

The Living Church.

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

VOLUME I.

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Written for the LIVING CHURCH.

Morning Glories.

[Affectionately inscribed to S. W. and D. A. K.]

While the morning dews still glisten,
To the coming of the breeze,
And the flattery of the bees—
To my room, in gay elation,
Comes a bright-faced delegation:

Gentle, thoughtful, loving Fred—
Maud, my winsome curly-head—
Baby John—and all six hands
Laden—while a voice demands,
"Mama, dear! do tell some stories
'Bout these pretty morning glories."

So I hold out my hands for the rainbow shower,
(Noting their fragile perfection the while)
And, as I admire each delicate flower,
I say to these eager-faced ones, with a smile—

"Some people may think that the fairies sleep
here,
That their breath leaves this silvery sheen so
bright;
It seems very strange,—does it not—little dear—
That the fairies should like a new cradle each
night?"

"But these exquisite blossoms that fade ere noonday,
To me are a type of existence as brief;
That of dear little children, dying ere the sun's ray
Has scorched, with its fervor, one unsullied leaf.

"The dawn of their life is as pure and as glowing,
As fragile—as perfect—as beautiful to see;
They bring to our hearts a deep love past all show-
ing—
A future all golden with pleasures to be.

"The glory of morning shines bright on their faces;
We joy in their beauty—delight in their charms;
When lo! they are gone to their heavenly places,
And hearts are all bleeding beneath empty arms.

"But the dear Saviour knows, when He takes
home our treasures,
That the coils of our love Death can never
undo;

That through all the darkness, through Earth's pain
and pleasures,
The dear little hands are still guiding us
through."

This is why the morning glory
Brings me thoughts of little Dora—
Earliest blossom in your home,
Garnered safe from storms to come;
Petals folded—hands at rest,
In Paradise, among the blest.

SEPTEMBER, 1879.

C. E. K.

Current Events.

Some Foreign Notes.

The Bereavements of a King.—The "Imprisoned" Pope.—St. Thomas Aquinas.—Turkey returning to the Old Regime.

[Written for the LIVING CHURCH.]

The domestic calamities which have fallen on the Royal House of Spain are well calculated to throw a baleful light on that ancient family and awaken the latent superstition in all Spaniards. In a short space of time, the King has lost his grandmother, his wife, his sister-in-law, his own sister, and met with a very severe accident himself. The poor girl who first died so suddenly, had a very curious name—Pilar. She took it from a famous image of the Virgin Mary, at Saragosa—an old black doll, called "Mary of the Pillar." Its pedestal of black jasper is reported to have been brought by angels out of heaven. She was soon to be married to an Austrian Archduke. Spanish and Austrian Princes have intermarried very greatly since the time that Charles V., through his parents, became ruler of both Austria and Spain. Some of the greatest fools that ever wore a crown, and that is saying a great deal, have been Kings of Spain, between that great Emperor and the present amiable and clever ruler.

The Vatican people are discussing again the question as to whether the Pope, like other city clergymen, shall or shall not, take a summer vacation! His health is suffering from the heat of Rome; though, after all, to any one who has seen the Vatican, with its immense gardens, its flashing fountains, its grand and lofty apartments, it does seem as if one could

keep cool in it. Rome is very seldom as hot as St. Louis, and a good many people stay there all summer. Parts of Rome are indeed very unhealthy, but not the Vatican quarter. The fiction of being in prison and suffering, and "lying on straw," (as has been really preached in parts of Germany,) must be kept up, or else the purses of the faithful will not be so readily opened for Peter's pence. The Pope has beautiful country palaces, and the Italian Government would escort him to any one with a royal guard of honor; there is nothing in the world to prevent him from going, except that it would break up this sham of being a prisoner.

The Pope is a scholar, and being one, of necessity bewails the shallow teaching of the Roman schools. He has issued a tremendously long Encyclical, exhorting all Bishops to adopt in their ecclesiastical schools the philosophy of St. Thomas Aquinas, leaving out the distinctive Romish dogmas of St. Thomas. The advice is not bad. We have had a good deal of philosophy since his time, but none that for profound and subtle analysis and exhaustive discussion can compare with his. One of the best theologians of our own Church told the writer once that St. Thomas had taught him more than all the others put together. Day by day, the Pope shows more plainly that he is bent on reform. He sticks to Cardinal Nina for Prime Minister, although the Ultramontanes rage and foam against the liberal cardinal. The most difficult problem the Pope has to solve yet remains; and that is to come to a sort of live-and-let-live understanding with the Italian Government without formally renouncing the pretensions to the temporal power, accepting the Civil List, or dropping the fiction of the Vatican imprisonment. Hitherto all the Liberal Ministers have strongly opposed any agreement of this kind; but Varé, who has always maintained the theory of equal liberty for all, seems inclined to relax somewhat of the harshness of his predecessors.

We should think that European Ministers of Foreign Affairs would gnash their teeth whenever the word Turkey was pronounced. If anything ever resembled the stone of Sisyphus, which, the minute you got it to the top of the hill, rolled back again, it is this miserable Turkish Government. We are frank to say that at any time within the last twenty years, we would have hailed with joy the unfolding of the Russian flag from the minarets of Saint Sophia. With immense trouble the great powers had induced the Sultan to put in office some really capable people, and things were beginning to look up. But he has kicked the whole arrangement over, and gone back to a council of ministers, ruled entirely by that Count Camarilla, which has already worked untold mischief to his Kingdom. It is safe to say that in the hands of this unscrupulous sot, the reign of the present Sultan will be productive of as much evil as his predecessor's was.

National Comity.

The Secretary of State, at Washington, has sent to the Governments of Great Britain, Germany, Norway, Sweden, and Denmark, an earnest protest against the arrival upon our shores of any more Mormons from these countries. It is well known that the recruits to this moral and social ulcer upon our body politic, come chiefly from the lower classes of these countries. Since our laws make the practice of polygamy a crime punishable with fine and imprisonment, it is clearly a violation of comity for these nations to be shipping such criminals to America. Other nations furnish the material that feeds this plague in our land, and we are held responsible for the evil. A little quarantine might assist in fighting Mormonism, as well as yellow fever!

Our New York Letter.

Religion on the Sea-Shore—Another Tongue-Tied Bell—Memorial Service—Re-opening of St. Paul's Chapel.

NEW YORK, Sept. 6, 1879.

We have before now mentioned the importance of Church services at the great watering-places, and we are glad to know that in some instances the want has been supplied. That is the case at Long Branch and at Rockaway, where we have chapels. Last Sunday we spent the day at the latter place. When the hour of service came, the chapel would scarcely hold the congregation, and among them we noticed three clergymen. The services were hearty; in the congregation were the representatives of many parishes from different parts of the country, and we were glad to know that there was one watering-place where the people had the means of worshiping God, and availed themselves of them. The beach proper is just a beach and nothing more. The land around it is made up of fine sand that has drifted in from the ocean, and the buildings, where you get refreshments, look as though they were intended to be blown away by the winter winds, as they often are. At Far Rockaway, where wealthy New Yorkers spend the summer, there is not only a chapel but many cottages. It is, we think, at all these places, very well to be able sometimes to say a prayer before going into the angry surf. No season passes without fatal accidents.

Several years ago St. Mark's Church, Philadelphia, was obliged to silence its bell by a writ of injunction from the civil courts. A similar writ is now sued out against St. Mary's the Virgin, in this city. The bell rung for early service is the one objected to. It is difficult to see why a church bell at 7 should be a severer infliction to the nervous than the bell of factories or the shrill steam whistle, unless it be because the one calls to the worship of God; and the other to the worship of Mammon.

A memorial service for Bishop Odenheimer was held on Thursday of this week, at Grace Church, Newark. Bishops Doane, Scarborough, and Seymour were present, and about fifty clergymen with a large number of the laity. The church was draped, and there was a large display of flowers. Bishop Doane preached the memorial sermon. A convention will be called soon for the election of a successor. On Wednesday there was shown us a list of seven candidates, and it was a cheerless, rainy day, and not a good day for candidates!

St. Paul's Chapel was formally re-opened for service last Sunday. It had been closed for a month for the purpose of making some changes in the arrangement of the pulpit and chancel. They have cost some \$2,000, and the money was given by Mr. Charles H. Condit, one of the vestrymen of Trinity Church. The offer of Mr. Condit was accepted by the vestry, but it was upon the express condition that no change should be made in the chancel rail and altar, which were a part of the church of 1766. The pulpit has been placed at the right of the chancel. Opposite is a beautiful prayer desk, elaborately carved. On the end toward the congregation is carved the figure of a kneeling angel, and the front of the desk is inscribed, "Give ear to my prayer, O God." Near by is an elegantly carved eagle lectern, the eagle resting upon a square column. The Litany desk is also carved, and inscribed, "Good Lord, deliver us." The two stalls behind the prayer desk are also carved, and, like the rest of the furniture just added, are of ash, and so is the floor of the choir and the step to it. It is thus harmonized with the pews; which are oak. The proportions of the church are greatly improved by bringing the chancel into view, and the chancel, though not deep, is made impressive by the high and massive arch. The sounding

board is preserved still, and the church, with some new features, retains its venerable look, and is a worthy monument of the mother parish of the city. The sermon at the re-opening was by the Rev. Dr. Mulchaley, who has charge of the chapel, and his subject was the Presence of God in His Sanctuary. The music was worthy of special mention, and was a contrast most favorable between a chorus and a quartette choir. The rector, Dr. Dix, not having yet returned to the city, was not able to be present at the opening.

Boxes are placed in our post offices and hotels to receive contributions for the sufferers at Memphis. There are yet two months for the fever to run, and large sums will be needed. Jay Gould offers, out of moneys in his hands, to pay the expenses of the Howard Association of the stricken city, which are \$1,000 per day.

A reception was given last Wednesday evening to the Rev. Mr. Falkner in Brooklyn, a Congregational minister of note who has conformed to the Church but still retains the respect of his parishioners. They could not keep him, and so they got together and wished him a hearty God-speed. They lost one of their lights, but they kept their temper, which was a greater victory than to have taken a city. The Rev. Dr. Curtis of St. Johns, New Brunswick, who was visiting friends in Newark, N. J., died of apoplexy in that city on Tuesday last. The venerable Dr. White, of Memphis, is visiting the city. Last year, though exempt by long service for threescore years and ten, he did yeoman's duty in the great epidemic, as he had done many times before. This year he is traveling for rest and recreation. Bishop Beckwith of Georgia is also in the city, and is in demand as an eloquent preacher. Rev. Dr. Potter, of Grace Church, regularly supplies the pulpit of All Saints' Chapel at Newport, during the season, so that rest to him is change of scene, not of work. He is instant in season and out of season. Among the visiting clergy we notice the Rev. Alex. Crummies, D. D., Oxon, who is the rector of the new colored church in Washington. He was formerly a missionary in Africa to his kinsmen according to the flesh, and at one time was settled in Providence, R. I. He was educated at Oxford, and is everywhere respected for his high character. The church in Washington is not quite finished, and it is hoped that contributions will flow in, so that upon completion it may be consecrated. Dr. Crummies is doing a good work among his people, and is fairly entitled to the practical sympathy of the Church.

To the Editor of the Living Church:

A clergyman not very long since omitted the word "obey" from the Marriage Service and defended the omission on the following ground:

The Services of the Church are for the members of the Church, and for them only;—for instance, the Burial Service. The friends of a man who was not a Mason might as reasonably demand the Masonic burial-service for him, as those of a man who was not baptized, should demand the Burial Service for him.

By parity of reason, the Marriage Service can be demanded only by our Church-people. As the Church provides no burial service for non-Church-people, so it has no Service for the marrying of them. Hence, as a Minister may bury these dead with a service of his own, made up from the Scriptures and the Prayer Book, so may he marry with one made up in the same way.

Was this good reasoning, or not?

Yours, ROGO.

The Convocation of the Northern Deanery of Indiana will be held at St. John's Church, La Grange, October 7 and 8. The time of the Missionary Conference for the Northern section of the Diocese has been changed to the same time and place.

Missionary Bishops.

SALT LAKE CITY, UTAH,
Aug. 30, 1879.

To the Editor of the Living Church:

DEAR SIR:—A correspondent, in a late issue of the LIVING CHURCH, suggests a method of solving the problem of supplying each of our Territories with Episcopal supervision, and relieving our over-worked Missionary Bishops by reducing the salaries and traveling expenses of the Bishops now in the field. He would allow the princely sum of \$2,000 salary, and \$250 for traveling expenses. I only wish your correspondent would come out here, and see how much of three Territories he could get over for \$250. He seems to ignore the fact that this interior region is essentially a mining and grazing country, with no manufactured products; and that almost all articles of consumption have to be transported 2,000 miles from the seaboard. And there is no fairness in asserting that salaries must be placed on the same level with those at the East. Missionary Bishops, as a rule, are comparatively young men, with expensive, growing families; and if they educate their children at all, must send them East at great cost. And it is simply absurd to ask them to live on a pinched salary, and to sustain a position of influence, with the constant claims of hospitality and charity falling upon them.

It is not a pleasant truth to contemplate, and yet, until there is a higher sense of spiritual consecration throughout the Church, it will remain a hard fact, that the question of "bread and butter" affects the minds even of those who are elected to the Episcopal Office; and you are not going to get men competent to do the work of a Missionary Bishop, unless they have the assurance of a fairly decent support. And this very thing, in reference to Missionary Presbyters, has worked the curious impression at the East,—a huge mistake, however—that missionaries, as a matter of course, are below mediocrity; and it is only necessary to be known there as a missionary, in order to be either snubbed or patronized. Now, even supposing it to be true—which it is not, for it requires higher abilities for success in the mission field than in an old parish at the East—a man with a sparse amount of brains requires just as much to eat as a pyrotechnic preacher suitable for a city church.

