

The Living Church.

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

VOLUME I.

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Current Events.

Some Foreign Notes.

Another Afghan Rebellion—Romish Percentages in Germany—Removal of the Chambers to Paris—French Feeling over English Sympathy with the Prince's Death—French Explorations.

The beautiful transformation scene which Lord Beaconsfield displayed upon the stage of the Lord Mayor's banquet, where everything that his administration had done and said was pictured as a benediction to an admiring England, has been rudely marred. The Afghan unpleasantness, he sweetly said, was all beautifully arranged, and England was paramount there. The words had scarce died upon his lips, when the news is flashed over the world, that in that cruel and mysterious Cabul, stained already with so much noble English blood, there has broken out another rebellion, and all these brave British soldiers, selling their lives dearly, as becomes brave men, were murdered, and their bodies hung from the walls. It is not even known whether one Englishman escaped. To be sure, there will be a terrible retribution, but many and many an Englishman asks himself, Why were we there any way? Must England superintend the business of the whole East? Louder yet, this question is daily asked.

A noted German has just published in the *Contemporary* a well arranged article on the religious condition of Germany, from which we glean the following facts: Leaving out Austria, which has only 400,000 Protestants in a population of 22,000,000, the Romanists number in all the rest of Germany 36 per cent of the population, the Protestants 62.5 per cent, the Jews 1.2 per cent. As you go up the grades in the schools, it becomes strikingly evident how the Romanists fail to give their children the higher education. In the high grammar schools, out of 100 scholars only 16 are Roman Catholics. The influence of the Universities is far greater in Germany than in England or here, because Government officials of all ranks are obliged to complete their studies there. These Universities exercise little or no religious influence. Religion is taught as an academic exercise, not as a thing binding on the soul of each student. No student need ever darken a church door unless he please to do so.

The Romanists guard against this secular influence of the Universities by forming in each one "Christian Associations," to which their young men all belong, and where the religious life is kept up. Sunday is everywhere in Germany a day of merry-making, and not only that, but in very many places, the day of the largest trade. It is very common even for the work to go on all day Sunday in the government and municipal offices. The Romanists attend public worship much better than the Protestants, but the higher class of Romanists attend only what the common people call "Snap Mass," a short Low Mass at eleven o'clock. The high Protestants, however, unless attached to the Court, do not even attend a "Snap Preach," and thousands never enter a church except for a wedding, a funeral, or the baptism or confirmation of their children. Protestants who go to church receive the Sacrament once a year, Romanists, four times. Even in Romish Austria, 75 per cent of the educated men, and 50 per cent of the women, neither attend church, nor go to Confession, nor to the Sacrament. Among the educated classes there is an entire lack of religious home culture. Even a foreigner soon sees this. The great mass of educated people take no interest whatever in religion or ecclesiastical questions. The little they learn about it in school, never being developed in home life, is soon forgotten. The writer, who is probably a Protestant, blames the Romish clergy for all this, their childish superstitions having disgusted ed-

ucated people; but quite as much to blame is the Protestant State Church,—rationalizing, sneering at the dogmatic statements of the Creeds, abandoning even the few Catholic truths they retained at the Reformation, the outcome has been this terrible indifference, the mournful influence of which upon the State the writer deploras, and forbodes even greater misfortunes.

In spite of the murmurings and mutterings in France, the government must feel itself strong, or it would not have summoned the Chambers to return to Paris. It seems to us, however, rather a reckless step. Their memory seems short, and their confidence rather too ready. They forget how inflammable Paris is, how quickly curiosity grows into a riot, and a riot into an insurrection. Versailles was just far enough away to keep revolutionary sounds from propagating themselves. In Paris decisions run the risk of being influenced by an ominous crowd in the street; in Versailles, reflection had the upper hand. No doubt, business will be carried on now with more dispatch, and the Government has been wise enough not to tie up the Chambers to residing in Paris by any constitutional law. The Republic owes a debt of gratitude to Versailles. It would have been snuffed out a dozen times, if its Legislature had met in Paris during these years of continual crisis.

Frenchmen feel a little sore over the surprising manifestations of sympathy in England over the death of the Prince Imperial, and when one puts himself in their place, it is not to be wondered at, for the honors were such as apparently were addressed to the pretender quite as much as the soldier. The Prince of Wales said publicly that if he had become Emperor, he would have been a very good Emperor, and appeared to regret that he did not have the chance. Even the Queen's words, "Poor child, this crown (meaning the wreath she put in his coffin,) cannot be taken from him," admitted to susceptible Frenchmen of anything but a pleasant interpretation. Such words, put together with the British ministry's unfriendly behavior with regard to Greek and Egyptian affairs, have opened the eyes of the French as to how little they could rely on a Government whom they had come to regard as their friend and ally.

