 3 were adults, 400 Sunday school scholars, and contributions, \$10,014.28.

Besides Christ Church and St. Paul's, there are in the city of Bridgeport, Trinity Church and the Church of the Nativity, all of them offshoots of St. John's Church, of which the Rev. Dr. Maxcy, is the popular rector. This is the mother church of the city, and dates back to 1748. The first rector was the Rev. Philo Shelton, who was buried under the chancel of the church in Fairfield, of which he was also rector. His remains have been twice removed, and now rest in the cemetery at Bridgeport. At his death a mural tablet was placed on the walls of the then St. John's, and by a coincidence, it also has been twice removed since, corresponding to the three interments. It stands now upon the massive walls of St. John's Church, which in architectural beauty and in the perfection of all its appointments, surpasses all the churches—it was ever our good fortune to see. It is built of a blue stone, mica gneiss, and there is not a sham thing about it. Its roof is stone, and it may well be thought that the Rev. Mr. Shelton's monument, like his body, has found its last resting-place. We have mentioned before, that Mr. Shelton was one of the first four men ever ordained in this country, and we can now say that he was the first of the four upon whom, Bishop Seabury laid hands in 1785. The tradition comes direct, and through no uncertain channel, the fact having been stated to Dr. Maxcy by a daughter of Mr. Shelton, who died several years since, at the age of 90, but whose eye was not dim, and whose natural force was not abated. Like the other old parishes we have mentioned, St. John's was noted for its long rectorships. Mr. Shelton's charge continued for forty years. From 1784, when the parish seems to have been re-organized, to 1867, when Dr. Maxcy became the minister, there had been but four rectors, making an average of 20 3/4 years. In this regard, the offshoots from St. John's have not followed in the steps of their wise mother, but have demonstrated, as so many other parishes do, the fact they believe in the succession of ministers. Another peculiarity of the churches in Bridgeport, where we sojournd a few days, struck us, and that was the absence of the congregationalism which elsewhere obtains. If, afortetime, there ever was any acerbity between the parishes, growing out of the new organizations which were formed, and which some might think tended rather to weaken than to strengthen the Church, it has died away; and Zion is a city at unity in itself. When Lent comes, all the parishes in the vicinage unite their services, and thus get the benefit which comes from union and from numbers, and the clergy are the pastors of all the people. The partition walls are broken down, and while there are many mansions, there is but one temple, and one altar. Ephraim does not envy Judah, and Judah does not vex Ephraim, and the worst foes of the Church are not those of her own household.

THE Rev. Richard Gray had trouble in his parish on Christmas Day, 1842. He sang two hymns instead of one psalm and one hymn. "For this irregularity," he says, "I was called to account by a number of my vestry." The vestrymen no doubt justified their course on the ground that innovation tended to Tractarian nonsense. The vestryman rests in peace, and we all have the Hymnal!

Harper's Weekly is a regular and a welcome visitor—welcome even if only time can be taken for glancing at the handiwork of its excellent corps of special artists. The editorials, however, well deserve reading.

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MISCELLANEOUS.

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1879-80.

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Numbers among her graduates some of the most distinguished men in the United States.
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Rev. Arthur J. Rich, M. D., Rector, Reisterstown, Md.

New Church School.
Waltham, Mass.

Home and School.

The Tree God Plants.

The wind that blows can never kill
The tree God plants;
It bloweth east, it bloweth west,
The tender leaves have little rest,
But any wind that blows is best:
The tree God plants
Strikes deeper root, grows higher still,
Spreads wider boughs, for God's good will
Meets all its wants.

There is no frost hath power to blight
The tree God shields;
The roots are warm beneath soft snows,
And when spring comes it surely knows,
And every bud to blossom grows.
The tree God shields
Grows on apace by day and night,
Till, sweet to taste and fair to sight,
Its fruit it yields.

There is no storm hath power to blast
The tree God knows;
No thunder-bolt, nor beating rain,
Nor lightning flash, nor hurricane—
When they are spent it doth remain.
The tree God knows
Through every tempest standeth fast,
And from its first day to its last
Still fairer grows.

If in the soul's still garden-pace
A seed God sows—
A little seed—it soon will grow,
And far and near all men will know
For heavenly lauds he bids it blow.
A seed God sows,
And up it springs by day and night;
Through life, through death, it groweth right,
Forever grows.

—Selected.

The Duties of Parents.

A Series for the LIVING CHURCH.
XIV.

Concerning Girls.

"Girls,"—an old lady said to me,—
"well, girls are whimsy!" She doubt-
less meant by that, they are full of fancies
and feelings, and are more often governed
by these than by a well-ordered judgment.
They have their freaks and follies, as charac-
teristic of their sex, as the rougher faults
of boys are indicative of the masculine
temper. It will not be safe to assume, at
least, that our daughters are so faultless
by nature, that they need no aid and advice
for the proper development of body and
mind. They will bear to be trained, some
one has said, while the boys must be re-
strained.

Affection, sympathy, imagination, we
need not destroy or discourage; we should
aim to secure a balance by developing
self-reliance, judgment and firmness. For
this reason girls should study some things
for which they have not a liking, and which
will be of no use to them in popular esti-
mation. They should study some things
for discipline, if for nothing else. Force
of character, directness of thought, deci-
sion of will, a man may get in business and
by contact with the world. A woman is
far less likely to be developed in such di-
rections, and she is naturally less apt to
acquire such qualities. Therefore the fam-
ily and school should help her to cultivate
them in childhood. She will need them
for the training of her children, if she does
not need them for independent action in
the world.

One of the most conspicuous charac-
teristics of girls is what the phrenologist terms
"approbateness," the desire to please.
Boys have it, to a greater or less degree;
girls, generally, to a greater degree. It is
a good quality, if rightly balanced and di-
rected; it stimulates to action, gives an
impulse to ambition, and adds the charm
of sincerity to good manners. But in ex-
cess, and when unduly manifested in social
life, it becomes a failing as despicable as it
is damaging. It is not, in such measure,
consistent with independence of character
and self-respect. It mars the modesty of
maidenhood, indicates a spirit absorbed in
self, and tends to a forwardness of manner
that is repulsive.