In regard to the writer's sweeping assertion that each Missionary Bishop must have his Cathedral Divinity School, etc., supplied by the general Church, and that the people in Mission regions fold their hands and do nothing, he is writing that concerning which he knows little, if anything. In the first place, very few of the Missionary Bishops have any Cathedrals or Divinity Schools—more's the pity; and, in the second place, I venture to assert that it can be proved that the Church-folk in the Mission Districts, and many who are not Church-folk, and don't care a fig for the Church, put their hands in their pockets just as frequently and just as liberally as anywhere in the Christian World.

Here is a better solution of the problem, than that of your correspondent. Require Missionary Bishops to be *celibates*. Let them board around among the people. Any of the ranchmen would give them a piece of bacon and some muddy coffee, and kindly allow their over-shepherd to spread his blankets on the floor for a night's lodging. When he could not succeed in begging "passes" on the stage lines and railroads, he might hide behind the bales in the freight cars, like other tramps. In this manner the Missionary Bishops would be no expense to the Church. And in a few years, a sufficient sum would be saved, to build a beautiful religious Club-house, above 34th street on Fifth avenue.

A BLOATED MISSIONARY.

—The Rev. T. I. Holcombe, late of the Diocese of Quincy, has received a call to St. John's Church, Franklin, Diocese of Pittsburg.

Diocese of New York.

Early in March last, the Standing Committee of the Protestant Episcopal Diocese of New York appointed a large and influential committee of clergymen and laymen, to make the necessary arrangements for a testimonial to the Right Rev. Horatio Potter, D. D., the venerable Bishop of the diocese, upon the completion of the first twenty-five years of his administration of the affairs of the diocese, which takes place Nov. 22 next. The committee organized by electing Rev. Mr. Dix chairman. The committee appointed to arrange the Memorial Services, reported in favor of having a Service in Trinity Church, where Bishop Potter was consecrated, on Saturday, Nov. 22 next, and a social reception to be tendered to the Bishop on the following Tuesday. The principal feature of the church service will be a memorial address to the Bishop. At the reception, a suitable testimonial will be presented to him, the name and design of which have not yet been fully decided upon.

The Protestant Episcopal Diocese of New York was organized in 1787; and the Rev. Dr. Samuel Provoost, of this city, was consecrated the first Bishop, in Lambeth Palace Chapel, Feb. 3 of that year. From the earliest history of the Colonies, members of the Church of England, from which the Episcopal Church in America sprung, had settled in this country; and as early as 1692 they were so numerous in Maryland as to be able to establish that as the religion of the colony. They remained, however, under the oversight of the Bishop of London, until after peace was declared in 1783. In 1782 a plan was proposed for the union of the Church of England people into an independent branch of the Church of Christ, but no organization was effected until September, 1785, in which year the General Convention made application for the consecration of Bishops for the American Church, in order to perpetuate the succession of the American line. Bishop Provoost was born in this city, March 11, 1742, and was therefore 45 years old when he was consecrated Bishop. He was of Huguenot descent, was admitted to Holy Orders in 1766, and became assistant minister of Trinity parish the same year. Being an ardent patriot, he resigned in 1770, and retired to a small farm in Dutchess county, where he remained until after the war closed, in 1783, when he came to this city, and became Rector of Trinity parish. He resigned his Rectorship in 1800, and his Bishopric in 1801, having held the latter office a little less than thirteen years.

Benjamin Moore, D. D., the second Bishop of New York, was consecrated Sept. 11, 1801, and held the office fifteen years, or till his death, Feb. 27, 1816. He was succeeded by John Henry Hobart, D. D., who was consecrated Assistant Bishop May 29, 1811, and became full Bishop at the death of Bishop Moore, Feb. 27, 1816. Bishop Hobart died Sept. 12, 1830, having held the position nineteen years. Benjamin Treadwell Onderdonk succeeded Bishop Hobart, and was consecrated Bishop Nov. 26, 1830. In 1844 serious charges, involving a great scandal, were made against him, and he was tried by the House of Bishops, and suspended from office. He died April 30, 1861. Jonathan Mayhew Wainwright was consecrated Provisional Bishop Nov. 10, 1852, and died Nov. 16, 1854. He was succeeded by Horatio Potter, D. D., who was consecrated Provisional Bishop Nov. 22, 1844, and became full Bishop at the death of Bishop Onderdonk, April 30, 1861. To Bishop Potter, therefore, of all the Bishops of the diocese, belongs the distinguished honor of having administered the affairs of the diocese for twenty-five years, provided he live until Nov. 22 next; and hence the proposed memorial. Bishop Potter was born Feb. 9, 1802, was ordained a deacon in July, 1827, and invested with full Orders the following year. In 1787 the diocese embraced the entire State of New York. Now the same territory is divided into five dioceses. The first division was made in 1835, when the Diocese of Western New York was organized. In 1868 three more divisions were made; the Dioceses of Albany, Central New York, and Long Island were organized. The Diocese of Western New York is presided over by Bishop Cox, who resides at Buffalo; the Diocese of Central New York, by Bishop Huntington, who resides at Syracuse; the Diocese of Albany, by Bishop Doane, who resides at Albany; and the Diocese of Long Island by Bishop Littlejohn, who resides in Brooklyn.—*N. Y. Times.*

From Our Indiana Correspondent

A series of three Conferences on the work of the Church in this Diocese will be held on Tuesday and Wednesday, Sept. 23 and 24, under the auspices of the Bishop and the Board of Missions. They will be held at La Grange, Terre Haute, and Madison, according to the following programme:

Tuesday Ev'g.—Service and Addresses. Subjects: 1. Facts; 2. The Need of Aggressive Work.

Wednesday Morning.—Holy Communion and sermon.

Wednesday Afternoon.—Free discussion of Ways and Means, in organizing Mite

Missionary Societies in every Parish and Missionary Station.

Wednesday Ev'g.—Service and Addresses. Subject: 1. The Plan; 2. Motives to zeal.

The speakers at La Grange will be, on Tuesday Ev'g., 1. Rev. C. J. Wood; 2. Rev. W. I. Speirs; Dr. J. S. Irwin, Rev. J. L. Boxer. Preacher on Wednesday—Rev. A. Weatherbee. Wednesday Ev'g., 1. Rev. S. C. M. Orpen; 2. Mr. H. C. Knill, Hon. E. V. Long, Rev. D. L. Trimble.

At Terre Haute, Tuesday Ev'g.; 1. Rev. W. H. Roberts. 2. Rev. F. P. Harrington, Mr. R. Myrick, Rev. Geo. B. Engle. Preacher, Rev. Dr. Wakefield. Wednesday Ev'g.; 1. Rev. J. R. Bicknell. 2. Mr. Geo. W. Cobb, Rev. J. S. Reed, Mr. J. C. Dobbeler.

At Madison, Tuesday Ev'g.; 1. Rev. F. B. Dunham. 2. Rev. A. O. Stanley, Mr. Fred Harper, Mr. Chas. Hinks. Preacher, Rev. C. P. Jones. Wednesday Ev'g.; 1. Rev. R. L. Totten. 2. Mr. Jno. X. Reynolds, Mr. M. C. Garber, Rev. Mr. Carey.

The division of the Diocese is a subject which probably will, in some form, be brought up at the next Diocesan Convention. The Bishop has always been an advocate of small Dioceses; and, fourteen years ago, urged their importance; repeating his expressions in their favor from time to time since. In 1876, when all things seemed to favor the erection of a new Diocese within the boundaries of the present one, at the instance of the Bishop, a committee on the proposed division was elected; but before the succeeding Convention, financial disaster overtook us in the investment of a portion of the funds of the Diocese, and therefore nothing could be done. The report of the Treasurer last June, showed that there were now no debts save such as could be met by a partial settlement of dues of delinquent parishes. A Committee was elected, to whom was entrusted the settlement with parishes thus delinquent. Prompt payment of interest on bonds, and of Convention assessments, is a thing which, this year, more than ever, is worthy the business-like attention of every parish. General Convention meets next year; and whatever is done before 1883, must be done between this time and June of next year. Financial embarrassment must be removed before division can be discussed. Meanwhile it would be well if the subject were informally discussed in the various parishes, and among the clergy; and if, at the Convention at Evansville, it shall appear that some one has matured a plan which meets the approval of the Bishop and of the Convention, no one will be disposed to reject it on account of its having been concocted during the recess.

Several changes have recently occurred among the clergy of the Diocese. The Rev. C. C. Tate has resigned and removed; the Rev. A. T. Perkins has resigned St. James', South Bend, and intends to leave about Oct. 1st, and the Rev. M. C. Stanley has resigned St. John's, Elkhart; his resignation to take effect Oct. 1st. We have not heard of their successors being chosen. Trinity, Ft. Wayne, being a prominent parish and in a prominent city, has no lack of candidates; the eagerness of some of whom, in their applications to the vestry and others, is truly humiliating to us all. Perhaps here as in politics, the most persistent one will win, but it is not probable. The Rev. E. J. H. Van Deerlin, who at one time had temporary duty in this Diocese, but who returned to England after a few months' stay, has been received as a layman of the Romish Church, leaving the cure of souls for a position in an English bank. The Bishop and such of the clergy as had a vacation have returned to their labors. The recovery of the Rev. Dr. Austin from his long sickness, is very slow.

St. Thomas' Church, Plymouth, has a Laymen's Missionary Society, organized in response to the request of the Board of Missions, in its circular letter. It is the hope of its members to exceed the contributions of this parish to Diocesan Missions of last year, when it was the "banner" parish of the Diocese in this respect. At any rate, whatever the amount, it will probably be the best the Society can do, and it is said that it has some members who will not let it be slow. This is an example which ought to be followed at once, for it is nowhere more true than with the collection of mites, that "Time is money." Apropos of this theme, a majority of the members of the Board of Missions have decided to visit each and every Parish and Mission station, where the Rector interposes no objections, for the purpose of organizing Mite Missionary Societies; and after the Conferences, there will no doubt be almost a simultaneous organization of these Mite Societies. "Tis a consummation devoutly to be wished."

The Journal of the last Convention will soon appear; and with it, comes the regret always that where so much is spent in printing in order that a chosen few in each Parish may have it, a little more could not be spent, and enable all to have it. The Bishop's address should be in the hands of every one and so for that matter should the Canons etc., and the record as well. We know of one clergyman who reads the Bishop's address to his congregation each

year. Is not here a partial solution of the difficulty?

Perhaps a correspondent should not flatter an editor to his face, and the Editor of the LIVING CHURCH may skip this if he can, but a layman said to us not long ago, "The LIVING CHURCH is the only religious paper I ever cared to read all through." But this is not all; a clergyman from another Diocese said, "The LIVING CHURCH is the brightest publication in the American Church," yet this latter remark may not be of value, for the author of it is probably a ritualist. Did he not say "American Church" instead of "Protestant Episcopal Church in the United States of America?"

[Clergymen and others who receive extra copies of this number of the LIVING CHURCH, are requested to distribute them, in order that the Missionary Conferences may be fully understood.]

Church Work in Dundee.

To the Editor of the Living Church: Allow me to intrude upon your time, for a short rehearsal of personal and Church matters. This Parish is really nothing more than a Mission. I have worked and contributed to it as a layman, for eight years, and during the past two years, have raised—partly from my own means, and partly through friends abroad—nearly five hundred dollars. This sum has been used in the repair of our barn-like building, which was ready to fall, but which I have now partially succeeded in making presentable. I have also, by hard work, secured a good organ partly paid for, and which we can pay for altogether when the amount is due. Since my ordination to the Diaconate, I have given of my substance, and of my time and services free of charge. I have two Services every Sunday, the Sunday school, a young people's Literary Society, Ladies' Aid Society, Missionary Society, Men's Guild; all organized and set to work within the past few months. I have to look after all, and keep things moving. This is, in brief, an outline of the work being done with less than a dozen communicants, and poor people at that. The denominations represented here, having good Houses of Worship, are the Baptists, Congregationalists, German Lutherans, Methodists and German Methodists. Just now, these bodies are disintegrating, and as some say, our Church is destined to become the Church of the future here. If we had a little money to assist us now in finishing our church, in simply furnishing it as a plain building, without spire, tower or bell, but made comfortable inside, I am sure it would help us wonderfully. Three hundred dollars would do the work, with what our people would add to it. In view of the present opportunity of building up Zion, in view of what we have done and are doing for ourselves, I do hope you can induce some one, or several wealthy Churchmen or Church-women to help us. I ask nothing for myself, but for Zion's sake. The work is under good head-way, and it is too bad to lose now what it has taken so long to gain; and yet I do not feel that I can continue to work for nothing, and contribute to the work my means also, if others will not come to our assistance. E. F. CLEVELAND. Dundee, Ill. Sept., 1879.

Prosperity of Southern Negroes.

Even our own people sometimes make a mistake; that is to say, looking at crowds of idle negroes about the public places of our cities and towns, they think and say that the negro don't work. It is all a mistake. Idle as they may be in the towns, there is no lack of vigor or industry in the country. There was a period of great disorganization in the labor system of the South. There was a time when freedom meant to the negro the right to be idle. But they have been finding out that it means freedom to work. In the thirteen or fourteen years that have elapsed since the termination of the war, a half generation has passed. The little boys of fourteen years ago are the stalwart workers of to-day, men who have grown up accustomed to free labor, accustomed to making contracts for their own labor, and learning gradually to respect those contracts. They have learned, too, the value of industry and steadiness as affecting wages. Large numbers of negroes own small farms, and cultivate small crops of cotton; and many of these mingles make a muckle. Let us all think before we speak.—*Raleigh (N. C.) Observer.*

Professor Patton says that the *raison d'être* of the Presbyterian denomination is "to conserve the integrity of that system of doctrine" which is formulated in the Westminster Confession. Is it a sufficient reason for the existence of a denomination which shall exclude good Christian teachers that it may promote one set of doctrines permissible to Christians against another set equally permissible?—*The Independent.*

The number of paper mills in Germany has increased within the past ten years from 242 to 423, and the total production has, in the same period, risen from 1,600,000 cwt. to 3,600,000 cwt. yearly.