The French are getting to be as great explorers and travelers as the English. M. De Semelli has just returned from his expedition to the upper Niger. The Bishop of Algiers is sending band after band of missionaries across the Sahara into the heart of Africa, and the French Protestants are founding a missionary station on the upper course of the Zambesi. One of the most remarkable books ever written by a forger has just been published, the Count de Turenne's "Fourteen Months in North America." We hope it will soon be translated, for there has been nothing so serious and so searching since the days of De Tocqueville. The daughter of the well known Theophile Gautier has also just published a very noteworthy book of notes on China and Siam, far better worth a translation than nine out of the ten nasty French novels with which we are deluged. The beautiful style in which many of them are written is an excuse for the student of French reading them. That is lost in the English translations, and there remains only muck.

The Evangelical Alliance has been meeting again, this time in Switzerland. We shall wait with some curiosity to see what new sect it calls into existence on this occasion. We notice the name of one of our clergy, as appearing on its platform, but we forbear to give it. We are utterly opposed to the gratuitous advertising of the eccentricities of any of our ministers. That was the trouble with the two first Bishops of the Cheney schism: The secular papers lauded them, they mistook notoriety for fame, and like the milkmaid of the fable, broke out of all bounds.

Our New York Letter.

Newman's Sermons.—Queer Salaries.—A California Collection.—A Noble Woman.—Correction.—Report of Board of Missions.—Missionary Conference.—New York Convention.—Missions.

NEW YORK, Sept. 13, 1879.

We notice at Whittaker's a Selection of Sermons for the Seasons, from the Parochial and Plain Sermons of Cardinal Newman. It is a London edition from the press of the Remingtons. They were delivered mostly in St. Mary's Church, Oxford, many years before the distinguished author dreamed of leaving the Church. They are beautiful and practical, and in our judgment have as sermons no superiors in the world. We have been familiar with them nearly forty years, and admire them more and more, as well for their style, as for their subject matter. The perversion of their author to Rome, the most staggering blow the Church has received in this century, cannot affect the merits of these sermons, and now that the complete edition is out of the reach of most of the clergy, by reason of its cost, we welcome a choice selection of them. There were many fine writers at Oxford in the days of Newman, and among them was Rev. A. W. Faber. We wish some of our publishers would do for him what the Livingtons are doing for Newman, and would give us a selection of his thoughts upon great mysteries. He was not only a ready writer but a thinker too.

The *Christian at Work* tells of a minister whose salary was paid in peas, and he received a half bushel in the course of a year. We trust they were boiled, for in that case he might have turned a penny by selling them to those who had to do penance by walking with peas in their shoes. The small and ill-paid salaries of the great majority of the clergy are something to make hearts ache, instead of provoking a smile. But if we may credit the late General Scott, the ministers sometimes get even with their people. He was campaigning in Florida, and was eating his dinner by the roadside. An Indian poorly mounted came riding by, and the General invited him to share his dinner. He proved to be a preacher, and the General asked him some questions about his calling and its compensation. He mentioned some insignificant sum, a few dollars, as his year's pay. "Why," says the General, "that is mighty poor pay." "Yes," the Indian replied, "but it is mighty poor preach." He seemed to think that all things must be governed by the laws of trade, and even sermons were worth only what they would bring. We are certain, however, that the law of supply and demand had nothing whatever to do with the case, for in the Everglades of Florida sermons were a commodity most rare.

A good many years ago there lived in Mobile a lady, who for her grace and accomplishments, and worth, had a European as well as an American reputation. She could converse in half a dozen languages, she was an authoress of some note, and was one of the queens of society. When on one of her visits to Europe, Queen Victoria received her at a special drawing-room. She was the familiar friend of our great statesmen, and wherever she was she was admired and courted, and her parlors were thronged with visitors. On one occasion, riding through the streets of Mobile, she saw, lying in a gutter, a man whom she once knew. He had become intemperate, he was given up by his friends as one for whom there was no hope, they waited for death to remove him. The lady stopped her carriage, she had the driver pick him up, and she carried him to her home. He was washed and clothed, she kept him until he came to his right mind. He was overcome by the noble act, he determined the sacrifice she had made should not be in vain. He broke

the chains that bound him, and became a man reformed and free, and occupied a high position in business and society. When we first heard the incident, it brought tears to our eyes; it was an act of heroism worthy of the age of chivalry, or Grecian story. Not one woman in ten thousand in our fashionable society would have thought an act like that possible; so their own dainty skirts are pure, what care they for a man in the gutter. The incident is not very new, we heard it years ago, we knew the lady, but we feel sure it will interest the readers of the *LIVING CHURCH*. Many of us have the grace to admire the nobleness we cannot reach. That woman was a woman of society, fashionable, and it may be sometimes frivolous, but beneath it all there was a true woman's heart, admiration for courage and pity for distress.

In a recent letter we spoke of the first church in Connecticut, as having been built of brick imported from England. We were so informed by persons resident in the town. We learned, too late for correction, that this was an error, and that the structure was of wood. We trusted to local traditions. Had we been writing a history, we should undoubtedly have consulted the very valuable history of the Church in Connecticut, by Dr. Beardsley. Our only wonder is, that, writing as we did, we did not make mistakes of greater moment. It is always unsafe to trust to memory or tradition, when reliable documents can be had.