We cannot expect, and ought not to en-
deavor, to educate our girls to be indiffer-
ent to the opinions and applause of their
companions. It is natural to the feminine
heart to love admiration, and to be pleased
with the attentions of the stronger sex. We
need not be distressed if our girls are true
to their nature. But we must guard them
from the follies to which such untrained
impulses lead, and give them such restraint
and guidance as our larger experience in
the world has shown to be needful.

Perhaps there is no way in which we can
more effectually "save them from them-

selves," in this respect, than by postponing
the period of their society life till the mind
and judgment have been cultivated, and
the will has acquired firmness by discipline.
As a rule, in this country, girls go into
"society" altogether too young. I have
elsewhere remarked upon the injury of this
course to health of body; I protest against
it now, as damaging to character. The
effect of social dissipation upon a young
girl is to make her giddy, frivolous, and
forward. She is impressible and approba-
tive, eager for attention, and unable to
form a right judgment of men or a right
estimate of conduct. She is encouraged
in "smartness," educated in vanity,
schooled in deceit, and hardened to all
the higher influences and uses of life. The
chances are that she will play the flirt or
the fool, and make an untimely end of her
social career by marrying a man that she
would hardly recognize if she had her
growth.

One of the duties of parents is, I believe,
to keep their daughters from social entan-
glements, until they have sufficient matur-
ity of character to be pleased with the
right sort of attentions; until they have
acquired enough penetration of thought to
know "a hawk from a hand-saw."

The suggestions that I have made about
the health of children, apply with especial
emphasis to girls. Boys, if not pressed
too hard by the ambition of their parents
and teachers, will take care of themselves
in this respect. But girls are generally
averse to exercise; they are not adventur-
ous and active in sport; they take more
interest in home life, and are more con-
cerned about their wardrobe and accom-
plishments, than boys are. My experience
is that not one girl in twenty, of fifteen
and upwards, will, of her own accord,
take enough exercise for health. Moreover,
the conditions of hygienic soundness, in
girls of this age, are more complicated than
in those of boys, and they need far more
instruction and attention in this respect
than boys do; but there is no reason why
they should not be as uniformly healthy
and sound, if mothers would do their
duty.

Among the English women of the "up-
per middle class," a good physique is con-
sidered of first importance. Everything is
made subordinate to this; everything that
interferes with this, is strictly ruled out;
education, society, amusement, must all
stand aside for health. The result is, a
noble-looking, finely-formed, long-lived
race. I will leave the reader to make the
comparison and to draw the conclusion.

It is admitted by travelers, who have
seen the young women of many countries,
that American girls are the most beautiful
in the world. But their development is
premature and their beauty transient. The
French and English women of middle age
bear off the palm.

Good manners and good health are
surely important, but helpfulness falls not
far short of these in value. We fail in our
duty to our daughters if we do not bring
them up to be useful. It is a large subject,
and I can only touch upon it. A woman
should know how to do things, as well as
a man; not everything that he does, per-
haps, but many things that he does not do.
It is a disgrace to a man not to know how
to drive a nail or to drive a horse; it is
equally disgraceful to a woman not to be
able to make bread and button-holes! No
accomplishments will excuse her for igno-
rance of domestic duties. No brilliancy of
wit or beauty of form will save her from
the mortification and annoyance which
such ignorance entails upon her.

Girls are naturally interested in the
affairs of house and home. With reason-
able attention and encouragement they eas-
ily become adepts in domestic duties, and
the range of handiwork in which they may
be practiced is almost unlimited. If we
would make them happy we must teach
them to be useful.

"Bub, did you ever stop to think," said
a grocer, recently, as he measured out half
a peck of potatoes, "that these potatoes
contain sugar, water, and starch?" "No,
I didn't," replied the boy; "but I heard
mother say you put peas and beans in your
coffee, and about a pint of water in every
quart of milk you sold."

A young man went into a restaurant the
other day, and, remarking that "Time is
money," added, that as he had half an
hour to spare, if the proprietor was willing
he'd take it out in pie.

A Look at Devil's Lake.

Sketch of an Interesting Spot in Wisconsin.

From our Western Correspondent.

To the Editor of the Living Church:

A special correspondent, I observe, in a
recent number of the LIVING CHURCH, has
undertaken to give your readers a sketch
of "Summer Outings" at Black River
Falls; and a very pleasant sketch it is.
Now, I propose, dear Editor, to take my
innings in the descriptive line, by attempt-
ing to tell you something of what I saw at
the locality whose sombre title stands at
the head of this article.

It is a very lovely day; bright, reason-
ably cool for the season, breezy, and not
too cloudless. A charming spot, indeed,
is "Devil's Lake." Why so named, does
not appear. Possibly it is a translation, in
a wrong direction, of *Manitou*, and should
properly be called "Spirit Lake." As I
write I am sitting on a bold, rocky ledge,
150 feet above the beautiful sheet of water,
which ripples and sparkles away down
there, in the morning sun; and I look
down upon the chimneys and roof of the
Cliff House, and upon the shade-trees and
evergreens in which it lies embosomed. I
long for the pencil of the artist, that I
might transfer to canvas the beautiful land-
scape which is revealed to me on every
side. Far below, between the foot of the
cliff and the lake shore, runs the railroad
track; and, moored to the wooden pier
which runs out from the beach, lies the
"Minnawauke," the minute steam craft
on which tourists make the circuit of the
lake. Opposite me, where the water is
about three-quarters of a mile across, rises
a lofty cliff, covered in some places by
pines and evergreens, in others by *debris*
of loose, broken rock, lying about so wild
and shattered as to suggest the idea that
the unhappy individual who has given his
name to the lake, in a sudden fit of spleen,
had scattered the bowels of the earth to
every point of the compass. In sober
earnest, this has evidently been the scene,
at a remote period in the history of our
planet, of a terrible convulsion of nature.
On every side, the huge masses of rock,
still bearing the marks of fire, as though
they had been burned to a red heat, and
then allowed to cool off, tumbled hither
and thither, bear witness to some Titanic
volcanic eruption. The theory has been
advanced, and there are plausible grounds
for it, that, in some such catastrophe, the
area now occupied by the lake sunk to a
depth of several hundred feet, exposing the
granite bowels of the earth, and leaving
on each side lofty cliffs, (riven asunder
by the mighty spasm,) strewn on all sides
with huge fragments of stone and with
rocky *debris*.