Thirty-Five Years in a Parish.

Having read with interest the address of Rev. Clinton Locke, D. D., "Twenty Years in a Parish,"—Grace Church, Chicago, now one of the wealthiest and strongest Parishes in Illinois,—it has occurred to me that a humble tribute to the history of the Church in Illinois might be rendered by contributing to your columns some facts and incidents connected with thirty-five years in one of the feeblest and poorest Parishes in the Diocese of Illinois,—St. Johns, Algonquin.

The Parish of St. John's Church was organized on the 24th day of February, A. D. 1844, at the residence of Andrew Cornish, M. D., who was elected Senior Warden; Junior Warden, A. J. Burger; Vestry, H. P. Dygert, Thomas Plumleigh, J. P. Cornish, Theodor Tornsten, Wm. Estergren and myself. The Rev. Washington Philo, deacon, was invited to officiate one fourth part of the time; on the remaining three Sundays in each month, Service and sermons were read by the Junior Warden at the district school house. Lay reading had been kept up regularly during the two years preceding at the residence of Dr. Cornish. All the male subscribers to the organization were absorbed on the board of Wardens and Vestry, of whom four only were communicants; and as regards nationalities, four were Americans, three Swedes, and one English. Rev. Washington Philo ceased his ministrations at the expiration of the first year. Number of communicants, four males and one female.

On Sunday, the 19th day of October, A. D. 1845, the Holy Communion was celebrated for the first time in the Parish by the Rev. J. H. Cornish, of Aiken, S. C., then on a visit to his father, the Senior Warden. Some of our Methodist friends, not altogether unkind of their founder's advice, communed with us, swelling the number of those receiving to ten.

Lay reading continued every Lord's Day, until the winter of 1845, when the Junior Warden, who was also Reader, removed to other parts.

On the 3d day of January, A. D., 1846, the Senior Warden and founder of the Parish, A. Cornish, M. D., entered into rest; his remains, in due time, were committed to the ground, the Burial Service being read by myself for the first time.

The death of the Senior Warden, and the removal of the Junior Warden and one of the Vestry, caused a suspension of Lay Services, until, in the autumn of 1849, being one year after my marriage and removal into the former residence of the late Senior Warden deceased, lay reading was again resumed, at the prompting of a young man, who had just taken his abode in the village of Algonquin. The Services were held at my house, being read by J. S. Cornish. In January, A. D., 1850, an effort was made to reorganize the Parish. One Church family having removed into our neighborhood; and some families residing in the vicinity of Elgin and Dundee connecting themselves with us, the reorganization of the Parish was effected by an election of Wardens and Vestry, on the 26th day of January, A. D., 1850. The Rt. Rev. Philander Chase, Bishop of Illinois, being duly advised of our action, visited us, it being the first visitation of St. John's by a Bishop; and on the 26th day of May, A. D., 1850, Trinity Sunday, preached, celebrated the Holy Communion, and baptized four infants, one being the first-born of my children. This was the first baptism in St. John's, Algonquin. Having baptized the little ones brought to him, the Bishop, standing, with arms outstretched, as if he would like to enfold in his embrace all the babes in Algonquin and parts adjacent, cried out, "Have you no more children to bring to Christ? I wish there were a hundred more like these," and then added, with emphasis, "Doubt ye not that your baptized children are regenerate, and understanding all that has been said and written of late; they are grafted into the Body of Christ's Church, and as branches grafted into a living tree, they partake of its root and fatness." The Bishop advised a restriction of Wardens and Vestry, and also that at the next Convention, we should, by a chosen delegate, seek admission into union with the same.

The re-election of Vestry and Wardens took place on the 27th of May, A. D., 1850, the Bishop presiding and approving of our action. The place and position of Senior Warden was accorded to myself, being also by the Bishop appointed lay-reader; Hiram Wanzer, Junior Warden; James Kee, Geo. W. Earlie, and Richard James, Vestrymen.

During the summer and autumn of the year 1850, Lay Services were held every Lord's Day at my residence. It may not be uninteresting to note under what difficulties, and at the same time, with what simple arrangements, Services were conducted in those days. My domicile consisted of one-half of a double log-house, one room 14 feet by 18, and a chamber room above. The lower room being used as a kitchen, bed-room, dining-room, and sitting-room. How were we, in this small room, with bed, and stove, and table in it, to accommodate friends and neighbors, sometimes to the number of twenty or more coming to worship with us? As soon on Sunday morning as breakfast and

family prayers were over, the bedding was first removed, the bedstead—an old-fashioned cord bedstead—uncorded, taken apart, and carried out behind the house, the table following suit, to make room. As chairs were scarce in those days, big blocks were brought in from the wood pile as substitutes for chairs; then rough boards were brought in and placed on the blocks and chairs, and covered with quilts and blankets. On a large arm-chair was placed a wide piece of board; on this a small square box, and all covered with a decent large stand cover; and this answered for pulpit and reading desk, and so was our chapel made ready for worshippers. After Services were over, boards and blocks were carried out, table and bed brought in and fixed, and the chapel transformed into a domicile. During the years 1850-1851, Quarterly Services were rendered by Rev. Dudley Chase, of Chicago, and Rev. T. N. Morrison, of Aurora, at the expense of the Revs. J. H. Cornish and A. H. Cornish, of South Carolina. During the succeeding years, until 1860, Services were rendered at more or less regular intervals by Revs. J. M'Keown, Orrin Miller, J. H. Waterbury, J. F. Esh, and S. D. Pulford. From my appointment as lay-reader A. D. 1850 until my Ordination to the Diaconate in Sept., 1863, I have read Service every Lord's day, when not occupied by a clergyman; and from the year 1856 Services were held at two different points, five miles apart, on the same Lord's day; my services being rendered under every possible variety of circumstances as respect roads, weather, room, and attendance; through drifts of snow in winter, mud hub-deep in places, spring and autumn, dust, and heat, and rain, and sleet, always in an open conveyance. I have held services in private dwellings, in old school-houses, damp basements, old stores, and in decent halls.

I have gone—time and again—five miles to read Service, when unable to sit up and drive my own team, rolling myself in a blanket, and getting down into the bottom of the sleigh, committing the lines to other hands; but I always found strength sufficient to stand up and read service and sermon. I can safely affirm that, during my 13 years as lay-reader, not over 13 appointments have been left unfulfilled. "Do we begin to commend ourselves?" No; I desire to express my gratitude to God for enabling me, in much weakness of body, to hold up the standard of Christ in His Church so many years as a layman, and to testify that my Sundays thus spent have left me no regrets except the regret of having been enabled to do so little for Him Who has done all for me. My Sundays as a layman, officiating as lay-reader, were my happiest days. Here I will close the relation of the first 19 of the 35 years in the Parish: the first 6 as Vestryman, the next 13 as lay-reader, delegate to the Convention, and Warden, leaving the last 16 years as clergyman, in charge for the next. PETER ARVEDSON.

John Bright, in the British House of Commons, speaking of the American people, lately said: When they have 100,000,000 of population they will have paid their debt; their taxes will be at minimum; they take almost no army and no navy as we have in Europe; they have no "spirited foreign policy" (laughter)—taxes, in proportion to their population, will grow less and less; and how England and Europe will stand the competition of America in regard to the policy of European nations, with regard to armaments and taxes, anybody might try to imagine, but I will not try to describe it. There are farmers in America, as you know, who have no rent, no tithes, no poor rate. You have all these. With you, labor has risen. Labor is very dear in America. You are glad that the laborers are well paid; they will have to be still better paid. You complain of the education rate and the schools. The effect under the present state of things must be to drive the educated and spirited young man from the country into the towns, or to emigrate. These are matters which I trust this commission and the House will well consider. Your laws as they now are would make the laborer's condition perpetual. In America, as the poet has expressed it, "They till the land who own the land they till." That is the great difference between the land and its cultivation in America, and the land and its cultivation in this country.

A Good Word from the Bishop of Texas.

SEWANEE, 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, Rev. Dr. Leffingwell. ALEX. GREGG.

Church Calendar.

September, A. D. 1879.

- 7. Thirteenth Sunday after Trinity.
12. Friday, Fast.
14. Fourteenth Sunday after Trinity,
17. Ember Day, Fast.
19. Ember Day, Fast.
20. Ember Day, Fast.
21. St. Matthew.
21. Fifteenth Sunday after Trinity.
26. Friday, Fast.
28. Seventeenth Sunday after Trinity.
28. St. Michael and all Angels.

Protestant Children in Romish Schools.

Bishop Beckwith, in an address, utters the following warning:

Permit me once more, brethren of the clergy, to urge upon you the duty of warning, publicly and privately, the parents and guardians of your various charges against the sin of committing their children and wards to the influence of Romish schools.

Question—"Since the Roman Catholic Church alone is the true Church of Jesus Christ, can any one who dies outside of the Church be saved? Answer—"He cannot." Question—"Did Jesus Christ Himself assure us most solemnly and in plain words, that no one can be saved outside of the Roman Catholic Church?" Answer—"He did, when He said to His Apostles, go and teach all nations," etc.

Question—"What do the Fathers of the Church say about the salvation of those who die out of the Roman Catholic Church?" Answer—"They all, without exception, pronounce them infallibly lost forever." A little further on I find the following: Question—"Are there any other reasons to show that heretics or Protestants who die out of the Roman Catholic Church are not saved?" Answer—"There are several. They cannot be saved, because, 1. They have no divine faith, 2. They make a liar of Jesus Christ, of the Holy Ghost, and of the Apostles, 3. They have no faith in Christ, 4. They fell away from the true Church of Christ, 5. They are too proud to submit to the Pope, the Vicar of Christ, 6. They cannot perform any good works whereby they can obtain heaven, 7. They do not receive the body and blood of Christ, 8. They die in their sins, 9. They ridicule and blaspheme the Mother of God and His saints, 10. They slander the spouse of Jesus Christ—the Catholic Church."

Again, page 97: Question—"Now do you think God the Father will admit into heaven those who thus make liars of His Son Jesus Christ, of the Holy Ghost, and the Apostles?" Answer—"No, He will let them have their portion with Lucifer in hell, who first rebelled against Christ, and who is the father of liars." Question—"Have Protestants any faith in Christ?" Answer—"They never had." "Why not?" Answer—"Because there never lived such a Christ as they imagine and believe in." Question—"In what kind of a Christ do they believe?" Answer—"In such a one of whom they can make a liar," etc., etc. "Will such a faith in such a Christ save Protestants?" Answer—"No sensible man will assert such an absurdity." "What will Christ say to them on the day of judgment?" Answer—"I know you not, because you never knew Me."

Again—page 104: Question—"Are Protestants willing to confess their sins to a Catholic Bishop or priest, who alone has power from Christ to forgive sins?" "Whose sins you shall forgive they are forgiven them." Answer—"No, for they generally have an utter aversion to confession, and therefore their sins will not be forgiven throughout all eternity." "What follows from this?" "That they die in their sins and are damned."

These quotations are from a book (and the volume is before me while I write,) published in a Southern city within the past two years, sanctioned by a Roman Archbishop, and intended for Romish schools! These are the teachings sought to be instilled into the hearts and minds of the children of this land. Can parents who, for so-called economy, encourage these schools understand what they are doing? Can it be that they willingly send their children to be taught that their own parents "die in their sins and are damned," because they do not join the Romish Church, and acknowledge as Articles of Faith the novelties which that Church herself did not hold thirty years ago. If they do know what they are doing, then the sin is upon their own souls; but if they are ignorant, then how can we be innocent? I do most solemnly call upon you, my dear brethren, not to be silent; but publicly and privately to bring this matter before your congregations; and if you can not prevent it, at least save your own souls from the charge of neglect.

Daily Service.

FOR THE LIVING CHURCH.

I have read, with some interest, in your last number, the extract from the (London) Church Times, on this subject, without being at all convinced that its general introduction in this country would be for "the good of edifying."

In England, in its venerable and grand Cathedrals, and some collegiate churches, and a few other churches in some of the great cities and larger towns, it is a venerable institution, highly prized by not a few devout people; and few would wish it otherwise. Where there is a staff of clergy within the Close, sustained by large endowments; in a mild climate, where the expense of warming the church half the year does not exist; and where there is no staff of Clergy, or a very small one, the question assumes a very different aspect.

And I have been in the habit of regarding it in its more general practical aspects. I take it for granted that no one imagines it to be absolutely necessary to the formation of a perfect Christian character, and the serene enjoyment of a devout and spiritual life, like the Lord's Day and Family Prayer; since, in rural districts, amongst mechanics, housekeepers, and the myriads of the extremely poor, Daily Service is an absolute impossibility.

Here, the question naturally presents itself—Where did the practice originate? Certainly not in Judea. Very true, it was an established part of Temple worship; but that was in one spot only, for a very numerous rural and village population. There are no traces of it in Synagogue worship; and the worship of the early Christians, was after their model rather than after that of the Temple. They had Lord's Day assemblies, and the Lord's Supper; if daily Service, they had it in upper chambers, or by the seaside.

Until after the time of Constantine, church edifices were so few, that it is vain to ask for proofs whether there was Daily Service anywhere except in families. It is admitted, that, in Eastern Countries, as soon as the See System was well organized, it is highly probable that it prevailed at every See; but how about the more numerous out-stations, where a priest or a deacon was only sent on the Lord's Day? Granted that in the West, as soon as the Monastic System was introduced, in their churches it became universal;—but how was it all this time with rural churches remote from Monasteries?

It is far more likely that it did not become almost universal, until the most disastrous ascendancy of the Feudal System, in Italy and Central Europe.

For hundreds of years, desolate regions between the castles of hostile barons would only be partially cultivated, by peasants residing within the enclosure of the castles of their own lords. They dared not go out to their fields till the sun was well up, returning some time before sunset.

This interval was too often spent in rustic sports, and rough disputes, and quarrels. It was a great relief to the consciences of the priests to invite them to Vespers and Matins.