The Board of Missions, or rather the Committee to which is delegated its work, met at the Bible House during the present week. It was not only a regular meeting, but it was especially important, as being at the close of the financial year. The accounts of the Board are brought down in their annual report to the last day of August. It was the first year under the new organization adopted at the last General Convention. There were some who were not altogether in favor of the radical change then made, and who doubted, if our Missions in the hands of the General Convention, would be more efficiently or more prudently conducted than they were by the former Board, which was elected by the dioceses for that special purpose. When the report of the Treasurer is published with the other exhibits, the Church will be in a condition to form some sort of judgment upon the merits of the old and new system. This first year is of course a sort of exceptional year; a good deal of time has been given to reorganizing and to harmonizing the various interests. What has been done we have been told, and the work of the year has been carried on in entire harmony—the Committee has represented not themselves or a school, but the Church. Up to the 1st of August, eleven months, the contributions summed up \$313,513.96, divided as follows, Domestic, \$150,674.67, Foreign, 143,657.78, General, \$9,722.14, Mexico, 9,465.57. Some six or eight weeks ago we learned that the Domestic Committee had not only kept up with current expenses, but had paid all or nearly all of their floating debt. We shall now soon have the exhibit of the whole Board, and shall receive its annual appeal for funds for the forthcoming year, its reports of monies received and expended, and of work done. The work of Missions is largely a work of faith, it is based upon the contributions of the Church. Appropriations cannot always be made against the funds in the treasury. It is necessary to venture, and this is especially true in Foreign Missions, upon expectation, and to draw against funds to be received. But it has been hard times for many years, and in such a crisis we can sail as near to the wind as is possible, and can practice a wise economy. We can regulate our expenses and make calculations upon data given us by long experience, and, if at the end of the year there proves to be a deficit instead of a balance

in the treasury, we can reduce it to the lowest possible figure. It has been a hard year upon nearly all missionary organizations,—contributions have fallen off, the work could not be abandoned, and the year has ended with a debt. It will not surprise us if our own Board has a similar story to tell, it would be a remarkable testimony to their efficiency if they had not, but, if so, we trust it will only be in such an amount as the Church can easily manage. We have confidence in the wisdom of the Board; they are the picked men of the Church, but we do not believe that they can make bricks without straw. The state of the treasury depends not upon the wisdom but upon the contributions of the Church. We hardly dare hope we can come out of such a year save with an empty treasury, and we shall be glad if its future resources are not mortgaged. It is difficult to interest the Church in dead issues or in paying debts long past due.

A Missionary Conference is to be held in this city, October 14, 15, 16, and 17. Bishop Williams, of Connecticut, will preach the opening sermon at Grace Church on the evening of October 14, the other sessions will be held in Association Hall, at the corner of 4th Avenue and 23d street. It is so near the time of the Church Congress in Albany, that doubtless many of the Bishops and clergy, and let us hope laity, too, in attendance upon the one will be found at the other. We hope next week to be able to say something of the programme for the occasion.

The New York Convention will meet on the 24th of this month. This diocese has been four times divided, but it still contains a million and a half of people, and 5,500 square miles. There are in it 195 parishes, 300 clergymen, 32,803 communicants, and its contributions last year were \$728,130.89. It is still a diocese overgrown, and some day doubtless will be again divided, and made to embrace only Manhattan Island, which with rapid transit is now New York City. It is thought the subject of the Cathedral for this great diocese will come up at the approaching convention for action, and the committee who have in charge the subscriptions for building the Cathedral will be able to report sufficient sums to justify the commencement of the work. We have made some inquiries on the subject, and we are not as sanguine as many are, that the set time has come. The need of a Cathedral is evident at every turn, but we fear the times have not sufficiently mended to supply that need. New York has churchmen able to do for this diocese what Mrs. Stewart has done for Long Island, but just yet the ability is greater than the will. They do not quite realize that it is by division of liberal things that they are to be made fat, and that to withhold more than is meet tends to poverty.

Last Monday was minister's day with most of the denominations, and they resumed their weekly conferences. They seem to think it desirable to get together and compare notes, and by a detail of their experience to provoke each other to a godly jealousy and good works. Our Church clergy, on the other hand, fight shy of each other, not only Monday, but on all days. At Mr. Whittaker's, on Monday, appeared an English clergyman of some distinction, and a couple of newspaper men. At the gathering of the Baptists there were sixty ministers. They gave some account of their summer recreation and conferred about the winter's work. The papers tell of a party of ministers of that persuasion, who went blue-fishing. They discussed the names of fish, and a fisherman, who was managing the boat said the blue fish were called Baptists. When asked the reason he answered, because they spoil so soon when they are taken out of the water.

Rev. Dr. Hodgson, late Dean of the University of the South, has been appointed Vice Chancellor.

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.
- { Fifteenth Sunday after Trinity.
- 26. Friday. Fast.
- 28. Seventeenth Sunday after Trinity.
- 28. St. Michael and all Angels.

News from the Churches.

NEW JERSEY.—The Rev. Everard P. Miller, late of Honesdale, Pennsylvania, has accepted a call to the Church at Perth Amboy.