Away to the northeast, my field-glass re-
veals a landscape of rich and varied beauty,
stretching for twenty or thirty miles be-
yond the valley of the Wisconsin river;
while in the far distance, range after range
of undulating hills, whose outline is broken
here and there by an abrupt wooded peak,
or by a bold bluff, recede to the dim hori-
zon. As I am feasting my eyes upon this
captivating view, my reverie is broken by
a new and very different revelation of nat-
ural beauty, in the persons of a small party
of ladies, who have climbed as far as my
perch, in quest of the picturesque. We
compare notes, the field-glass is passed
round, and from every lip escape exclaima-
tions of surprise and pleasure.

The walk from the Cliff House to the
point at which the tourist begins the de-
scent of the cliff, (by which time he has
reached an altitude of more than 600 feet
above the lake,) involves no small amount
of climbing and scrambling, both up and
down, and abounds in marvelous forma-
tions, bearing names peculiar to their sup-
posed Satanic origin; such, e. g., as the
Devil's Chair, the Devil's Door-way, the
Devil's Ice Chest, etc. The latter, situated
at the foot of the cliff, is a singular depres-
sion of the ground, in which lie confused
masses of rock, guarding what might seem
to be the entrance to an Ice Cave; at least,
if one may judge from the cold blasts of
air that find their way from within, be-
tween the interstices of the blocks of stone.
These various, strange and weird forma-
tions are by no means surpassed in irregu-
larity by the druidical remains of the Old
World, to which, in some instances, they
bear a remarkable resemblance; these,
however, being of course the results of
what are termed Nature's freaks, while the
others are man's handiwork.

There is much more connected with this
beautiful locality that I should be tempted
to dwell upon, had I not already occupied
so large a space in your columns; the lovely
views up the far-reaching valley, look-
ing toward Kilbourne City and the Dells
of Wisconsin; Kirkland's charming pleas-
ure grounds at the end of the lake, where
the tourist, weary with his long and ardu-
ous scramble down the rock and shingle-
strewn side of the cliff, may, if he pleases,
recruit himself with the very palatable na-
tive wine made by the proprietor on the
spot; and lastly, the tour on the bosom of
the lake itself, on board of the little steam-
er. But I will forbear further description,
advising your readers to go and judge for
themselves, whether the imagination of
your correspondent has tempted him to
trespass beyond the domain of facts.

LOCKMAN.

"What Answer Shall I Give?"

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH.

XIV.

"Were not our pilgrim forefathers the
pioneers of religion in this land?"

Although I have elsewhere in these
chapters referred to the history of the col-
onial period of the Church, let me, now
more at length, give some of the very in-
teresting facts of that era.

In the reign of Queen Elizabeth, 1585,
Hariot, mathematical preceptor of Sir
Walter Raleigh, accompanied an expedi-
tion to this country from England, and
was the first missionary of the Church of
England to these shores.

In 1607, Jamestown was settled. By
the charter of this colony, obtained from
James I., provision was made for the ser-
vices and usages of the Church. The first
chaplain of this colony, and pastor of the
first church in it, was Robert Hunt, a
pious and godly man. We find a record
of his celebration of the Holy Communion
in 1607; and of a marriage by him in
1608. He was succeeded by Rev. Mr.
Bucke. At Henrico, in 1611, the second
church of the colony was built; it was in
charge of Rev. Alex. Whitaker, at whose
hands Pocahontas—among the first fruits
of the Indian race—received the Sacra-
ment of Baptism, and by whom she was
subsequently married.

All this was in the South of the colonies.
Let us look a while towards the North, and
though not so gratifying a picture will, on
the whole, greet the eye, we shall find that
an effort was made by English Churchmen
to carry the Bible to our then inhospitable
shores. One of the most interesting pic-
tures of our colonial church life is drawn
by Bishop Burgess. (*Church Review*,
1852.) Let the eye sweep back through
the mists and fogs of the past, and by the
shores of the Kennebec, from their vessels
at anchor off the shore, comes a band of
English colonists. The pebbly beach is
their tessellated pavement. They have no
ceiling save the August sky, and no organ
but the sounding sea. And there, from the
lips of the first public worship ever
held on New England shores—thirteen
years before the Mayflower, and Plymouth
Rock, and the pilgrim fathers—goes up
the sweet and simple service of the Church
of England Prayer Book. And the names
of Morell, Jordan, and Gibson, a few years
subsequent, will be ever held in grateful
remembrance.

And thus dating back before even the
days of our pilgrim forefathers, in fact to
the very dawn of civilization in the land,
294 years from the late centennial of our
National Independence—comes down to
us the venerable Church of which we are
members.

The atmosphere of New England, how-
ever, did not prove favorable for the ef-
forts of the band of holy men, whose very
names have almost passed from sight.
Here are some of the laws—"blue"—in-
deed, of those pilgrim days:

"No priest shall abide in the dominion;
he shall be banished and suffer death on
his return.

Priests may be seized by any one with-
out a warrant.

No one shall run on the Sabbath day,
or walk in his garden, or elsewhere, ex-
cept, reverently, to and from meeting.