It must have struck any American traveler in Europe, from our agricultural States, how few farm-houses, occupied by laboring men, are scattered over the country; and how, even in England, their cottages are still near the church and the rectory, field hands often walking a mile or more to their daily tasks.

Peaceful times and the various avocations of modern life, with few exceptions, render regular attendance impossible. American Civilization, however thoroughly imbued with the religious spirit, does not tend this way. It is noticeable that in the largest churches, most favorably situated, and where the practice has been kept up for twenty years or more, there is little or no increase of attendance; certainly none at all, when compared with the increase in the number of the congregation, or even of communicants.

Vain is the attempt to engraft this fragment of mediævalism—beautiful as it appears to those who are aesthetically inclined—upon our modern civilization; vain as it would be to abolish our Poor Law System, and substitute for it the monastic system; at one time, the daily resort of the destitute and the wretched!

The Rev. Mr. Munson, "evangelist," of whose ridiculous marriage at Worcester, in the midst of one of his sermons, a few weeks ago, the INTER OCEAN gave an account, following up the wedding farce by baptizing himself and his wife in Salisbury Pond on the following Sunday, and has kept himself on exhibition in one way and another ever since. People are at length getting it through their heads, as they ought to have known at the very first moment of his appearance, that Elder Munson is simply a dishonest old preacher, who ought to be set at work breaking stones on the highway. His pretended marriage at Worcester, without the intervention of a squire or priest, is said to be void under the Massachusetts law, and besides information has come to the officers that Munson already has a wife and four children in Kansas. The ease with which wandering adventurers in the guise of clergymen get access to churches and houses, and the pockets of men and the affections of women, is something startling.—Inter Ocean.

Foreign Missions.

ST. JOHN'S COLLEGE, SHANGHAI.

The ceremonial which took place at Jessfield, on Easter Monday, was one of the most interesting which has ever been witnessed in China. Of course, there is a class of persons, specimens of whom may be found among the Missionary body, who regard processions, services, and everything bearing the character of "a function," as an idle waste of time. For such persons something tangible has an irresistible charm, and a pageant, however simple, since it leaves at best nothing but a memory, is unpleasing and useless. In our opinion, however, Bishop Schereschewsky did very wisely when he resolved to mark by a certain form, and to emphasize by a certain ceremonial, the foundation of an institution which he hopes will exercise a wide influence for good on the Chinese among whom he labors. The qualifications which the new head of the American Episcopal Mission in China brings to his post are of no ordinary description. His learning is well known, but, if we are not mistaken, the one quality which he possesses in an eminent degree is a thorough acquaintance with all the religious beliefs of China. It is not sufficient for a man to have mastered the Confucian classics. These represent a small, though of course a very important, portion of the literature which has colored the native mind; but there have been many other powers at work molding and fashioning thought, and gradually giving to the Mongolian character the peculiar texture which it bears. The web is woven of divers threads and the man who would alter the beliefs of the natives must begin by making himself thoroughly familiar with those beliefs.

In this respect the Missionary of to-day occupies a very superior position to that held by the Missionary of twenty or thirty years ago. The pioneers had to fight their way through the mazes of a language thick-set with difficulties, and when a path was painfully made through this intricate wilderness, a work scarcely less hard was left. After the language of China had been to a certain extent conquered, the arduous task remained of endeavoring to understand its philosophy and its various religious beliefs, encrusted over as they are by superstitions and additional growths transplanted from other lands. Under Confucius and Mencius have been read, the Buddhist and Taoist creeds remain, and after these comes the older and deeper faith, which has its outward expression in the Imperial devotions paid at the altars of heaven and earth—we mean the mysterious system of nature worship. And then, beyond this, we have to recollect that, as well as a series of false religious beliefs, there is also underneath them all a thoroughly false system of so-called science. Nothing can be harder than to put one's self into the mind of a Chinaman, and to try and look at the common objects of earth and sky with his eyes. The man who can do this in the smallest degree has taken an all-important step toward the attainment of success as a Missionary. Unless this has been done, he is at best beating the air. We believe that Bishop Schereschewsky is able to do this, and therefore we augur well for the future of his experiment. The time has passed when nations could be converted by violence. The Missionary must not demolish idols with axes and hammers, but wait until the converts themselves see their uselessness and neglect their shrines. There is a class of preachers whose sermons are little more than tirades against the folly of idolatry and merciless ridicule of the votaries of gods of wood and stone. It would be well to remind such zealots that, "even in the midst of the superstitions of Ephesus, St. Paul's friends were able to say of him, without contradiction, that he had never attacked their temple, nor blasphemed their great goddess Diana."

If the College of St. John is conducted on the principles we have indicated, and if the professors are willing to enter into the comprehensive spirit of the Bishop, and to study with a zeal akin to his, we may hope the best for its future. The undertaking is a large one, and will require men, money, and energy to make it hold the place which we trust it will occupy in future years. There can be no question that the Chinese will have every day more and more influence in the world. They are so numerous, so economical, so industrious, and so ready to combine, that they must affect the future of the human race to an immense extent. That Christianity is the great civilizer cannot be denied, and therefore it is a very serious consideration what will be the result if this vast, populous, and influential Empire is allowed to play its destined part as a heathen power instead of a Christian one. All efforts to give it the latter character are praiseworthy and important in the highest degree.

West Point Fifty Years Ago. In a neat pamphlet bearing this title, we have an Address by Francis H. Smith, LL. D., Superintendent of the Virginia Military Institute, delivered before the Association of Graduates of the United States Military Academy of West Point, at the Annual Reunion, June 12, 1879. There is a large and important class of our fellow citizens, for whom these memories of the past will possess a very deep interest.

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SUNDAY SCHOOL BANNERS

FOR THE SUNDAY SCHOOL CHURCH

MANUFACTURED BY

ST. JOHN'S COLLEGE, NEW YORK

The Living Church.

Chicago, September 11, 1879.

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Charity by Proxy.

Some weeks ago we gave, by way of pleasantry, a little anecdote of a layman who complained that the person had not visited him in sickness; the question being put to him, how many sick brethren he himself had visited, he was unable to answer even "one!" The fact is, we fear, many of the laity consider that this and the like ministrations of brotherly kindness have been handed over to the clergy, and it is possible that the clergy, in some cases, attend to such delegated charities in a perfunctory manner. They naturally get into a professional way of attending to other people's religion! We do not know where it is written, that a man must graduate at a theological seminary before he can dispense the cup of cold water in Christ's name. There is no "Thus saith the Lord" that directs the clergyman to monopolize all ministrations of sympathy and all duty of Christian brotherhood. There is no decree of Council or Article of Religion or Canon of the Church, that requires a man to be ordained before he ventures to visit the sick, to comfort the afflicted, to feed the hungry, or to show a kindly interest in the stranger. The "laying on of hands" adds nothing to the rights, obligations and abilities of the Christian man, in this respect. He is no more or less a brother to all Christ's dear ones, after ordination, than he was before; he is no more or less his brother's keeper.

But the tradition prevails that somehow the laity have arranged this with the clergy, and are not to be looked to for anything of this kind, "Parish work" includes it all; and parish work in many places has come to be considered a priestly prerogative, in which the laity must not interfere. As well assume to pronounce the benediction or to administer the Sacraments!

A good many people seem quite satisfied with Faith and Hope, without regard to St. Paul's estimate in 1 Cor. XIII, leaving Charity to be done by proxy; and so they rob themselves of the very exercise that is needful to supply the conditions of a living faith and a Christian hope. They might as well pay to have their prayers said for them, as to have their brotherly kindness done for them.

This "clericalism," this kind of religion that delegates all its duties and responsibilities to the clergy, is a poor substitute for the old gospel method, which recognized all Christians as members one of another, as a royal priesthood, the light of the world, the salt of the earth. The "parish work" that converted the old Roman Empire, was not all done by the clergy; even slaves were active in missionary duty, and every man who was enrolled in the Christian community became a zealous propagandist of the Christian faith.

So it ought to be now. Parishes would grow, missions would extend, and the world would speedily be converted, if every disciple of Christ would recognize his commission and faithfully perform his duty. But while it is delegated to the clergy, no matter how faithful they may be, we shall see none of these things.

The Province calls attention to the second quarterly offering for Diocesan Missions in the Diocese of Quincy, but by an oversight names the treasurer of the diocese as the proper person to receive the money. We venture to correct the notice by substituting the name of the treasurer of the Board of Missions, Mr. Samuel Wilkinson, of Peoria.

The Rev. E. H. Rudd, whose marriage we recently noticed, has resigned the rectorship of St. Mary's, Knoxville, and has become rector of the parishes in Kewanee and Cambridge. He resides in Kewanee.

The ignorance and indifference in England about the affairs of this country, are quite amazing. They are conspicuous enough in the secular papers, but we should hardly expect to find the same exhibition of insularity in the Church papers. We seldom read in them any intelligent opinion or mention of our Church work. The plea that they have nothing to learn from us, can hardly be entertained; and if it could, there is a good reason; in our community of interest, why English Churchmen should seek to keep themselves informed of Church movements on this side of the Atlantic.

The fact is, that to the average Englishman, America is a terra incognita. He has little knowledge of this country, geographical, political, social, or ecclesiastical. A friend of ours, visiting England during the civil war, heard a gentleman there argue that there was no good reason for coercing the Southern States into union with the North, as the two sections were connected only by the little Isthmus of Darien! They do not study our geography in the schools, except as one of the great divisions of America; and of course have very vague ideas of the situation and extent of the country. The insular pride and prejudice of our English cousins is a perpetual bar to a reasonable knowledge of what is going on outside. The consequence is, the old mother is waking up and rubbing her eyes, this fine morning, utterly surprised to find that American enterprise and thrift are supplanting her in the markets of the world; and that, too, even on her own soil. It is our opinion that the English press might profitably devote a chapter, now and then, to American affairs.

Dr. Baum, of Norwich, Conn., has made a move to enforce the Sunday laws in court. He argued, in a recent speech at a large public meeting of the citizens, that the time to check the tide of lawlessness was in the beginning. Dr. Baum is a strong man, and it is to be hoped that he will have the strong support of public opinion, without which the law is comparatively powerless.

It is to be feared that in Chicago we have irrecoverably fallen into habits of the Continental Sunday, and shall never again see the peaceable and quiet observance of the Lord's Day. During the heat of the day, the suburban resorts are thronged by a noisy crowd; and at twilight Clark street and its places of amusement are filled with pleasure-seekers. The scene at the Clark street bridge, on every Sunday evening, is a disgrace to a civilized community. Several brass bands are in full blast, and the cries of a number of excursion steamers disturb the whole neighborhood. Something ought to be done to mitigate the nuisance.

"WHAT becomes of the Confirmed?" is a question that has anxiously been asked. We are convinced that one cause of our losses is the neglect of our Clergy. When a farmer plants out trees, he is careful of them for a long time. The newly transplanted tree is watched and tended. To cease from visiting the confirmed right after confirmation; to cease instructing them; to let them pass at once into the general mass of brethren, in other words to let them drift along without personal attention, is discouraging to them ever.

When a confirmed person removes, a letter should go before him to some clergyman; and this, whether the party ask it or not. A letter now and then, to an old parishioner costs but little time or money. Anything to keep the hold on the party. Often he has removed to lonely parts, and a solitary ember is very apt to go out. Fan it, then, we say. We lose many of our confirmed by negligence. Others catch them by alertness.

Personal.

The Rev. E. A. Larrabee is officiating at Batavia, where the work of building a fine stone church is in progress.

The Rev. W. B. Morrow—St. Paul's, Peoria—has returned from Madison, Wis., where he has spent the month of August, exchanging with Rev. John Wilkinson.

The Rev. March Chase, of St. Paul's, Alton, has been spending his vacation near his old home at Robinsnest.

Where is Edison's electric light? We need it on the Mexican Liturgy!

BRIEF MENTION.

The northern Deanery of the Diocese of Springfield has a meeting this week, Sept. 9 to 11, at Jacksonville.—Recent Confirmations by the Bishop of Wisconsin; at Beaver Dam, 1; Juneau, 1; Prairie du Chien, 3; Belmont, 1; Mineral Point, 3; Darlington, 1; Hazel Green, 12.—The Bishop of Quincy will return from the East about the middle of this month. He expects to place his youngest daughter in St. Mary's School, Knoxville, Ill.—Our New York correspondent is at least convalescent. He scolds vigorously, which is a good sign! The occasion of his wrath was the execrable proof-reading of a late letter of his, in which Ligouri was turned into "Liquor," and "side-walks" (side-walls) were "decorated!" The fact is, the outside pages of No. 42 did not get any revise. We went to a wedding, that day.—Dr. Warring favors us with a letter, to be continued in our next. He has frequently challenged scientists to come out and say just what the "mistakes" of Moses are in the first chapter of Genesis; but so far they indulge in "glittering generalities." He claims for it verbal inspiration, and proves it, so far as scientific accuracy can prove it.—The heated term seems to be passed, and the season for hard work is upon us. Will not the brethren lend a helping hand to aid us in extending the circulation of the LIVING CHURCH?—A young lady, a communicant, sends us her subscription, and says: "The LIVING CHURCH is just the paper we have been looking for. All the members of the family read it with interest."—Gail Hamilton, in the Independent, finds fault with the religious press because it did not improve the occasion of the death of Col. Ingersoll's brother, to extend sympathy to that defamer of Christianity. So far as we have seen, every allusion to that event has been respectful and kindly. If Col. Ingersoll would treat everything that Christians hold dear, with the same courtesy, we could respect him as well as his despairing grief.—The Rev. P. G. Robert, rector of the Church of the Holy Communion, of St. Louis, was one of the speakers at the Minnetonka assembly, and discussed forcibly the question of the verity and extent of the Noachian Deluge. He is a genial and cultured man, and the intimate friend and pastor of the Hon. George R. Wendling.—The Omaha Church Guardian says: "It is evident that the Provincial System can only be established in this country by a few adjoining dioceses determining to do it.—Some of our contributors would confer a favor by writing more legibly. The LIVING CHURCH is mostly set from manuscript copy, and the labor of editing would be greatly lightened by careful attention on the part of the writers. The compositors, too, have some rights which authors are bound to respect!—Shattuck School is full. Dr. Parker writes from Racine that they expect to have more applications than they can receive. At St. Mary's, Knoxville, there is room "for only one more," which means a very few more. We are glad to note this increased prosperity, and hope to hear the same from all our advertisers.—We are indebted to Hon. Geo. H. Harlow, Secretary of State, for a copy of the Laws of Illinois, 1879.—The Standard of the Cross announces "a new departure." It will, hereafter, issue only fifty numbers a year, and reduces its rate to \$2.50.—The Rev. C. C. Tate, late of Ft. Wayne, Ind., has undertaken a mission to England for Nashotah, the object being to raise an endowment for a professorship.—The Southern Churchman now goes a step further, and says that "altar" is not used in the New Testament! Only "Romanizers" use that wicked word!—The Northwestern recommends that the Church Choir singers who sing in "Pinafore," be given an indefinite furlough; and that their places be supplied by those who do not misuse their church prestige.—Bartholdi's statue of Liberty, which is to be erected in New York harbor, is nearly completed.—The Rev. I. Took, D.D., of Rochester, N. Y.; Rev. L. B. Baldwin, of Birmingham, Conn., and Rev. L. S. Noble, late Professor at St. Stephen's College, Annandale, N. Y., have recently visited Chicago.—We omitted last week "Duties of Parents," to make room for our Summer Story; in the present number we resume the series.—We announce, with pleasure, the promise of correspond-