ILLINOIS.—Rev. Andrew T. Sharpe left for his home at Oak Park, Ill., on Monday evening. The reverend gentleman will be always a welcome visitor here, as his talent as a speaker is justly appreciated, judging from the many encomiums awarded him for his very able discourse on Sunday last, by his hearers at Calvary Episcopal Church. While here he was the guest of Mr. and Mrs. J. H. Barre, of Lazear Place. —*Riverside Press (Mo.)*

MICHIGAN.—We take the following from *Our Dioceses*. If it be true, we are constrained to ask, is it honest? And do our Methodist brethren, generally, understand how things are managed up in Michigan? There seems to be a good field for "Reform" in that locality: Aug. 17, 10th Sunday after Trinity. A. M. Courtland, Grange Hall, preached, baptized an infant, and administered the Holy Communion, the Rev. Mr. Sparling conducting the remaining services. For many years the Church people were urged by the Rev. Robert Wood, the late Bishop of Michigan, and myself, to erect a church. The measure was postponed, and when, about a year since, the Methodists took the matter in hand, money collected through socials, was placed in their hands, and the Episcopalians subscribed largely. The explanation made is, that the use of the building was to be guaranteed to other denominations. The deed, however, a copy of which was shown to me, is without any such condition. As the matter stands, it is a case of the appropriation of money for different purposes from that for which it was given. Friendship for the Rev. Robt. Wood has put his name on a window in the Methodist House of Worship. We could wish that his memorial had been in what he so labored for.

MINNESOTA.—Rev. R. D. Irwin, has been appointed to the Missions at Waseca and Albert Lea. Rev. J. K. Karcher to Appleton and Orinville. Rev. Charles A. Cummings has taken charge of St. Paul's Parish, Duluth. Rev. E. B. Cowdrey, of Caledonia and Brownville, in the southern part of the State. Rev. Henry J. Gun goes to Redwood Falls. Rev. Prof. Wilson has resigned the rectorship of Northfield, and will devote his entire attention to the duties of his professorship of Exegesis in Seabury Divinity School. Harvest homes have recently been celebrated at Caledonia, Lake City and Alexandria. Bishop Whipple has confirmed 10 at South Center, 11 at Melrose, the Missions of the Rev. T. C. Hudson. At Alexandria 2; Sauk Rapids, 2. On Sunday, Aug. 31, Rev. J. T. Osborne celebrated the fourth anniversary of the consecration of his church, Alexandria, Douglas county. The church was built by a generous layman of Boston, who gave the money through the Rev. T. S. Pycott, of St. John's, Brooklyn, L. I. It is a center of wide influence through a large section of country. From the missionary's anniversary address we learned that there were sixty families connected with the mission, three hundred souls and seventy communicants. The number of baptisms in four years seventy-six; confirmations forty-three. Seven stations are reached from this center, viz: Lake Ida, Carlos Prairie, Lake Mary, Lake Anna, Glenwood, Fergus Falls, and Evansville. On the anniversary Sunday three services were held, at each of which the church was crowded. Five children were baptized. The missionary was aided in his services by the Rev. D. B. Knickerbacker, of Minneapolis. The church was beautifully decorated for the Harvest-Home festival with fruits, flowers, grain, and vegetables. B.

WESTERN NEW YORK.—Buffalo.—On the 15th of September, a service of thanksgiving and memorial was held at St. Paul's Church. The day marked the 50th anniversary of the rectorship of the veteran Dr. Shelton. In the evening, after the usual services, at which the Bishop presided, there were addresses of congratulation and other appropriate solemnities. Nothing could more properly have marked so unusual an event. It is very rarely that any parish enjoys an opportunity so honorable to itself and its rector; it is yet more unusual that any parish should enjoy, in the fiftieth year of its official relations the services of a rector who still officiates regularly, preaches forcibly and discharges

an amount of labor truly remarkable in any clergyman. Both parish and rector deserve the hearty congratulations of the whole Church.

TEXAS.—From the *Church Bells*, a newspaper published at Waco—the organ of the Convocation of Hearne with the sanction of the Bishop we take the following—

Mr. Davis Sessums, of Galveston, A. M. of the University of the South, has become a Postulant, and is preparing for Holy Orders at Sewanee.

The Bishop will begin his Fall and Winter visitation in October. The appointments will appear in our next.

The Convocation of Hearne will meet on Tuesday, the 9th inst., in St. Thomas church, Rockdale

The subjects for discussion at the meeting are:

1. "The proper age for Confirmation"—Rev. E. Wickens.
2. "What constitutes a Communicant"—Rev. J. Davis.
3. "Use and abuse of amusements"—Rev. S. W. Kennerly.
4. "Church Music"—Rev. G. W. Dumbell.
5. "Forms of Prayer"—Rev. V. O. Gee.
6. "How far may a Priest be justified in instituting inquiry concerning the conscience and spiritual condition of his Parishioners"—Rev. W. D. Sartwell.
7. "Clerical Celibacy"—Rev. L. P. Rucker.
8. "Christian giving"—Rev. J. C. Waddill.