No one shall travel, cook victuals, make
beds, sweep house, cut hair or shave on
the Sabbath day.

No one shall kiss her children on Sab-
bath or fasting days."

Beds must, forsooth, go unmade on the
Sabbath; and a mother may not profane
the sanctity of the day by the crime of
kissing her child! Houses unswept, puts
cleanliness, not next to, but far away from,
godliness. A priest might be seized with-
out form or warrant; to own a prayer book
was a crime, and to keep The Nativity of
the Son of Man—the Puritan's Saviour as
well as the Churchman's—was to add a
generous penalty to the income of the
Commonwealth. In Massachusetts two
laymen conducted our services at Salem,
but were driven away by the Puritans.
The story of the days of Roger Williams
—and others of like mind—of the boring
of the tongues of Quakers with hot irons,

all know; and it need not be here more
than thus referred to. That one need not
go to Rome for a tyrant, the religious his-
tory of New England too fully exemplifies.

But, as said, in other portions of the
colonies, the footing of the Church, which
may be called The Pioneer Church of the
Colonies, was far stronger. In 1661, the
colony of Virginia numbered about fifty
parishes, though only ten or twelve had
regular ministrations. To remedy this,
the Bishop of London now appointed Rev.
Dr. Blair his commissary or delegate.
Dr. Blair founded the College of William
and Mary, instead of the projected and
abandoned University of Henrico; and
was so active in his duties as commissary,
that in 1722, not a parish of the fifty-four,
to which the number had grown, but had
its decent church, with all necessary furni-
ture; no one but had its parsonage, and
most of them small farms attached; more
than half the parishes had their regular
minister, and the rest were duly supplied
by lay-communicants authorized to con-
duct public services. In 1771, there were
one hundred churches, most of them min-
isterially supplied.

In Maryland, even as late as 1676, there
were but three Church of England clergy
in the Colony. But, in 1694, Sir Francis
Nicholson came over with several others
from England, and eight new churches
were erected and supplied. In 1696, Dr.
Bray, Commissary for Maryland, founded
thirty-nine libraries in the colonies, thirty
being in Maryland. He brought over and
distributed 34,000 religious works. He
was largely instrumental in founding the
great English society for the "Propagation
of the Gospel in foreign parts." At the
time of the Revolution, the Maryland
Church had forty-four parishes, in every
one a settled rector, and no where in
America was the Church so well sustained.

In South Carolina, all but one of those
to whom the original grant was made were
of the Church of England; and in Georgia,
one of the most eminent of the Church's
clergy was the great and good John Wes-
ley.

Thus, not first in point of time, nor
yet, in point of activity, were the pilgrim
forefathers. Thirteen years before the
Mayflower, an humble band of pilgrims of
the Church of England offered the incense
of prayer and praise on Atlantic shores.
And, in other parts of the land, as we have
seen, the zeal of Churchmen was second
to that of none others.

See, now, how signally the hand of
Providence has been over us during these
three hundred years. Cast down, the
Church was never forsaken. Persecuted,
it survived. A Bishop once appealed to
one of the Chief Justices of Virginia, for
aid for some one of our needy churches.
"Why," said the Judge, "I thought that
Church had perished in the Revolution!"

Again: the manner in which she has
lived down certain prejudices. Being of
English parentage, she was placed under the
ban of suspicion by our very grave patriotic
American forefathers. She was thought
tainted with monarchy, and out of symp-
athy with republican views and institutions.
All this she has outlived. All the intelli-
gent and informed now know that there is
no Christian body in all the land whose
General and Diocesan government is more
nearly modeled after our National and
State forms and modes.

These simple narratives of threadbare
facts, I am not writing for scholars and the
elders, but for those whose eye may light
upon these accounts for the first time. We
are growing away fast enough, from the
story of the earlier days of the American
Church, and it may be well to glance back
at it now and then ourselves, and to point
the younger to the same fading outlines
along the receding horizon.

While we are all inclined to do full jus-
tice to Plymouth Rock, let us not be un-
just to other things in the history of the
seventeenth century. Bancroft is not the
only historian whom we must read.

With all the faults of the Mother Church
of the colonial period—faults largely due
to the politicians who had the ear of the
throne, the enterprise and godly zeal of
some of her most worthy sons, at a nota-
bly early period of American history, is not
to be denied, and can hardly be overesti-
mated.

A young lady graduate in a neighboring
county read an essay entitled "Employ-
ment of Time." Her composition was
based on the text: "Time wasted is exist-
ence; used, is life." The next day she
purchased eight ounces of zephyr of differ-
ent shades, and commenced working a sky
blue dog, with sea-green ears and a pink
tail on a piece of yellow canvas. She ex-
pects to have it done by next Christmas!

"It was a very informal affair," wrote
the rural historian to the editor of the
local paper, concerning a pleasant enter-
tainment which had taken place at the
house of the new pastor. The wicked
compositor and careless proof-reader made
it read, "It was a very infernal affair,"
and now the Presbytery want to know
what is to be done to the parson who has
such things at his house.

The sublimity of wisdom is to do those
things living which are to be desired when
dying.—*Fohnson*.

Liberality.

We talk of a man's being "very liberal," and perhaps we are very much flattered by being called "liberal" ourselves.

If you intimate that the creed of the Catholic Church is a truer statement of the Christian verity than the loose, undefined statement of A or B, you are a very narrow man; but if you say, "O, it makes no difference: God sent his Son to be the way and the truth, yet any way is good, and doubtless one thing is as true as another," then you are "liberal."

If you believe and maintain that Christianity is from God, and that the various heathen religions are not from Him in the same sense that Christianity is, you are narrow; if you say that all are relatively true—that is, all equally true, and, therefore, all equally false—you are a broad and liberal man.