ence from Paris, by the Rev. Henry Mason Baum, who sailed last week from New York. He will remain in Paris for some time. Mr. Baum is the author of an admirable book on the Rights and Duties of Rectors, Church-Wardens, and Vestrymen in the American Church. A review of this book is given in this No. of the LIVING CHURCH.—The Church Guardian has an article in favor of holding the next "Pan-Anglican" in New York. We think we recognize Bishop Clarkson's hand in it. The only suggestion we have to offer is that it be held in Chicago, which is much nearer the centre of the world than New York is.—Our "Summer Story," in the last number of the LIVING CHURCH, will repay perusal. We hope Mrs. Feuling will favor us again.—Our schools have opened with splendid prospects; partly owing, no doubt, to liberal advertising in the LIVING CHURCH.—A contemporary calls a certain class of Churchmen "Pew-ritans." A good hit!—The Appeal enjoys our exposé of the Greggites. But "sauce for the goose is sauce for the gander!"—The Alliance says: "Dr. Talmage is to remain away two months more, for the glory of God and the benefit of his native land;" a remark which we do not admire for its irreverence, though we may appreciate the truth of the latter part of it.—The Standard of the Cross, speaking of a hanging in Texas last week, where, as the drop fell, the crowd sang "The Sweet Bye and Bye," says: "The Sankey hymns have, if not produced, at least given voice to, an incredible degree and volume of profanity."—Our series, "Duties of Parents," is completed with the next number. We have had the thanks of many mothers for these articles. We hope to have from the same writer other series on subjects of practical interest to the family.—One of our exchanges has been advertising Racine College all summer, with the late Warden's name attached, directing readers to apply to him! Evidently the advertisement is a year old, and was inserted to "fill up."—The Church Congress meets in Albany, on the 21st of October, and continues in session four days. Bishop McLaren will read a paper on The Authority of Dogma.—A clergyman in Utah writes: "It is a great relief to see a Church paper that has the courage of its convictions, and gets out of the dead level of platitudes. The LIVING CHURCH is just the paper, in price and quality, that we need."—If report is to be credited, the "Oneida Community" are preparing to make a virtue of necessity, and will hereafter conform to the laws of the State, and abolish the "complex marriage." It will be a good illustration of the power of public opinion, led by a few strong men.—The Wisconsin State Board of Health is looking after the babies; it has issued a circular about the care of children. A "paternal government" is not regarded with much favor among us. Perhaps a maternal government would be a good thing!—St. Clement's, in Philadelphia, has taken possession of St. Timothy's. A new vestry elected last Easter by a vote of 8 to 7, have given their consent, and the election is now charged to have been fraudulent. The civil courts are appealed to, and St. Paul's advice about going to law, and his rules of Christian charity, are ignored.—The Evangelist has a pertinent criticism on our first prayer, "Now I lay me down to sleep," etc. It suggests a misreading in the second and fourth lines. It should be, says the critic, "I pray Thee, Lord," and not as in the common version, "I pray the Lord." Mothers will please take notice, and instruct the children accordingly; the grown people will stick to the old form.

DEAN STANLEY, while in this country of late, enlightened our darkness on several points. Among other things, he informed us that Bishop Seabury's mitre, in Trinity College, Hartford, was "the only one on which the eyes," etc. Besides this mitre, that of Bishop Claggett, Bishop of Maryland, is still in existence. It is in the possession of his grandson, the Rev. Jno. H. Chew, Rector of St. Albans, Georgetown, D. C. It is heavy and was once handsomely decorated. Our present Bishops must be devoutly thankful that mitres have gone out of fashion. The heavy satin robes, gathered, and folded, and puckered, must be weighty enough when the thermometer stands at 90 degrees, without the addition of a felt mitre, to say nothing of a pastoral staff of oak!

A Question and Answer.

The following comes to us by postal card, and as requested, we answer it "in the paper." We have no object in giving publicity to it, but to comply with the writer's request. We trust the answer will be sufficient.

Baltimore, Aug. 30, 1879. Surely Bishop Paddock's Pastoral recently issued, belongs to the "news, the work and the thought" of the LIVING CHURCH. Can you tell me why you have neither noticed nor published any portion of it? I hope you will answer this question in your paper, that your readers may know why you withhold from them a document, so important and timely to a church that is striving to be a living one.

A. P. STRYKER, Rector of St. Barnabas Church.

CHICAGO Sept. 10, 1879.

Rev. and Dear Sir:

In reply to your postal card we beg leave to say:

1. That this paper does not publish all the pastorals and addresses of the Bishops, partly for lack of space, and partly because such documents do not always possess general interest.
2. That we did not see the pastoral mentioned until it appeared in another Church Weekly, and we do not publish material at second hand.
3. That although we have seen the pastoral aforesaid, we have not read it, for want of time, and hence cannot judge whether your estimate of its importance is judicious. Your opinion may be of great value, and we are happy to give our readers the benefit of it, by publishing your card.
4. That we have no evidence that our readers generally desire to know why we "withhold from them" the document in question, unless you have been chosen to represent them, which we doubt.
5. That postal cards, as vehicles of censure, complaint, or criticism accomplish very negative results in the office of

Truly Yours,
THE LIVING CHURCH.

The Mosaic Account of Creation

A Letter to the Editor from Dr. Warring.

In the last two numbers of the LIVING CHURCH is a continued article on the Series which I lately laid before your readers. It is gratifying to see one's efforts appreciated by so able a writer; gratifying in itself, but more so because it gives evidence that thought is stirred up on this important topic. This is what I most earnestly desire. I am amazed that the Christian world takes no notice of the means of defence and offence which the Mosaic Cosmogony affords. It is here at their hand; they have only to reach forth and grasp it. Bunyan's story of Christian and Hopeful in Doubting Castle often comes to my mind, in this connection. You remember the awful plight of those good men, beaten almost to death by the Giant and then tumbled into a dungeon to die. Hopeful cries out, "What a fool I am to stay here when I have in my bosom a key that will unlock every door in the Castle!" And then, you remember, he plucked it forth, applied it to the locks, and every bolt flew back in its socket.

Agnostic "Science," a giant as pitiless as any of whom Bunyan wrote, has so belabored those who should be champions of the faith, that too many of them are almost ready to admit that our Bible is a collection of myths, redeemed from inanity only by a thread of morality that runs through it,—some general principles of God's fatherhood and love to our race, and statements of our duties to our fellows. Even these are not safe, for the Agnostics are after them also, claiming that all that is good is found in the writings of Confucius, Zoroaster and others, and as for God's fatherhood—it is very pretty to talk about, but when you apply to it the test of scientific criticism, it vanishes. God, they say, is merely an unknowable, inscrutable force, void of will, purpose, or feeling; and as for our duties towards others, there is doubtless much in the book that is very fine, but of no authority except so far as it is corroborated by Sociology; and there is also in the book much that is very bad.

And then there is that story of creation, utterly and hopelessly false, as a record of facts, although sublime in the simplicity of its noble poetry!

What is the answer which Christians today are making? "We do not claim verbal inspiration. The story of creation in Genesis is not literal history," but is "poetical, symbolical, and unchronological," in the words of Dr. Cocker; "merely a hymn of creation" with Mr. Roeson;

"the work of a profound intellect wise for its times, but unversed in the depths of science which the future was to reveal," in the words of Prof. Dana. It must of course not be true "for the Bible was not given to teach us science."

To these I would say; You believe in the Bible for reasons independent of science. Have faith and patience. You have seen many apparently formidable objections vanish, when examined in the light of greater knowledge.

As to those who scout the story in Genesis, I would say; Tell us exactly what it is in that account which you know—not from your inner consciousness, for that is worth nothing in questions of this kind; but from astronomy, or geology, or any other hand of Science—to be false.

You may dispute as to the Nebular Hypothesis; whether, according to one theory, motion started at the center and worked outward, or whether, according to another, motion was first simply centerward; or whether it began in a circle, and the great mass revolved and shrank leaving ring after ring behind; or whether with Prof. Procter, that to this was added the effect of vast showers of meteoric matter; but you cannot deny that once the earth was as Moses has described it.

Thus I would address those who style this story only a myth. I might go through this most wonderful narrative, and challenge a denial of its truthfulness. I have repeatedly made the challenge; once in a letter to the Editor N. Y. Tribune, published in that paper a few days before Prof. Huxley's lectures in New York; in my book, "The Miracle of To-day;" in an article, "The Mosaic Account of Creation," published in "Scribner" a year or so ago; in an essay read before the New York Academy of Science and published in the Penn Monthly, winter before last; in an address delivered in Buffalo at the Central Presbyterian Church during the meeting of the Association for the Advancement of Science; before the N. Y. University and elsewhere, and in newspaper articles and in various addresses as well as in private conversation; and I have yet to see the man bold enough to venture sentence by sentence through the account and to deny either its statements or their order.

For the present—to save words—I except the work of the Fourth Day; although I add my conviction that no part of the whole account is richer in physical truth

than that; but I except it because science, as yet, has no universally accepted statement as to that period, with which it can be compared. Even were this portion an interpolation, there would remain some thirty-eight physical statements of the most profound importance, all referring to events preceding man's appearance upon our globe, and all arranged in proper chronological order. Such a fact can be explained but in one way. He who did the work, indited the account, gave the words and arranged the order.

If this be so (and if not, let him who can, show it) then plenary inspiration is not a superstition, for here it is; miracles are not impossible, for here we have one in our hands; God does interfere in the affairs of men, for here is a Revelation which He has given them. He is not an abstract force, but a living personal God, for here He plans, names and approves.

If all this be true, if, at last, by taking the words of the Bible in their simplest sense, we have arrived at its true meaning, the thoughtful reader will inquire whether in other cases we may not have wandered from the Bible's proper teaching in our desire "to explain" difficulties?

But the lateness of the hour warns me to stop. I have already written more than I intended and had almost forgotten that which induced me to take up my pen this evening.

To be continued. C. B. WARRING.

News from the Churches.

ILLINOIS.—We clip from the September Province,—an excellent number, by the way:

At this time, when our farmers are in the midst of abundant harvests, it seems most opportune to remind them of their Christian obligation to the sick and the needy. Offerings of all kinds—the product of the garden and the field—will be thankfully received at St. Luke's Hospital. Careful housewives need scarcely be reminded of the value to the managers of that institution, of a generous supply of fruits, jellies, and other conserves.

The Chapter of the Southern Deanery, Diocese of Illinois, meets on Tuesday and Wednesday, September 23 and 24, at St. Paul's Church, Kankakee. Rev. D. S. Phillips was appointed Dean of this Deanery at the last Diocesan Convention, and this will be the first convention of the Chapter. The order of services will be as follows: Tuesday evening, September 23, evening prayer and sermon. Wednesday—9 A. M., morning prayer; 9:30 A. M., business meeting of the Chapter; 11 A. M., Holy Communion, and address by the Bishop of the Diocese; 7:30 P. M., informal meeting and short addresses, by the attending clergy.

St. Paul's Church, Kankakee, Illinois, organized its third mission at St. Anne, a few weeks ago. A good organ has been bought and paid for, and the Sunday school and adult classes have a membership of about sixty. Mr. R. Chadwick has been appointed superintendent of the school. The French mission, under Rev. Mr. Therien, has come to an end, from various causes, and the missionary is about to engage in ministerial work in Canada. But the younger portion of the community have learned to read and speak in the English language, so that it was thought best to establish an English mission in place of the French. The only English services held in the place are those of the Episcopal Church. The other missions of St. Paul's Church, at Mokence and Waldron, still continue prosperous.

SPRINGFIELD.—The Rev. J. B. Draper has been received from Pennsylvania, and assigned by the Bishop to the charge of the missions at Petersburg and Havana. Mr. Draper has entered on his work with an energy and enthusiasm which has already secured for him the confidence and cooperation of the people at both these places, which have been so long without the services of the Church.

The following are the additions to the clerical staff of this diocese since the election of Bishop Seymour: Rev. W. F. Taylor, to Danville; Rev. S. S. Lewis, to Paris; Rev. W. H. Moore, to Decatur; Rev. W. C. Hopkins, to Champaign; Rev. W. G. Van Winkle, to Jerseyville; Rev. J. W. Phillips, to Springfield; Rev. W. H. Tomlins, to Mattoon; Rev. J. B. Draper, to Petersburg and Havana. This evidence of active oversight is beyond comment.