NORTH CAROLINA.—A letter to the *Church Messenger*, from Lake Landing, Hyde Co., under date 22nd Aug. says:

One of the most terrific gales passed over this county on Monday, the 18th, that has been known for years. The oldest inhabitant remembers nothing to equal it. Houses were unroofed and blown off the pillars, trees up-rooted and wrung off, fences scattered for miles; and the growing crops of corn and cotton shattered and whipped to pieces. The Episcopal church—St. George's—was turned about eight feet, and the laths and shingles scattered for hundreds of feet. It is badly wrecked indeed. We are in a deplorable situation—in debt, with no money to pay, and the crops badly destroyed. We would like to raise money to replace and to repair this beautiful house of the Lord; but how to do it is a question that vexes our souls. We can but thank those who so liberally contributed to build it, and hope and pray that the Giver of all good may yet send a silver lining to the cloud. Our hearts yearn for those who, with light steps and cheerful hearts, oft repaired to worship in the beauty of holiness, to this place made sacred by the prayers and tears of good people, but now shattered and torn by tempest. Our parish church had just been thoroughly repaired, and everything done that loving hands and hearts could do, to get in readiness for Rev. G. W. Phelps and family. How will that man of God feel, when he hears that that man has been battered, and the buildings wrecked by the severity of the storm king? He is expected by the first boat from New Berne. What can be done? Lord help!

The Dynasty of Napoleon.

By a strange fatality the representative of the Bonaparte family has met his fate in South Africa. Napoleon the Fourth has died in the same hemisphere and not far from the same gloomy island where perished Napoleon the First. The one expired a prisoner in the hands of England, the other fell a soldier in her service. Fifty-eight years ago and to-day the same thing has been said respecting the house of the Bonapartes. It has been said that with the present catastrophe their lurid star has gone down into eternal darkness. The funeral tidings—striking as was the difference between the stern figure of destiny who vanished from St. Helena, and the mild boy who has been struck down in an African jungle—has produced in both cases the same effect. It has produced, that is to say, a great sigh of relief. Sympathy there may be for the widowed and now thrice miserable woman who mourns at Chislehurst; but apart from this, the pervading feeling is that which comes with the snapping of a great tension; and it is expressed in the cry that with this event ends the imperial lineage of the man of Austerlitz and of Jena.—*New York Evening Post.*

It is facetiously related that on the door of his Greek class-room, Prof. Blackie, of Edinburgh, had occasion a few weeks ago to put up this notice: "Prof. Blackie regrets he is unable to-day to meet his classes." A waggish student spying this scraped out the initial letter of the last word of the sentence, and made it appear as if the professor was regretful at his inability to meet those fair specimens of humanity familiarly known outside the college quadrangle as the "lasses." But who can joke with Blackie? The keen-eyed old man, noticing the prank that had been played on him, quietly erased another letter, and left the following to be read by whom it might concern: "Prof. Blackie regrets he is unable to-day to meet his asses!"

All Round the World.

The Pope has issued an encyclical on the subject of philosophical teaching.

The first railroad line into the great wheat region which stretches west from Dakota into Canada, has just been staked and is ready for grading.—Canada is to have her first general exhibition of the agricultural and manufacturing products of the Provinces, at Toronto, next fall.—The expense of conducting the Philadelphia schools during 1880 is estimated at \$1,550,195.00.—William H. Vanderbilt, it is reported, has just given \$100,000 for a gymnasium and a civil engineering and scientific hall on the grounds of the Vanderbilt University.—Somoff, a nihilist imprisoned at Odessa, found release by burning himself to death in his cell.—A new directory of Minneapolis, Minn., puts the population of that city at 52,000.—During the year ending June 30, 141,931 emigrants landed at New York.—The Rev. Mr. Ross, of East Williams, Ont., has forbidden the Free Masons to approach the Communion table in his church, on the ground that at Masonic funerals the name of Christ is not used in prayer.—Niagara is the deepest running river known. Just under the lower suspension bridge it is 700 feet by actual measurement.—The Faculty of Princeton College are fully determined to break up "hazing" in that institution. Hereafter any student proven guilty of a participation in this barbarous "fun" will be summarily expelled.—The ex-Khedive of Egypt took away only \$6,000,000 of valuables when he left the country.—The Chinese Premier, Prince Kung, addressed Gen. Grant in English so-called. Trying to compliment him by assuring him that he was born to command, he said: "Sire! brave generale! you vos made to order!"