If you say that every word which Jesus said, was said by God, and, therefore, of the utmost weight and importance, and that there is a safety and a possibility of holiness in Baptism, Holy Communion, etc., not found in any other method of spiritual culture, you are narrow; if you say, however, that doubtless we know more than the Lord, and that we can improve upon His words—separate the Baptism by water from the Baptism by the Holy Spirit, put a gloss upon solemn words and say, "This is a symbol of my body," then we are, indeed, "liberal men;" if we can say that the words contained in St. John's Gospel, xx, 21, 22, 23, are impossible, though uttered by God Himself, that we will not believe them in any real sense, even as applied to the Apostles, much less as applied to the duly-constituted officers of Christ's kingdom, again we are liberal men.

But where are we to stop? Well, we can not be really liberal until we go to the Unitarian and say: "O, it makes no difference! to be sure we worship the Lord Jesus, but you are undoubtedly a good man, and while I will not deny my Lord in words, yet, between ourselves, your opinion is quite allowable, and perhaps you have as good a faith as mine, for 'what is truth?'"

When a man has emptied himself of all dogmatic and positive faith, he is the very apostle of liberality.

But it is not weakness, either weakness of brain or weakness of moral principle, thus to play fast and loose with great truths? If there is positive truth, a man is bound to search for it. He may say, "I have sought in vain." "I am not satisfied." "I have not made up my mind." But suppose he believes he has found it; suppose he knows that Jesus is the only begotten Son of God, then he must hold the word of Jesus supreme and infallible. He believes that the Lord Jesus knew the use of human language and spoke what He understood perfectly. Now for such a man to say "this is as good as that for the soul of man, this word of man as the Word of God," is an absurdity. If a thing is so, if it be a fact—as apostolic succession; a truth—as the Divinity of our Lord, there is no liberality in holding either the fact or the truth with a feeble grasp.

What then, is liberality, rightly understood? Liberality consists not in what you hold but the way in which you hold the truth. If you say, "This is the truth, and if other men do not hold it, too, it is because they are evil men, self-blinded by sin and pride;" if you say, "This man does not believe this truth, therefore he is not a good man," then you are narrow—you are not liberal. But on the other hand, if you say, "I believe this to be true, I must act upon it, I must teach it; but I am sure that A or B are what they seem to be—good, honest, pious men, though they look upon the matter differently; I am willing to hear both sides, I am free to weigh their arguments, but I must, as long as I do believe this, act consistently and bravely, as having God's truth to live by and teach"—then and then only you are truly a "liberal" man.—The Epiphany.

Two women were over-heard discussing family affairs at a watering-place, last summer. One was a—ist, and the other's sect the bishop, with pronounced courtesy, declined to "give a name to" in that audience. The son of the—ist had recently become engaged to marry "a church girl," and on inquiry the nameless secretary found that the prospective mother-in-law approved the match. "Yes, sister Jones, she does seem to be a nice girl, and I don't know as John could have done better." Silence reigned for some minutes, to be broken finally by sister Jones's voice, demanding in tones deepened and muffled to becoming solemnity, "Is—she—pious?" John's mother obviously winced and writhed under this home thrust, but at last rallied sufficiently to stammer out, "Well—she's 'Piscopal pious.'"—Our Diocese.

A lad in one of our schools being asked: "What is Rhode Island celebrated for?" replied: "It is the only one of the New England States which is the smallest."

The Sunday School.

Church Sunday School Lessons.

Thirteenth Sunday after Trinity.

UNIFORM SCHEME: SCRIPTURAL LESSON: EXODUS XIX:1-2; AND 16-20; XX:1-2.

Subject—The Giving of the Law. For Older Scholars.

1. The children of Israel arrived at Sinai and encamped at the foot of the mountain on the first day of the third month. They were then commanded to be ready against the third day of the same month. That day was the fiftieth day from the Passover, and afterwards commemorated on the day of Pentecost, or the Feast of Weeks. The same season was chosen by God for the institution of both the Jewish and the Christian Churches. Not but what both had existed before; but they now received a fuller revelation and more complete equipment of spiritual power. The Jewish Church received at Pentecost or the feast of weeks the Law from God by the hands of Moses; at Pentecost the Holy Ghost fell upon the Apostles assembled at Jerusalem. (Acts ii:1.)

The desert into which the Israelites had now come was a wild and desolate region occupying the very center of the peninsula. "It is a wilderness of shaggy rocks of porphyry, and red granite, and of valleys for the most part bare of verdure." "The spot chosen was a large and spacious area at the foot of the mountain, which is described as the only place where the children of Israel could have assembled as spectators." (Palmer.)

The Israelites remained here a whole year, save ten days. (Num. xii:1.) 2. Upon the third day the people were assembled. God was now ready to reveal Himself more fully than ever before to His people. His will towards them was that of a father towards his children, kindness alone was the motive of His act, yet He appeared with "thunders and lightnings and a thick cloud upon the mount, and the voice of the trumpet exceeding loud; so that all the people that was in the camp trembled." These startling phenomena were calculated to awaken terror and to show to Israel a God of power rather than One of love. But we must remember that God was but beginning the progressive education of His people, and that it was necessary, above all things, that they should know Him to be all powerful, a God who must be obeyed with godly fear. The people were accustomed to, and bent upon, idolatry. They could only learn that God was indeed One and the only God, by being impressed through the senses by objects connected with grandeur and awe.

Again, the Law of Moses was but "a Schoolmaster to lead men to Christ, the one Mediator between God and man. The whole Mosaic dispensation was intended to lead men to a recognition of the necessity of such a Mediator, hence the Law of Moses was delivered in such an imposing manner in order that the terrible sounds and scenes on the mount might impress them with the indispensable need of a Mediator.