At the present, there is a vacancy in the rectorship of St. Paul's, Pekin; also St. Matthew's, Bloomington, and the Church of the Redeemer, Cairo. The Bishop expects to be able to send suitable men to Pekin and Bloomington, very soon. All three are among the most important parishes in the diocese.

TENNESSEE.—University of the South. Nothing is more true than that the term "Ritualism" is a "variable quantity." Its application depends entirely upon the personal experience of the individual who uses it; so that what to one man is the simplest act of reverence, to another is an exaggerated piece of formality. There are those to whom the act of merely bowing the head at the Blessed Name, comes under the vague charge of "Ritualism." The truth is, that the "Ritualism" of which we have heard so much of late, might be defined as—"Something to which we happen not to have been personally used." This brief explanation will perhaps give the key to a widely circulated report that "Ritualistic doctrines and practices" prevailed at the University of the South. This was a regular "mad dog" cry—a nefarious attempt to injure that admirable Institution, by turning to account popular ignorance so as to excite popular prejudice.

The Board of Trustees, fearing that the report in question might, if uncontradicted, prove injurious to the interests of the University, referred the matter to the Bishops of the Board—five of whom were present at the meeting, and after inquiry and examination, they reported, on August 9, a statement, of which we subjoin a copy:

"Having had occasion to examine the manner of conducting Divine Service at St. Luke's and St. Augustine's Chapels, we desire to give the assurance that the Services are in strict accordance with the Book of Common Prayer, and in no way open to the charge of Ritualism made against the University.

"We would further state, that the Services at the places above named, are under the charge of all the Bishops who are members of the Board of Trustees

"Wm. M. Green, Bishop of Mississippi, Chancellor; Alex. Gregg, Bishop of Texas; C. T. Quintard, Bishop of Tennessee; W. B. W. Howe, Bishop of South Carolina; R. W. B. Elliott, Missionary Bishop of Western Texas."

QUINCY.—Advertising may sometimes be an absolute necessity to the Church's interest. At least we think so, when the condition of St. James's Parish, Lewiston, is brought to our notice. Here is a parish in the county seat of one of the finest counties in Illinois, with a church building built after one of Ujoh's best gothic designs, built of brick, and properly and correctly furnished, said to be one of the best specimens of church architecture in the State of Illinois, and costing nearly ten thousand dollars. The parish is absolutely free from debt, and yet it has had no rector for the past eight or nine years. In connection with this parish the towns of Canton, Avon, McComb, Ipava, and Astoria offer opportunities for missionary effort not surpassed in any diocese in the West. We feel certain that if the needs of this field were known, a suitable man would be found in a very short time. We trust it will not be long ere this vacancy is filled.

The Rev. A. B. Allen, of Lowville, New York, has accepted the call to the rectorship of Trinity Church, Rock Island, and will enter upon his duties October 1, inst. We very cordially welcome our new brother to his work in this young diocese, and trust our acquaintance will be mutually agreeable. The field of ministerial labor in connection with the Church in Rock Island is as valuable as any in the Church. There is a beautiful church and parsonage, an excellent people, and a large scope for energy with prospect of early fruits of labor. The missionary interest in connection with Milan and Moline is a privilege not open to every clergyman in this diocese. The coming rector is said to be in every way eminently fitted for the responsibilities devolving upon him, and both parish and diocese may congratulate themselves upon this accession to their working forces.

St. Paul's Church, Warsaw, is in a flourishing condition under the faithful ministry of the Rev. Dr. Lloyd. Scarcely a year has passed since the Doctor took charge of this parish, and the good results are evident in the increased number of communicants, larger and heartier services. In addition to many other improvements, the parish has lately become possessed of a very fine organ, designed and built expressly for St. Paul's Church, Cambridge, Mass. On Sunday last a very handsome altar-cross of white walnut was presented by the rector, and placed permanently in position.

The missionary work of this diocese as now arranged includes the following stations: Aledo and Keithsburg; Warsaw and Mendon, Henry and parts adjacent, Pittsfield and Mount Sterling; also Carthage in connection with the cathedral.

A choir of boys, under the instruction of Mr. Duncan, of the cathedral choir, is in process of training with the expectation of eventually rendering the musical service of the cathedral.

The repairs on the cathedral go forward steadily. The plastering is dry and ready for the frescoes. The large organ is to be removed from the west to the east transept, thus giving to the congregation access through the west transept by means of a door long closed. The walls of the chapel, in the rear of the cathedral, are in process of completion. When finished, the chapel will prove a handsome addition to the cathedral property.

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.

Wanted.

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MISCELLANEOUS.

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Episcopal High School, Near Alexandria, Virginia A Boys' school fitting for College or business. The 41st year opens Wednesday, September 24 1879. Terms moderate. Five resident teachers and liberal provision in all respects for the improvement and comfort of pupils. Elevated and beautiful location. Extensive grounds, including an ample skating pond, and thoroughly equipped Gymnasium. Students from twelve states. For catalogue address the Principals L. M. BLACKFORD, M. A., Alexandria, Va.

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The Cathedral Schools, Garden City, Long Island. St. Paul's, for Boys. St. Mary's, for Girls. The Academic year will begin Sept. 10. Address the Rev. T. Stafford Drowne, D. D., Acting Warden, Garden City, L. I.

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Home and School.

Example.

BY JOHN KEBLE.

We scatter seeds with careless hand,
And dream we ne'er shall see them more;
But for a thousand years
Their fruit appears
In weeds that mar the land,
Or healthful store.

The deeds we do, the words we say,—
Into still air they seem to fleet,
We count them ever past;
But they shall last,—
In the dread judgment they
And we shall meet!

I charge thee by the years gone by,
For the love's sake of brethren dear,
Keep thou the one true way,
In work or play,
Lest in that world their cry
Of woe thou hear.

Boston to Chicago.

Chicago sounds rough to the maker of verse;
One comfort you have—Cincinnati sounds worse;
If we only were licensed to say Chicago!
But Worcester and Webster won't let us, you know.
No matter, we songsters must sing as we can;
We can make some nice couplets with Lake Michigan.

And what more resembles a nightingale's voice
Than the oily trisyllable, sweet Illinois?
Your waters are fresh, while our harbor is salt,
But we know you can't help it, it isn't your fault;
Our city is old, and your city is new,
But the railroad men tell us we're greener than you.

You have seen our gilt dome, and no doubt you've
been told
That the orbs of the universe 'round it are rolled:
But I'll own it to you, and I ought to know best,
That this isn't quite true of all stars of the West.

You will go to Mount Auburn—we'll show you the
track,
And can stay there—unless you prefer to come
back,
And Banker's tall shaft you can climb, if you will,
But you'll puff like a paragraph praising a pill.

You must see—but you have seen—our old Faneuil
Hall.
Our churches, our school-rooms, our sample rooms,
all;
And perhaps, though the idiots must have their
jokes,
You have found our good people much like other
folks.

There are cities by rivers, by lakes, and by seas,
Each as full of itself as a cheese-mite of cheese;
And a city will brag as a rooster will crow;
Don't your cockerels at home—just a little, you
know?

But we'll crow for you now; here's a health to the
boys,
Men, maidens, and matrons of fair Illinois,
And the rainbow of friendship that arches its span
From the green of the sea to the blue Michigan!
—OLIVER WENDELL HOLMES, before the Chi-
cago Commercial Club, during its visit to Boston.

The Duties of Parents.

A Series for the LIVING CHURCH.

XVI.

[The following is from a sermon by the Rev. Morgan Dix, S. T. D., Rector of Trinity Church, New York. We give it in place of the article usually prepared for this series, and commend it to the attention of our readers.—EDITOR.]

There is not, among all the Lord's good gifts to men, one which we have not to some extent marred and spoiled. It has been so with childhood. It would seem that many have lost every true idea about children, and that the result of their care and efforts in training children is, almost of necessity, to spoil and ruin, so far as they are able, that good thing which was committed to their charge. Well may he who looks around him and reflects, cry out with the Psalmist, "Now when I think thereupon, I pour out my heart by myself." For every method appears to be reversed, and every work set contemptuously aside, by which the ideal of childhood might be maintained in this troubled world; and the efforts of the silly, the wrong-headed, and the bad, seem to be directed towards destroying from off the earth the name and character of the little child. The age in which we are living shows many a fearful sign of corruption in life and morals; among them may be numbered the disappearance of that reverent appreciation of childhood which inspires the wish and the effort to keep it uncontaminated, and to maintain it in simplicity and purity so long as ever we can. The children grow old too fast. In some cases it is the fault of circumstances beyond the control of their parents and guardians; but in other in-

stances, it is directly and solely the fault of those who have them in charge—of those who stimulate them and thrust them forward; who act as if they thought the estate of childhood a disgraceful and dishonorable condition, through which, and out of which, the little ones must be hurried with all possible haste. When it reaches that pass, with any class of society, that class has become deeply demoralized and degraded.

The result is the same, whether they belong to the poor or to the rich; in the former case, they live in full view of low vice, and cannot cross the threshold of that one room in the packed tenement-house, and descend to the street for a breath of fresh air and a chance to stretch their limbs, without running into a poisoned ring of vagrancy and crime, of lewdness and blasphemy, in the latter case, full often they hear and see nothing but fashion and luxury, and the manners of a life where God is not in all the thoughts. Then, in their schools, they are placed under an intellectual pressure which our Heavenly Father never meant those tender brains to bear; they are crammed, not educated; stuffed with book-learning, not trained for the responsibilities and duties of life; and thus is made the hideous preparation for paralysis at fifty years of age, or softening of the brain at sixty, or sudden death at any moment, when the outward system yields because it can stand the strain no longer. Sometimes it seems as if all were dark about the children; despair, or something very like it, gathers up into the spirit, when one goes through the streets down-town, and looks at the old, old faces on the poor little shoulders, and hearkens, terror-stricken, to the names of their loving Father and their pitying Saviour, screamed at each other in their quarrels and angry play; or when, directing his steps to the opposite quarter, he goes, perhaps, to some soft-carpeted drawing-room up-town, and there beholds boys and girls playing at men and women, with airs and manners and an affectation and coquetry which bespeak the ruin and destruction of everything sacredly characteristic of childhood.

Go down among the dwellings of the crime-steeped children; or go up to the homes of the fashion-drugged children. Harken to the oaths and obscenity of the lips of those below; to the equally offensive expressions of pride and pruriency, in imitation of the heartless world, uttered by those above; and then recall and reflect upon our Saviour's words, "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven;" and, "In Heaven their angels do always behold the face of My Father." What did He mean? Where are the children to whom He referred? What was childhood as He understood it, Who spoke of it such awful, such blessed things? Are these the types whom we are to imitate and study? These prematurely old caricatures of ourselves? Are these little men and women, these little flirts of five years, these self-contained and self-possessed ladies and gentlemen of seven and eight, these swearers and smokers of ten, these horrible deformities, they of whom the Lord spake? And do their angels indeed stand in Heaven near the sapphire throne, gazing into the body of that living light, while this disgusting farce is going on below? Ask yourselves these questions, and answer them consistently; yea, bring us word where the real and true children are, that we may go to them and learn what we should be; but show us no more of these dreadful monsters, which the stolidity, the folly, the crime of grown-up people have manufactured, lest we despair of society, of religion, of ourselves, and of all together.

MACHIAVELLI is not dead. His "Prince" still lives in literature. A lady friend sent her sister to a Romish school. Hearing, during the school year, that she was about to "join the Romish Church," she, the elder sister, went to the school, inquired, and was assured by authority, that the young girl had "no such intention." Neither had she; for she had already done so, and been baptized a few days before! Machiavelli and Loyola combined.

The largest recent imitation of the principles laid down in "The Prince," is the attempt to evade the payment of Archbishop Purcell's immense debts, on the ground that they were Mr. Purcell's only—the Church's!

"What Answer Shall I Give?"

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH. XVIII.

"Why do you not 'unite with others?'"

I will try to answer this question frankly. First, let me give some of the loving words of another. Says he—a most loyal Churchman:—

"As the years go by, I feel—more keenly than I used to feel—longings for unity; and I think I see, as I never did before, the mission and work of our branch of the Church of Christ. It is a wonderful fact that, although her position in this land has been one surrounded by sects, and she has been compelled to fight for her own existence, she is, to-day the broadest Church in Christendom. No Bishop, Priest, or Deacon can ask more for admission into her fold than belief in the Apostle's Creed. She recognizes the validity of all baptisms in the name of the Father, the Son, and the Holy Ghost. She has an undoubted historical lineage from Apostolic time. We are always liable to make our private opinions the test of Catholicity, and, if left to ourselves, I am sure we would make her the narrowest of sects.

"In our work, we need to be careful not to speak a word which will grate harshly upon the ears of others. The truth must be spoken in love; it requires no compromise of principle, and no patch-work of expediency."

"Divisions are never healed by temporary alliances between different religious bodies. The hollowness of make-believe unity always leads to wider differences. So long as separate religious organizations exist, each one must do its own work in its own way."

And says another, a Bishop, as was the writer thus quoted from:

"We cannot, therefore, be too jealous of the honor of this Church," or labor too earnestly to build it up; and this we desire to do in no harsh or polemical way. It is not necessary, to the upbuilding of our Church, that we should attack others, or boast ourselves over others. We have only calmly, dispassionately, wisely and lovingly, to set forth our true character as a Catholic, Apostolic, and Evangelical Church, remembering what Jesus said, 'He that is not against Me is for Me.' Let us love all who love Him—unite with them wherever we can work in common without compromising our principles, and when compelled to differ, let us do so without bitterness or clamor, and with a spirit that would rather bear them on our heart to the throne of Grace, than drive them from us as dissenters from the Faith.

"This is the spirit in which our banners should be set up. We would plant them strongly, but in a spirit of love and candor."

And says a third Bishop, speaking of a very holy man, a member of one of the Christian bodies:

"I felt that I could be very content to take my place after him, if in God's mercy it might be so, in passing within the gates of the Heavenly City. But does this imply that I am obliged to embrace his doctrinal views, or to accept his ecclesiastical system? Surely, no. And much less can it imply that I am bound to encourage amalgamations with different religious bodies, in undertakings where there can be no union without some direct or indirect suppression of the truth."