Another lateral tunnel, in a northerly direction, has been started by the Sutro Tunnel Company, at a point 12,000 feet from the entrance, where good assays of gold and silver ore are obtained.—From Nicaragua comes the report that during all the discussion about an inter-oceanic canal, the Government has been quietly improving its San Juan river, and soon it will be navigable as far as Lake Nicaragua.—By a recent decision in the supreme court, the citizens of New York City are informed that the "streets, which include the sidewalks, are for the public at large;" the enforcement of such a law would be a good thing in some other large cities—Chicago for instance.—There are 41,000 post offices in the United States; it would be interesting to know how many letters pass through them daily.—A large number of coal miners of England have resolved to emigrate to the United States. On the heels of this report comes the news that the striking Pennsylvania miners are about to follow Mr. Greeley's advice and go West.—The Stewart grave-robbery case still attracts attention; the body is yet in the hands of the robbers, but one of whom is known.—A crisis in Austrian Government affairs has resulted in the withdrawal of Andrassy, the renowned Premier, and the substitution of an entire new Cabinet; the questions of difficulty were the occupation of Bosnia by the Austrians, and a protective tariff.—An American in Alexandria shot a Turkish Pasha last week; the authorities at Washington at once telegraphed for the homicide to be kept in custody until he could be tried by the American consul.—The State census just completed for Kansas gives that State a population of 849,978, double the number of inhabitants in 1870.—Anthracite coal is now cheaper than it has ever been since the mines were opened. Large amounts of coal are still mined, but the great producers are not making many sales. It is thought certain that the great Cologne Cathedral will be finished in 1880. The pinnacles, eight metres in height, which are to crown the towers, have been already begun.—The Tunkers have bought out Morris Seminary, Illinois, of the Methodists, and opened it as a Seminary and Collegiate Institute. Higher education has hitherto been discouraged amongst these simple people.—The prospectus announces that all pupils will be required to dress plainly; no dress hats, tucks, ruffles, jewelry, etc., will be allowed; no holidays, except Christmas day.—A re-union of prisoners of the war will be held this year at Toledo, Ohio, Oct. 1 and 2.—Over six thousand horses were imported from Canada the last year; four years ago the number was only 214.—Liberia has collapsed. The negro republic is bankrupt and in the power of the French capitalists. It is predicted that the republic will fall into the hands of England.—A subscriber to a Southwestern newspaper died, recently, leaving four years' subscription unpaid. The editor appeared at the grave and deposited in the coffin a palm-leaf fan, a linen coat, and a thermometer.

Virginia is being agitated over enforcement of Sunday laws—the rural districts want them strictly enforced, but the cities want them relaxed. The whole matter is being made one of the "issues" of the pending campaign.

Some think that self-examination consists in dwelling on the question, "Am I a consistent Christian?" That question ought to be decided once for all. To keep it open is to trifle with God's promises.

A Chapter of Church History.

An Episcopal Episode in Yale College.

From our New York correspondent.

We have already said something of the great revivals of Episcopacy that took place at Yale College something more than a century and a half ago. It was an event of so much importance that we shall be excused if we recur to it again. When Samuel Johnson left home to enter College, some one gave the lad, who was a Congregationalist, an English Prayer Book. He made it a companion and a study; and after he had graduated and become a Congregationalist minister, he used it still, as the basis of the public devotions of his people, and he became known far and wide for his remarkable "gifts of prayer." He proved to be a ripe scholar and a good one, and was made a tutor where he had so recently been a pupil. In the library at Yale, he found many things that were in harmony with the teachings of the Prayer Book. The more he studied, the more was he perplexed, and the fainter became his trust in the ordination which he had received. Meanwhile the Rev. Timothy Cutler had been appointed Rector of the College, and it was expected that his influence would be sufficient to stay the growing tide in favor of Episcopacy. The library had just received a valuable addition in the works of a number of old English Divines, and Cutler and Johnson, with five others, agreed to meet regularly in the library, to re-examine the foundation of their faith in the light of Holy Scripture and of the primitive Church. There could be only one result, and at the commencement of 1722, they all either declared for Episcopacy, or else doubted the validity of their Congregational ordination. The effect, in a colony where Congregationalism was the religion established by law, was most astounding. President Wolsey says, if the President and the Faculty now should declare themselves Romanists, it would not create a greater commotion. Cutler was displaced from the Rectorship of the College, Browne could no longer be tutor, and Johnson gave up his charge at Westhaven; and they, with Wetmore, went to England for ordination. The other three doubted only, but did not believe, and though they remained in connection with the Congregationalists, yet in all the persecution that arose they were always favorably inclined to the Church. Cutler and Johnson and their associates were treated with much consideration in England. Cutler was made D. D. at Oxford, and Johnson M. A., and they were all admitted to Orders; but Browne died of small pox, then a fatal scourge in England, before he could return home. Johnson became minister of Christ Church, Stratford, in Connecticut, and Dr. Cutler of Christ Church, Boston. These parishes they held many years, preserving their intimacy by correspondence and otherwise. They were men of great learning, and their high character reflected honor upon the Church. With the Bishops and clergy "at home," as England was called, they kept up a constant communication, and they labored while life lasted (and this was especially true of Johnson,) to procure the Episcopate for the Colonies. He united his efforts with those of Dr. Chandler, of New Jersey, and of Bishop Berkeley during his sojourn in this country. But no influence that could be brought to bear could accomplish it. The State was jealous of the growing disaffection of the Colonies, and the Dissenters in this country labored most earnestly to defeat all applications; they represented to the English Government that it would be a preliminary step toward independence. All persons desiring Orders were obliged to cross the sea, at that time a great undertaking; and it is computed that one-third of those that went, either were lost at sea, or died in England. Dr. Johnson himself thus lost a promising son, and might well say that the fountain of all our misery was the want of a Bishop. It was a drain the Colonial Church could not bear. During the fifteen years from 1722, as the result of the action taken by Johnson, as many as fifteen graduates of Yale, including a President, a tutor, and eight or ten Congregational ministers, conformed to the Church, and went to England for Orders. The authorities foresaw what they thought an evil, and convoked their clergy at the library of Yale, to hold a great debate with the new converts, the Governor of the Colony presiding. The converts were fresh from their studies, and easily won the victory, and the opposed ministers at emptied to turn into a wrangle, what was intended for debate; and the Governor dismissed the assembly. Stratford, where Dr. Johnson lived, and where he is buried, was a small town, as it is now, on the Shore of Long Island Sound; but its influence upon the Church at home and abroad was not surpassed by that of Boston or New York. Its Rector was consulted in all emergencies, and his reputation extended wherever the Church was known. Here was the mother parish of Connecticut, Dr. Johnson was the great missionary of all the region round about, and there are now above forty parishes in what was his field of labor. With all his out-door work, he kept up his familiarity with books, and was a Divine of great learning. In 1754 he was called from Stratford to New York, to be the