A cloud was the symbol of the Divine presence. In the Scriptural accounts of the Deity's descent, He is commonly said to come in the clouds. Wordsworth says, in commenting on this passage: "Here and in other circumstances of the delivery of the Law, is a preparation for, and a rehearsal of, the great day of doom, 'when the trumpet will sound, and the dead shall be raised.' (1 Cor. xv. 52,) and the Lord Himself will descend from heaven with the voice of the Archangel and the trump of God, and summon all nations to be judged, according to the Law which He has given them."

3. "God spake these words."—The Decalogue or "ten words" contains the moral law as distinguished from the ceremonial. The ceremonial law was temporary, applicable only to the Jew and the first dispensation; but the ten words, or moral law, was for all time and of universal obligation. It was not the promulgation of a new law, but the re-publication, in clearer terms, of what had been obligatory from the beginning. The ten commandments did not make murder and stealing sinful, but declared to be sinful what had from the beginning been sinful. Men transgressed the natural law, they committed murder, they stole, etc. Therefore God brought in the Law of Moses to be as a stand against the inundation of impiety, and not only to be a barrier to check, but to be like a graduated scale, to mark the height of the inundation.

The Law was not intended to be a perfect declaration of God's will, but introductory to another revelation. We are told that the Law was added because of transgressions, till the Seed should come, (Gal. iii:19) that is, it was preparatory to Christ. Hence we who are Christians understand the Ten Commandments as explained by Christ, in His sermon on the mount and elsewhere, and by his own example, and by His holy apostles, who were inspired by the Holy Ghost, whom Christ sent to teach all things, and to guide them into all truth. (Wordsworth.)

See our blessed Lord's summary of the ten commandments. (Matt. xxiii:37.)

"These words comprise the whole duty of man, and as interpreted by Christ, they are so comprehensive, that there is no conceivable condition in which the human race can exist, when these precepts are not applicable, as a rule. The language of each is so brief and so precise as to be capable of furnishing a perfect guide for the moral government of man. It is so immeasurably superior in its character to that of all other nations, that there is no way of accounting for its existence, except by ascribing it to Divine revelation. Even infidels themselves are constrained to admit this high origin. For how came the Jews to possess so pure and admirable a law? How were they distinguished for such a sublime code of morality, while all other people, some of them far superior in civilization and the arts to the Hebrews, fell so far short of them in this respect? There is no way of accounting for so extraordinary a fact, except on the admission that the law originated from a higher wisdom than that of Moses. It was God who 'spake all these words.'"

A Child's Heart.

The other day a curious old woman, having a bundle in her hand and walking with a painful effort, sat down on a curbstone up Woodward avenue, to rest. She was curious because her garments were neat and clean, though threadbare, and curious because a smile crossed her wrinkled face as children passed her. It might have been this smile that attracted a group of three little ones, the oldest about nine. They stood in a row in front of the old woman, saying never a word, but watching her face. The smile brightened, lingered and then suddenly faded away, and a corner of the old calico apron went up to wipe away a tear. Then the eldest child stepped forward and asked:

"Are you sorry because you haven't got any children?"

"I—I had children once, but they are all dead!" whispered the woman, a sob in her throat. "I'm awful sorry," said the little girl, as her own chin quivered. "I'd give you one of my little brothers here, but you see I haven't got two, and I don't believe I'd like to spare one."

"God bless you, child—bless you forever!" sobbed the old woman, and for a full minute her face was buried in her apron.

"But I'll tell you what I'll do," seriously continued the child. "You may kiss us all once, and if little Ben isn't afraid, you may kiss him four times, for he's just as sweet as candy!"

Pedestrians who saw three well-dressed children put their arms around that strange old woman's neck and kiss her were greatly puzzled. They didn't know the hearts of children, and they didn't hear the woman's words as she rose to go:

"Oh! children, I'm only a poor old woman, believing I'd nothing to live for, but you've given me a lighter heart than I've had for ten long years!"—Detroit Free Press.

A teacher is apt to become, by force of his occupation, a worshipper of a pet system. He brings this system to bear, like so many levers and pulleys, upon the mind of youth, as a mass of so much metal to be moulded into shape. He falls into a fixed habit of turning this machinery; no matter what the quality or defects of the metal, the wheels revolve and the cranks go. There are a few private schools, in which the capacity and nature of each individual scholar are considered and studied, in which each mind is, so to speak, sunned, watered, fertilized, planted with quickening ideas, urged to grow naturally and healthfully, not simply crammed with dead facts which never germinate. Teachers tell us this treatment is impossible in the perpetual-changing mass of a great school. It is difficult, but not impossible, as was proved at Rugby. But there is a difference in Head Masters, rather than in scholars.—N. Y. Tribune.

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A Parson's Peep at Pinafore.

How a Clerical Correspondent Happened in aot St. Mary's When there was a Play Afoot and What he Saw!

Five miles from Galesburg is Knoxville, the old county seat. There is a Swedish college, the elegant county Alms-house, and, not of the least importance, St. Mary's School, one of the finest institutions of the Episcopal Church we have ever visited. A dainty little card was received by us from one of the lady teachers of St. Mary's whom to our surprise we found was one of our Sunday School scholars of many years ago in the far East. The card was a special invitation to see "H. M. S. Pinafore by the Sigma Mu Society of St. Mary's School." Pocketing our Puritan blood, and expecting to meet, as we did, the bishops of Chicago and Quincy with other clergy, to attend the Graduating exercises of the school, we accepted gratefully the invitation and drove over by sunset to Knoxville.

We never saw Pinafore before and never wish to see it again—that is, we wish never to see anything different, for we enjoyed it so much. There are some 69 to 70 girls in the school from among the best families in Illinois and surrounding states, and from these were selected about as bright and jolly creatures as you can imagine. With a few bits of scenery from Chicago theatres, and a great deal of good taste and judgment, the effect and illusion were perfect. The large study-hall, with a select audience, all invited friends and no tickets sold, was admirable for the purpose; and when the boatswain's second whistle sent away the curtain, I think a more ridiculous but beautiful scene cannot be imagined than that score or two of mirthful faces, all aping as well as they could for refined school-girls the sailor's dress, and all singing artistically the ocean chorus. You need no description of Pinafore. The truth is, it was done most gracefully, innocently, and properly.