And says a Presbyterian, speaking of our position as a Church:

"Never since I have been a minister in the Church of Christ, have I known so many of all denominations, feeling so kindly toward us, and inquiring with such interest in regard to the Episcopal Church, as this very year. Prejudices against our ritual are fast giving way, and mistaken impressions in regard to our exclusiveness, are fast being corrected.

The Anglican Church is now looked upon by the Greek, and the old Catholic, and the Lutheran, and by many in the denominations about us, as the only possible rallying point of a broken and disorganized Zion."

No body of Christians, it must, I think, be conceded by all, is more broad or more truly Catholic, than the Protestant Episcopal Church of America. We have an advantage, even over the Church of England, in that we are not hampered by political connection with the State. We have taken for our model, not the Church of Constantine, but the Church of Timothy, and Titus, and Ignatius. We require no creed but the Apostles. We insist upon no human theories. We have no theory of inspiration, resting content in the belief that the Scriptures contain the Word of Life. We have no theory of the Trinity, but believe in God the Father Almighty, Maker of Heaven and Earth; in Jesus Christ, His only Son our Lord, and in the Holy Ghost. Theories we leave to Sabellius, and Calvin, and other individual divines.

We have no theory of the Atonement, but simply believe that Jesus Christ died for us in some such way that he has become our Saviour.

We have no theories of election and predestination, holding equally the two truths, however they may be reconciled,—God's fore-knowledge, and man's free will.

We have no theories in regard to the historic Church, believing simply, that it

has come to us in unbroken descent from the Apostles.

We have no theory of the Sacraments, being satisfied with the belief, that they are commanded, and that God will bless our obedience.

Deeply regretting schism and its evils, we feel that so long as God allows divisions to continue, the divided rank, must go on battling under the inconveniences which they have brought upon themselves. It is of no use to cry "Peace" when there is contention. To conceal facts will only patch up a truce; it will cause peace to return only for a season. Better bear witness for Unity, than court merely Union. Better hold forth the simple conditions of Reconciliation; than play reconciliation before it is real.

I leave this subject with apparent abruptness, because it will be indirectly noticed in other chapters.

Boot-jack and other Servants.

(From the German)

In the office of a bailiff stood a boot-jack who murmured discontentedly to himself: "Life is a wearisome thing, if one must always stand in a corner and wait upon gentlemen's boots. How dusty they sometimes are, and how hardly they use me, a poor servant! When I have pulled off one, the other one gives me a kick. Yes, boots have a good time, they can see the world! While I am obliged to stand here in a corner, they may walk out in the sunshine, and when they are weary they call out: Here, boot-jack! and I have to remove the grand gentlemen, and they lounge at their ease in a corner."

The boots whom these remarks concerned belonged to the secretary, who had taken them off in order to rest himself.

They drew themselves up at this speech, and the boot of the right leg said to the boot of the left leg: "Brother, we have a good time! we are called gentlemen! the foolish boot-jack does not know at all how well off he is. This good-for-nothing fellow has the easiest service; but we! we must be driven through thick and thin the livelong day; in summer we are choked with the dust, in winter we freeze in the snow, and when it rains we are continually in danger of drowning. Ah! and the pavements! The sharp stones which know no pity! I should like to see how much of my hide they have rubbed off this very day, for I have become entirely transparent underneath. Life is full of trouble when one has to serve others." The boot-jack listened with great attention: "Brother," said the boot of the left leg, "I would submit to walking, for one grows accustomed to that; but the crumpling and brushing in the evening or at early morning, these vex me the most. I should like to know why we must still shine in our misery. Our master the secretary is well off; there he sits comfortably and writes; who would not be a secretary!"

"I think so too," moaned the boot-jack.

The secretary sighed as he leaned back and shook the ink from his pen: "God be thanked that another day has gone by! a secretary leads a most irksome life. What else is he than a paltry slave to his pen? I might be congratulated if I were my own master, like the bailiff who only works when he likes, and grows more corpulent every day; I am sick and tired of all this drudgery and poverty; yes, who would not be a bailiff!" He drew on his boots with a sigh and thrust his slippers into the pocket of his threadbare coat.

Then the bailiff entered, and said peevishly, "It is evening and time for leaving off work! you do not know in the least how fortunate you are." "He is jesting," thought the secretary, as, making an awkward bow he retired, and the boots creaked.

The bailiff went back to his parlor, and as he had left the door open the boot-jack could hear all that passed within. The stout bailiff grumbled in deepest bass: "There he goes! The common people are well off. Now he may sit down to a glass of beer and smoke his pipe in peace. While I? Work must be made ready for morning! There it is. What can the chancellor be thinking of, always more work, and not an additional red farthing for it all!"

Ah, if I were but my own master! It is easy for the chancellor to write his orders." "Wonderful!" thought the boot-jack, "the stout man complains also." Just then some one knocked. "Come in!" cried the bailiff, and the physician entered. "I am glad that you are come, doctor," said the bailiff, "I am not well and shall be compelled to labor throughout the night. Oh this servitude!" The doctor felt his pulse and examined his tongue; then he said: "Sleep, my best friend; you need only rest." "Sleep, indeed!" groaned the bailiff, "dear doctor, you are happy! you are your own master!" The doctor held his sides for laughing, and cried, "I my own master? I am the servant of the whole world! They leave me no rest, day nor night; believe me, my dear friend, a doctor is the most harassed creature; yes, if I were my own master! As many patients as I have in the city so many masters have I, and I assure you they know how to worry me." The doctor departed, and the boot-jack thought: "Still another servant; I find plenty of company."

Again there came a knock, and the chancellor walked in, courteously apologizing for his late arrival. "Here is a

gentleman at last," thought the boot-jack. The chancellor said: My dear bailiff, prepare for me by early morning these writings, which are designated upon this sheet of paper; I have urgent need of them. I am just come from our prince; he is in the worst humor, and I had a difficult position to maintain to-day. It would have been most agreeable to me could I have handed in my resignation, for then I might have been my own master." The boot-jack listened. "But it will not do," continued the chancellor, "I dare not abandon the prince, my gracious master, in his difficulties."

"What then has happened?" asked the startled bailiff. "Ah!" sighed the chancellor, "we must have money, much money, and all the coffers are empty. Believe me, there is no person more sorely tried than a chancellor." "But wherefore do we need money?" inquired the bailiff, "shall we receive an increase of salary?" "Increase!" exclaimed the chancellor, "certainly not; there might rather be a reduction. War is at our gates, the army is to be placed upon a war-footing, and the emperor needs money for the troops; our poor master has no more quiet hours; the cares of the realm will not let him sleep, and one council of ministers succeeds another. The times are evil." The chancellor sighed, the bailiff sighed also, but the boot-jack did not sigh. He had listened to everything, and now laughed to himself: "Servants, mere servants! not even the emperor is his own master!" From that hour the boot-jack was content with his modest position, and waited upon the gentlemen's-boots, a patient servant.

A Commencement Report.

As this is the season of the year when the College student "speaks his little piece," we venture to re-produce the following, clipped some years ago from the local paper of the town in which is situated the College whose Commencement is thus celebrated. The report is a bona fide one, the writer evidently not meaning to be funny. We think it belongs to a class of literature that the world would not willingly let die.

"It is impossible to speak too highly of the refined, intellectual, impassioned and soul-inspiring character of this rich series of artistic exercises.

"The vocal department supplied most eloquent and impassioned renderings of songs, solos, duets, and trios from the first masters, which were received by an appreciative public with evident delight, who in return showered and presented the most splendid bouquets to the accomplished performers.

"The 'Essays' were very creditable in conception, tone, dignity, style, matter, force, utility, and common sense, and contributed largely in giving character and quality to the grand opportunity. They were a fine development of the rich minds which gave them such significant utterance.

"During the 'Junior' evening our attention was challenged by the novelty and completeness of the class recitation, which, in promptitude, simplicity, beauty, gesture, intensity, and perfect oneness, we have never seen surpassed.

"In the center of this beautiful group of living personelle stood Miss Mamie Sears, wrapt [sic] in profound inspiration, with which her natural powers appeared to be marvellously apparelled—the acknowledged 'Leader,' without any pretension, save her beautiful and simple naturalness.

"It must have given a supreme gratification to the accomplished mind giving formation and culture to such prolific seed ground, to witness the entirely harmonious and unitary manner in which this class acquitted itself. The effect upon the audience was marked in a most emphasized manner by the frequent encores that were so promptly and vigorously given. The distinguished peculiarity of these 'recitations' consisted in the wonderful soul-life prevailing throughout the sentiment of the varied productions.

"Of the exercises of the second evening, we would speak with an extremely gratified appreciation. We witnessed them in wrapt and inexpressible intensity. No language can formally image the beauty and artistic elegance that inspired the splendid performance. It was an enchantment so rich, so instructive, so thrilling, so full of artistic and honest womanly life, as almost to convert a stoic to the best and most matured form of 'woman's elevation,' in the highest and best sense of the words.

"The radiant magnificence of the scene, with its rich personelle, wonderful productions, renditions, harmonies, its salutatory, valectory, presidential address, awarding of diplomas, so well deserved, and last of all, its closing scene and ringing chorus, filled and sustained by twenty-five voices of wonderful power and compass, with piano accompaniment, is over! But its effects cannot but be lasting and permanent for good.

"The two grand pianos from Barrett's justly celebrated music rooms were touched by the hands of inspired genius, as they discoursed the most enchanted strains and melodious harmonies to attentive listeners. Never can we forget the thrilling life force that was started in renewed currents, as if touched with the rarest enchantment."

Current Literature.

Publishers will confer a favor by marking the price in books forwarded for notice.

The Orator's Manual: Vocal Culture, Emphasis and Gesture; with selections. By George L. Raymond, M. A. S. C. Griggs & Co., Chicago. Price \$1.50.

This book is evidently the result of much experience and hard work. There is scarcely any principle or exercise in elocution with which we are acquainted, that cannot be found in it. If it has any fault, it is that of excess; there is too much of it. If the exercises were condensed and simplified, it seems to us it would be better. The prose selections are good for practice; the poetry, we think, could be improved. In one of the exercises we have a line from Macbeth, thus: "Confusion now hath made me his masterpiece," which would be all right without "me."

The Rights and Duties of Rectors, Church Wardens, and Vestrymen in the American Church. By Rev. Henry Mason Baum. Philadelphia: Claxton, Remsen, & Haffelfinger, 624 and 628 Market street, 1879. pp. 345. Price \$1.50. Mailed free.

Mr. Baum, we believe, had practiced at the bar before taking Holy Orders, which accounts, probably, for the special turn which, in the matter of this book, at least, his literary labors have taken.

The American Church Review, speaking of it, says: "Various documents of value, not very accessible, will be found here, such as the important decision of Chief Justice Beasley, of New Jersey, as to the rights of a rector to the use of a church building; important, because it adopts the English Ecclesiastical Law as the basis of our own; and also the decision of the court, and the admonition of the Bishop of New York, in the well-known case of the intrusion of one minister into the parochial cure of another, are given in full." * * * We consider this a very valuable work, and hope it may have a wide circulation; our laity especially need such instruction as is here given.

Bishop Huntington, Dr. Noah Schenck, Dr. Davies, of Philadelphia, Dr. Leavitt, and Rev. Cortlandt Whitehead, Registrar of Central Pennsylvania, all bear high testimony to the value of the work. Dr. John Henry Hopkins says, that wherever difficulties are likely to arise,—and we all know how frequently and unexpectedly they do arise,—"This volume will be found an exceedingly valuable help." Among the most valuable of the testimonies to its worth, is that of the Hon. S. Corning Judd, Chancellor of the Diocese of Illinois. He says: "The work is a most valuable one, and must be of the greatest service to Church people throughout the country. It evinces great research and ability, and contains sound ecclesiastical law and wholesome instruction, of which the great mass of Church people are lamentably in need. You are certainly entitled to the warm thanks of all American Churchmen, for this valuable contribution to the literature of our Holy Mother."

The Year Book of Education for 1879. Being the Second Annual Supplement to the Cyclopaedia of Education. E. Steiger, New York.

This valuable contribution to the literature of education contains the latest and most trustworthy information upon educational topics. The progress and improvement that have been made during the past year, all over the world, are fully noted, and articles of great interest are given on the educational work and matters of all the great countries of the world. Even China and Japan are not neglected. Indeed, the article on Japan seems to us the most interesting of the editorials. The educational work of the various religious denominations, is admirably summarized. Mr. Steiger is doing good service to the cause, both as publisher and editor.

History of the United Netherlands, from the death of William the Silent to the Twelve Years' Truce, 1609. By John Lathrop Motley, D. C. L., etc. In Four Volumes, with portraits. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price \$2 per volume.

This modern Classic is worthy the wider circulation which this cheap but substantial edition will bring it. Like the History of the Dutch Republic, of which it is the sequel, it has all the fascination of a romance. It covers twenty-five years of history from the assassination of the Prince of Orange, and leads up to the truce during which the Republic reached its highest prosperity and power. It was in this period, that England, under Queen Elizabeth, cooperated with the Republic in their opposition to the efforts of Spain to subjugate the world. The picture drawn of Philip of Spain is not flattering. All our sympathies are naturally enough given to those who resisted his magnificent conspiracy so bravely; but the question will come up, Did not that stern old tyrant, with a cold heart but a clear eye, foresee the perils of freedom as distinctly as the Hollanders saw its advantages? Because they were right, was he wholly wrong? Spain represented the conservative spirit of Europe; and there was a vast deal in Church and State that was worth conserving. Absolutism and superstition were on that side, we must admit, but the other side were sewing the seeds of infidelity and

communism; and the intelligence of Europe, which was not captivated by the new ways and thoughts, had pretty clear intuitive perception of the hazards in which they involved Society. The question is not yet a settled problem. Let us hope that in a less cruel and bloodthirsty age, it may reach its final solution; and the lion of authority be taught to lie down with the lamb of freedom. But first Freedom must become a lamb.