President of King's College, and was at the same time appointed one of the Assistant Ministers of Trinity Church. His son, William Johnson, LL.D., who held the highest position in civil life, and was the first United States Senator from Connecticut, was the first President of Columbia College; into which, after the Revolution, King's College was merged. After a long service as President of King's College, Dr. Johnson returned to Stratford, that he might die where he had lived, among his people. The house in which he lived has decayed from age and has disappeared, but near by is the Johnson mansion, now occupied by a grandson, William Samuel Johnson. Upon its walls hang the portraits of Dr. Johnson and his wife, painted in oil by an artist who came to this country with Bishop Berkeley. He is represented in black silk gown and bands, and a full wig, according to the custom of the times. There hangs, too, the portrait of his no less distinguished son, in the scarlet robe of a Doctor of Laws, and also of his wife, painted by Gilbert Stuart. On the other side of the room was a portrait of Jonathan Edwards, the great New England Congregational Divine; and it was shown to us by a lady who was the great grand daughter of both these distinguished clergymen. The house was full of interesting relics, formerly in possession of Dr. Johnson, and it was with some reluctance we turned away from the study of them to visit the Stratford church. It is large and spacious, with galleries upon three sides. It is comparatively modern, but in the chapel was the old square reading desk in which Dr. Johnson used to read prayers, and in the church was a chair made from the oak timbers of the first Episcopal church in Connecticut. It was in that church that the first organ in the country was set up, in 1756; and, we doubt not, it made quite as much commotion as did the conversion of Drs. Cutler and Johnson. Their names will be ever linked with those of Chandler, Seabury, and White; they were the pillars of the Colonial Church, and, standing at their graves, and inquiring into her history, we can better realize the difficulties with which she had to contend. She was saved to us, "so as by fire," and these men, if not martyrs, were at least the confessors of their time.

Make the Table Attractive.

A great deal of enjoyment of a meal depends on the appearance of the table. A clean, smoothly ironed tablecloth and napkins are the first requisites. If these are carefully folded after every meal, and laid in a box kept for the purpose, they will look well for several days. Where there are small children, a square white oilcloth bound with scarlet braid, or simply pinked around, and laid under their plates, will prevent much soiling of the tablecloth. A few bright, pretty dishes add much to the appearance of the table. Now during the summer a pretty ornament may be secured for every meal by merely running into the yard or garden and gathering a few buds and flowers and sprays of green for a bouquet. This habit, if once commenced, will so grow upon the taste that the spoons or napkins will hardly be more indispensable. It is well to let the children furnish the table bouquets from their own flower beds. One day when our Willie gathered a cluster of apple buds and blossoms for the dinner table, a friend, who sat at the table, said to him, "Those blossoms, if left on the tree, would have grown to be apples." I would just as soon have the blossoms," was the answer. A pretty ornament for the table is made by placing a goblet in a shallow glass fruit dish and filling both with flowers. If the scarlet radishes are laid on the green lettuce in the salad bowl, it makes almost a bouquet for it.—*Correspondence Farm and Fireside.*

A boy, apparently very much agitated, rushed into a house and said to the lady: "I don't want ter alarm yer, but I've got big news. The man sent me up from the livery-stable to tell yer." "Good heavens! what is it?" "Why, you know your little boy Alick, what the man can't keep out of the livery-stable 'round the corner?" "Yes, well?" "I told Alick just now not to go into the stable among the horses, but he wouldn't mind me." "Oh! dear, what has happened?" "He said he wanted ter see what a mule 'ud do when yer tickled its heels with a straw." "Oh! heavens," gasped the lady, and clung to the mantel for support. "Well, sir, your boy Alick got a straw, snuck up behind a sorrel mule, tickled him on the heels, an—" The lady started for the door, "An the blamed critter never lifted a hoof," called the boy. "Never so much as switched its tail. It's a mighty good thing for Alick that he didn't, too; an' I thought I'd come up an' tell yer." And he dodged out at the side entrance.

A cockney inquired at the post office the other day for a letter for "Enery Hogden." He was told there was none. "Look 'ere," he replied, a little angrily, "you've hexamined a hodd letter for my name. It don't commence with a haitch. It begins with a ho. Look in the 'ole that's got the ho's."