The Rev. Dr. Leffingwell is the Rector of St. Mary's, and has built up a noble school for the education of the daughters of the Church. The building is superior in its fittings, appointments, and conveniences, to most Eastern schools that we know, and everything about it shows the most perfect taste and knowledge of what is required. Fortunate are the girls that live at St. Mary's, and if the wise and good principal thought that an indulgence like Pinafore was only a prudent regard for youthful spirits and innocent mirth and no hindrance to the success of Graduating day, we suspect he was more than half right. The Graduating exercises were nobly performed, well attended, and the gathering was one we shall long remember. In a few days we hope to sail up the Mississippi a short way and then turn our faces Eastward to home and duty.

MONTOUR.

A Good Word from the Bishop of Texas.

SEWANE, TENN., Aug. 21, 1879.

Rev. and Dear Brother:

I have been intending for some time past to write you of my appreciation of the 'Living Church.' It is always most welcome, and read with much interest. Sound and conservative, alive to the issues of the present time, bold in exposure of error, and fearless in enforcing the truth, keeping its readers well posted in the Church News of the day,—it is just such a paper as our necessities demand, and ought to receive a general and cordial support. I will take much pleasure in commending it to my people and wish you all encouragement and success.

Make any use of the foregoing you may see proper.

Faithfully yours,

ALEX. GREGG.

Rev. Dr. Leffingwell.

REV. DR. PATTON, in the last *Independent*, has a learned article on the vexed Alcott case. He says, for the encouragement of Mr. Alcott:

"There are theories of an unlimited atonement which are anti-Calvinistic, and which, it is safe to say, will not be tolerated in the Presbyterian Church. But there is a theory of the divine decree, which—as distinguished from Supralapsarianism and Sublapsarianism—may properly be called Infralapsarianism, which Dr. Hodge calls Hypothetical Universalism,

which is commonly known as the French view or that of Saumur; and this theory is not necessarily anti-Calvinistic, although it does proclaim the doctrine of a general or unlimited atonement."

Now, if Mr. Alcott is metaphysician enough to find out precisely what this third theory is, and can adopt it, he will be all right. But to an old-fashioned Christian, who takes his faith from the old creeds, this may appear very learned, but is not the kind of food that nourishes the soul.

Old Mrs. Cuir says she has always noticed that in the summer-time, when it is not needed, the sun is always as hot as an oven, while in the winter, when a warm sun would be very agreeable, it is always as cold as an ice-house. We have noticed this too. It must be the fault of the almanac-makers.—*Harper's Weekly.*

Marriages.

POTTS—GREENLEAF.—In Savanna, Ill., on Thursday evening, August 21, 1879, by Rev. W. T. Currie, of Lyons, Iowa, Miss Ada E. Greenleaf, of Savanna, to Rev. Francis H. Potts, of Chicago.

RUDD—LEFFINGWELL.—On Wednesday, Aug. 20, at St. John's Church, Knoxville, Ill., by the Rev. Dr. Leffingwell, Rector of St. Mary's School, the Rev. Edward H. Rudd, Rector of St. John's Church, Kewanee, and Miss Anna Francis, sister of the officiating clergyman, and teacher at St. Mary's.

Deaths.

BIDWELL.—Died on the 21st inst., in this city, of scarlet fever, Irvin W., son of Dr. T. S. and C. A. Bidwell, aged 6 years and 1 month.

HOPKINS.—Entered into Life, from Rockford, Ills., on Wednesday, Aug. 20, by heart disease, Charlotte Amelia, aged 18 years, the beloved eldest child of the Rev. W. C. Hopkins, of Champaign, Ills., and of Cornelia Stevens, his wife.

In home, Church, and neighborhood, she leaves, in the positions which she filled with uncommon grace, an inspiration, winning those who loved her, to follow her bright example.

"She hath done what she could."

WILLSON.—On Monday, Aug. 18, at her home in Marion, Ind., Miss Grace Willson, aged 17 years.

Grace Willson was a beloved pupil of St. Mary's School, where she had been in attendance, for two years, and was looking forward to two years more. She was a gentle girl, highly esteemed by companions and teachers for faithful attention to duty, and for a life that was characterized by devotion to the noblest and purest principles. Her death will cast a gloom over the re-union in September, when we had hoped to meet her again. She was baptized on last Easter Sunday, Confirmed and admitted to the Holy Communion the following week. Her life in the Church Militant was a short one. Hers is the early-won "calm of Paradise the blest." The many who love her are comforted with the thought that with her all is well. Her record at St. Mary's, and through all her life, was one of which she needed not to be ashamed. Such a bereavement is seldom felt in family or school, and it is only the God of all comfort who can give rest and peace to those who mourn for her.

Notices.

Marriage Notices, Fifty Cents. "Personals" and Notices of Deaths, free. Resolutions, Appeals, Wanted, School Notices, etc., Fifteen Cents a line, (two cents a word) prepaid.

Kenosha Water Cure, Kenosha, Wis.

A quiet, home-like resort for those needing rest or treatment. Chronic Diseases; Nervous Diseases; Diseases of Women. Patients improve best in fall and winter. For circulars, address N. A. Penoyer, M. D., or E. Penoyer, Proprietor.

The catalogue of Gannett Institute for young ladies gives full particulars relative to the resources, work, plan and prospect of this admirable Boston school.

Upon the 1st of next October it starts upon its second quarter century of usefulness. The results of the last twenty-five years justify all that is claimed for it; as in that time it has given complete or partial education to 1,800 young ladies.

Mr. Gannett was among the first to give embodiment to the idea of a higher education for women, and he has made that idea a practical success. The location of the school, No. 69 Chestnut Square, is one of the pleasantest and most desirable in the city.