We have renewed the delight of other years in looking through these beautifully printed volumes; and we heartily commend them to our readers, as essential to a well-selected library.

Stories and Ballads for Young Folks. By Ellen Tracy Alden. American Book Exchange, New York.

A pretty little book, and no doubt sold for a remarkably low price, as all the books of this house are. The American Book Exchange generally gives the most reading for the least money. There seems to be nothing of especial interest to note in the volume before us. It is made up of articles similar to those with which our children's magazines abound.

Selections from the Writings of Archbishop Leighton. Pott, Young & Co., New York.

The profits from the sale of this little volume are to be devoted to the work of the Sisters of the Holy Communion, to whom it is inscribed. We need say nothing in praise of the original works from which these selections are taken. Some of the most compact, clear and forcible passages in our language are to be found in the writings of Archbishop Leighton; and they are as rich in devotional thought as they are in noble language. The publishers have done a service to religion in bringing the best of them within the reach of the public. Price not named in copy.

Somebody's Ned. By Mrs. A. M. Freeman. S. C. Griggs & Co., Chicago. Price \$1.

It will surprise some of our readers to know that in a young city like Chicago, there is a publishing house that has already issued over fifty volumes, of educational and literary merit. Messrs. Griggs & Co. have brought out some of the most popular and useful books of the day, as the series by Prof. Matthews. Somebody's Ned is a novel. It is a kind of story that we do not see the use of, but no doubt is very interesting. One may begin almost anywhere in it, and find it hard to leave off, but one can scarcely get out of it much good philosophy of life, law or religion, though the author seems to have written with the intention of casting light on these subjects.

Shakespeare's King Richard the Third. Edited by Rev. Henry N. Hudson. Ginn & Heath, Boston.

Mr. Hudson is a clergyman of the Church, and for many years has stood in the front rank of Shakespearean critics. His school editions of Shakespeare are used in many of our best institutions. His Life, Art, and Characters of Shakespeare, we regard as the best thing that has appeared on this subject. In fact, Mr. Hudson has attempted nothing that he has not done well. The little volume before us contains, besides text and valuable notes, an introductory essay upon the characteristics and characters of the Play, which is admirable. The publishers, Messrs. Ginn & Heath, never send out a book that is not first class.

The Inner Life of the Virginia Military Institute Cadet. This admirable little work, which embodies an Address delivered by Gen. Francis H. Smith, on occasion of the resumption in September, 1866, of the Academic exercises of the Institution mentioned, has already passed through six editions, and a seventh is now called for; a fair proof that it has been found to meet the wants of those who desired information in regard to the organization and system of instruction and government in the Virginia Military Institute.

Not a few of our readers will be glad to hear of a new book, to be published during the fall of this year, from the pen of the Rev. Robert T. S. Lowell, D. D., of Schenectady, N. Y., a clergyman of the American Church, and brother of James Russell Lowell. Dr. Lowell made his mark long ago, as the author of "The New Priest of Conception Bay," and since then, of "Stories from an Old Dutch Town." We learn that the scene of the new story is laid in the old time days of Puritan influence in New England, and that it will present some curious and interesting details of the social life of that period. The New York Evening Post, referring to the forthcoming work, says, "Mr. Lowell's literary temper, his genuine love for the picturesque in history, his remarkable gift of breathing the breath of life into scenes and characters of the past, his keen poetic appreciation of the value of what we call atmosphere in literature—these things especially fit him for the treatment of such a theme as this."

A curious old manuscript, containing an allusion to the death of Gutenberg, the great inventor of printing, has recently been found in the Walraf Museum at Cologne.

Old Editions of the Bible.

Queer titles have been given to some old editions of the Bible. The "Bug" Bible was printed in London, in 1551; and received its nickname from the fact, that Psalm xci. 5, was translated, "Thou shalt not need to be afraid for any Bugges by night," instead of, as in our version, "Afraid for the terror by night."

The "Breeches" Bible was printed in Geneva, in 1560; and is so called from Gen. iii. 7, being translated, "They sewed fig-leaves together, and made themselves breeches," instead of aprons, as in our version.

The "Treatle" Bible was printed in 1565; and in it Jeremiah viii. 22, reads, "Is there no treatle in Gilead," etc., instead of balm. In 1609, this word was changed to "Rosin," and so came the name of the "Rosin" Bible; and in 1611, this last word was changed for "balm," as now.

The "He" Bible, printed in 1611, takes its name from an error in Ruth iii. 15, "he measured six measures of barley and laid it on her, and he went into the city," when the word should have been "she went into the city," etc.

The "Wicked" Bible was printed in 1631, and was so named from its omitting the word "not" from the seventh commandment, making it read, "Thou shalt commit adultery;" and this extraordinary omission occurred again in a German edition of 1732; so that there was a wicked Bible in each language.

The "Vinegar" Bible was printed in 1717, and is so called from the head-line of Luke xx, which, in it, is made to read, "The parable of the vinegar," instead of "the parable of the vineyard." The printer of this edition was one John Basket, of Oxford, and from its many errors in spelling and punctuation, it was sometimes called "A Basket full of errors."

The "Eel-pot" Bible was the edition translated by Eliot for the Indians. Describing, by the sign of crossing his fingers, what he thought would represent the "lattice-work" through which the mother of Siseria cried, (Judges v. 28,) he asked the Indians for the proper word for it, and they gave him one, which he inserted in his translation, supposing, of course it was right. But when he became more fully acquainted with their language, he found he had made the passage read, "The mother of Siseria looked out at a window, and cried through the eel-pots," instead of "lattice."

Throat and Lung Diseases.

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

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

- First—That very nearly one-half of those who die in Chicago (and throughout the whole North-west), above the age of five years, are destroyed by these diseases.
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Third—That catarrh, sore throat, bronchitis, and asthma, when treated by the stomach, run into consumption, and end in death.
Fourth—That the only way they can be arrested or cured is by local treatment, applied directly to the affected parts by inhalation.
Fifth—That this treatment has been adopted in all hospitals for lung diseases throughout Europe. Those interested can obtain copies free by calling or sending to Dr. Hunter's office, No. 103 State street.

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The Sunday School.

Church Sunday School Lessons.

UNIFORM SCHEME: SCRIPTURAL LESSON: EX. XXV:1, 2, 8; EX. XXXV:4, 5, 10, 22; EX. XXXVI:5, 6,

Fifteenth Sunday after Trinity.

Subject—The Tabernacle.

For Older Scholars.

The intention of the Tabernacle is explained in verse 8 of the xxvth chapter. God would have them make a Sanctuary, that He might dwell among them.

"By the sin of man, man was separated from God. But God in His mercy purposed to bring man back into closer union with Himself than that in which man had existed even in Paradise."

"This design was consummated in the Incarnation of the Son of God. He came down from heaven, and tabernacled in us; (John 1, 14); but it was foreshadowed in those Divine Institutions, which God appointed for His chosen people, especially in the Tabernacle. The Tabernacle was the Dwelling-place of Jehovah upon earth, (xxv. 22.) where He would meet His people, and commune with them, and to which they were to repair with their offerings."

The Holy of Holies contained the visible symbol of His Presence, enthroned on the Ark of the Covenant. Into the Holy of Holies no one entered, except the High Priest, who once, on the Day of Atonement, entered, (not in the stately robes of his order, but, as representing man in his humiliation, in the garb of the lower priests, bare-footed, and wearing the linen ephod,) to confess his own sins and the sins of the people.

The Tabernacle itself was an oblong, rectangular structure, 30 cubits long by 10 broad, open at the east side, and divided internally into two apartments. The inner apartment was the Holy of Holies. In it was placed the Mercy-seat, surrounded by the Cherubim; and on it was placed the Ark, containing the Tables of the Law. In front of these was an outer chamber, called the Holy Place, appropriated to the use of the Priests. In it were placed the golden candlestick on one side, the table of shew bread opposite, and between them, in the center, the altar of incense. There was an outer enclosure (150 feet by 75 feet,) surrounded by canvas screens. In the outer half was placed the altar of burnt offerings, and between it and the Tabernacle, the laver at which the Priests washed their hands and feet on entering the Temple. (See Smith's Bib. Dict.)

The design of the Tabernacle, as we have said, was to draw man into closer relations with God; "In the Tabernacle God vouchsafed to dwell, and to meet His people, and the receive their worship, in prayer, praise and thanksgiving, according to the ritual prescribed by Himself."

It was intended, too, that the things prescribed for use in the Tabernacle should testify to God's presence, majesty, and glory, and to His gracious mercy and favor to His people; and so to unite Himself with them. But the Tabernacle and its worship had other and higher purposes. "Like the rest of the Levitical dispensation, it was preparatory to another scheme of Divine Mercy and Love, which would embrace all nations. It was figurative of and ministerial to, the Gospel of Christ. Its purposes have been explained in the Gospel and are fulfilled in the Church of Christ."

The Holy Ghost Himself declares this Truth by the mouth of the Apostle, writing to the people,—the Hebrews,—by whose fathers the Tabernacle had been built. His words are the best commentary on the history and design of the Tabernacle, see Heb. ix:1-15.

If it should seem strange to any, that the great God, the Creator and Sustainer of the Universe, should give, as He does give, such minute directions as to how a moveable tent was to be made; if it seems strange that the Universal Father should busy Himself with the patterns after which an earthly temple should be set up, the following words of an ancient Father of the Church will be sufficient answer and explanation:

"The Word of God, (Christ Himself,) trained and educated the people of Israel in the wilderness. He disciplined them by means of a Law suited to their condition. By means of the making of the Tabernacle, and the choice of the Levitical Priesthood, and by sacrifices and oblations, He weaned them from idolatry, and drew them to the worship of God. He raised them through secondary things to primary, through types to truths, through temporal things to things eternal, through carnal to spiritual, through earthly to heavenly. He said to Moses, See that thou make all things after the pattern which thou hast seen; and during forty days, Moses was learning to apprehend the words of God, and celestial and spiritual images, characters and prefigurations of future things; as St. Paul declares, 'All these things were figures of us.' Thus, by means of types and figures, they were taught to serve and obey God. Thus the Law was their discipline, and a prophecy of future things."

The Tabernacle was to be built out of the free-will offerings of the children of Israel. They were to bring their offerings as individuals; but Moses was to take an offering only of him who brought it willingly in his heart. "God loveth a cheerful giver," and God is only honored by willing offerings. There was to be no compulsion in the gifts. The very word itself in the Hebrew means "lifted up;" and it was so named because it was supposed to be raised up from earth to heaven, in acknowledgement of the goodness of God, "from whom cometh every good and perfect gift," and to be laid up "like treasure in heaven."

The same rule guides the Christian Churchman. The Offerings of God's people are voluntary, not compulsory. If they are not given willingly, they neither honor God, nor bless the giver. They are lifted up when offered to God upon the altar in order to declare symbolically that we have received all from God, and would offer somewhat of that He has given us, as an acknowledgement that we owe all to Him. So we, like the Jews, make a Sanctuary, that God may dwell among us; consecrating ourselves, our souls, our bodies, all that we have or are, to God and His service.

God Who thus dwelt among the Jews, now dwells among His people more gloriously and perfectly; for all the types of the Tabernacle and the Law were fulfilled in the Church by the Incarnation of Christ, and by the gift of the Holy Ghost.

The rest of the lesson, xxxv:4, 5, 10, 22; xxxvi:5, 6, describes how Moses, at God's command, asked for offerings of gold, of silver, and of brass. He who had a willing heart was to bring an offering; the wise-hearted were bidden to come and make all the offerings that God had commanded.

The response was made liberally by all classes and sexes. "Among the ornaments, should be noticed not only the ordinary ring for the finger, but the nose-and-earrings, and the tablet or otherwise shaped necklet, which was worn by the Israelite and Midianite, as it still is by the modern Arab. Spinning was, in Egypt, and still is, in the peninsula of Sinai, the usual mode of preparing the tent-coverings; weaving was rather the business of the men.

"The 5th and 6th verses of the xxxvi, illustrate fully the heartiness of the manner in which the offerings were made. There was enough and to spare. So, in great periods of Church revival and work, a similar spectacle has been witnessed, all freely giving, while their hearts' best feelings have been enlisted; and the work prepared has been to the honor and glory of God."

To the Editor of the Living Church:

For the series of Tracts which is proposed, how would this answer?

1. Apostolic Succession.
2. Rectors, Wardens, and Vestries.
3. Infant Baptism.
4. The Confirmation of the Young.
5. Confirmation of those from other Bodies.
6. "Give Alms of thy goods."
7. The "Reformation" not our Origin.
8. Common Prayer.
9. The Godly Communicant.
10. How to Behave in Church.

I do not know that this would at all meet the idea intended, and only suggest it, that others may suggest their topics, and that the Committee may then arrange so as to suit the greater number.

INDEX.

Stained Glass Windows.

It has just been our privilege to see some very beautiful stained glass windows, executed by Messrs. McCully and Miles, of 85 Jackson St., Chicago. The coloring is rich, and in exquisite taste. They are intended for St. Paul's (Episcopal) Church, in Steubenville, Ohio.

The chancel window has three double openings, in each of which the design represents noteworthy incidents in the life of the Apostle to whom the building is dedicated. The first commemorates his conversion; in the second, he is standing on his trial before King Agrippa; and in the third, he is seen in the act of preaching on Mars Hill.

The side windows contain figures of the four Evangelists. In a lovely rose window is portrayed Raphael's Head of St. Paul.

There are two Memorial windows—intended, we believe, to be placed in front of the sacred building—in each of which, respectively, are reproductions of Holman Hunt's "Light of the World," and of Thorwaldsen's "Night."

These beautiful works of art are well worthy of a visit by any person whose taste lies in that direction; and we are glad to believe that the number of such is increasing daily.

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De Veaux College,

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Granville Military Academy,

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College of St. James's

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