At 21 E. 126th St., near Mt. Morris Park, New York City, the Misses Leeds have a Boarding and Day School for Young Ladies and Children. The number of boarding pupils is limited to twelve. Careful attention given to all the elements of a true education, the design being, not to exhibit prodigies, but to develop consistent human beings, qualified to assume their proper positions in the world, and faithfully to fulfill their duties in the same.

Wanted.

An Episcopal clergyman and his wife, with few or no children, to take charge of a small industrial boarding school.

The clergyman to have the care also of a village Church near by.

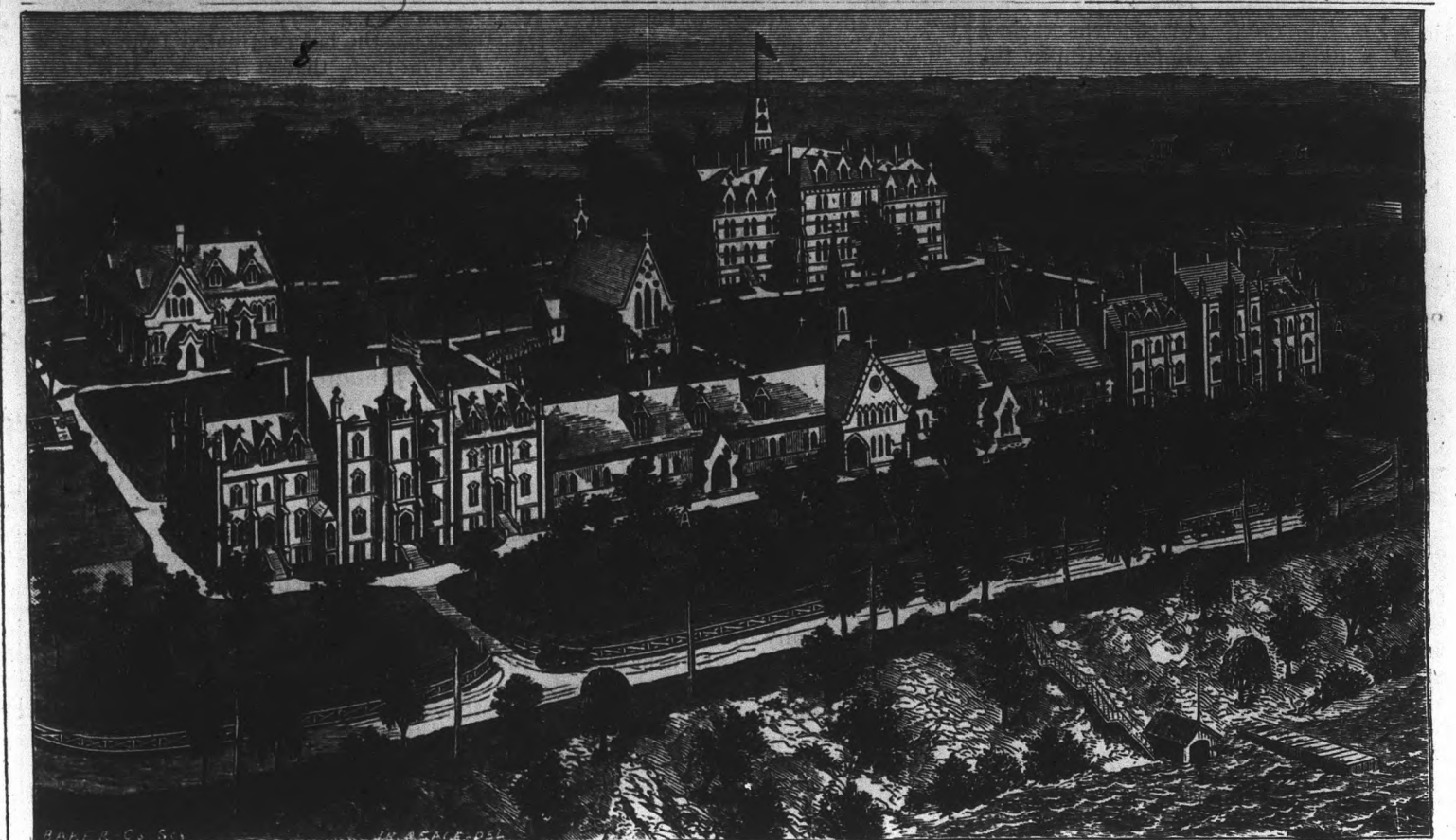
Address Bishop Hare, Yankton Agency, Dakota.

By a lady of experience, a position as governess or teacher. Acquirements: English, Latin and French. Good references. Address E. B., Racine College, Racine, Wis.

A Churchwoman, willing to help in a clergyman's family (three adults), may hear of a home by addressing Landlord, care Theodore I. Samuels, Washington, D. C.

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REDUCED TERMS.

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FOR FULL INFORMATION APPLY TO

Dr. STEVENS PARKER, Warden of Racine College, Racine, Wis.

TO EFFECT

A complete clearance of all Summer Goods and a reduction of stock generally, in conformity with the instructions given by

James Morgan

Before he left for Europe, the various Departments in his extensive establishment have been subjected to a thorough overhauling within the past few days, and Goods have been submitted to LARGE REDUCTIONS in prices than on any former occasion. The following are specimens of only a few of the many hundred Bargains to be found at

386 and 388 East Water Street, MILWAUKEE, WIS.

Novelty goods in Polonaise Patterns at \$4.00, \$5.00, \$5.25, \$5.75, \$6.00, \$6.50, \$7.25 and 9.00. Former prices \$8.00, \$9.00, \$10.00, \$10.50, \$11.50, \$13.50, \$15.00 and \$18.00.

Dress Goods, splendid value, reduced to 5, 6, 8, 10, 12 1/2, 15, 18, 20, 22 1/2, 25, 30, 35 cents and all prices upwards.

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