Thirty-Five Years in a Parish.

Written for the LIVING CHURCH. The last sixteen of the thirty-five years in a Parish date from my Ordination to the Diaconate, in Trinity Church Chicago, on the 20th day of September, A. D. 1863, by the Rev. Henry J. Whitehouse, at the request and by the advice of whom I three years before became a Candidate for the Diaconate with limited qualifications, having no intention of seeking, nor expectation of a call to a higher grade. Being put in charge of St. John's, immediately after my Ordination, measures were taken to secure means to build a church for the Worship of God in Algonquin. There was then no church building of any kind in the place. Services were also opened in Dundee—five miles from Algonquin—on every Sunday afternoon. The work at Dundee, beginning simultaneously with my work as Missionary at St. John's, and continuing in connection with St. John's for ten years, cannot be omitted as part of the history of the parish. I will therefore say, that Dundee was visited by Bishop Whitehouse, in June 1864, when he confirmed 5 persons (the first Confirmation in the place, and the first persons presented by me for Confirmation) and baptized 3 infants, one of those being an infant son of mine.

On the 2nd day of September, A. D. 1864, was the cornerstone of St. John's Church laid by Bishop Whitehouse; and in the same month we organized at Dundee—St. James Church—where we had then no place of worship of our own. We used the old Baptist church; it was offered for sale by the Baptist Society, the Vestry of St. James did not feel able to buy it and pay for it, neither did they think our prospects of success in getting a permanent footing in Dundee warranted their buying it on credit. I felt that without a place of our own to worship in, what we had gained would be lost, and the Parish extinct. The old church built of brick, unattractive looking without, badly arranged within, would still be a shelter wherein we could meet and worship God. It was offered for \$550.00; as a Venture of Faith, I bought it on my own responsibility on time, giving my own notes in payment. The vestry seeing I was determined to keep on, raised means to pay the 1st note when due; the second and last note was paid generously by Mr. Charles B. Clement, of Rutland, Vermont. In 1867, the interior was entirely re-arranged and better adapted for our Services, and the exterior improved somewhat. During the past two years, improvements much more marked—especially in the interior—have been made under the energetic management of E. T. Cleveland M. D., as Warden, now lately ordained and Deacon in charge, so far as regards St. James, Dundee.

The church at St. Johns, Algonquin, was finished and occupied for the first time on the 5th day of November 1865; and on the 21st day of April A. D. 1868, it was consecrated to the Worship of Almighty God; being the first House of Worship of any kind built in the place. The church—built at the time of high prices—including lot, cost \$2,901.00 in round numbers, of which some Clergy, Parishes and Churchmen of Chicago contributed \$938.00; C. N. W. R. W. by reduction in freight and other favors \$249.00; Mr. C. S. Dole of Crystal-lake \$460.00; Members of the Parish and friends nearer home \$1,255.00.

In the year 1869, after serving six years as a deacon, at my Bishop's special request and yielding entirely to his judgment, I became a Candidate for Priests' Orders; and at the end of three years as a Candidate, on his summons I presented myself for examination, and received Priests' Orders in the Cathedral of Saints Peter and Paul, Chicago, on the 14th day of Sept. A. D. 1872, and have as such continued in charge of St. John's Church, Algonquin, and parts adjacent as Missionary; not as before, at the beginning, without stipend, for it was only the first year of my ministry that I was left without either purse or scrip, but still exercising the full permission to preach the Gospel without charge, and to labor with my own hands when necessary, it being a very proper recreation for a country parson.

As parts adjacent may be deemed in some way attached to St. John's, I may be excused for attending to my Missionary efforts in those parts; not to mention sundry country school-houses where week day evening Services were held with more or less regularity during the four first years of my ministry, and besides the regular Services at St. James Dundee in connection with St. John's for ten years as before stated. I have extended week day evening Services in 1866 to Richmond and Woodstock, without any attempt being made to organize a Parish or Mission, circumstances not being favorable. Services seemed to be well received, but the time to organize had not come. Services were withdrawn, and in 1869, extended on week day evenings to Harvard, Blivens' Mills, and Wilmot, Wisconsin. My services at Wilmot resulted in notice being taken of the place by Bishop Kemper, and at my request, a Missionary was sent there from Wisconsin, a Mission organized, and a church built, paid for, and consecrated. At Harvard, we organized Christ Church in April 1869—Bishop Whitehouse visited Harvard in June, confirmed 9, and administered the

Holy Communion to 21 persons. I continued to give semi-monthly Sunday Services to Harvard for nearly 2 years. Being only in Deacons Orders, and besides having St. James and St. Johns on my hands, I was unable to give them the attention needed to build them up and so withdrew my regular Services, but gave them quarterly services until 1876, when circumstances seemed to warrant a reorganization as a Mission, which was effected in the autumn of said year, our Bishop—Rt. Rev. Wm. E. McLaren—having made a visitation of Harvard the 2nd of June and confirmed 5 persons presented by myself. Christ's Mission, Harvard, since January 1877 has been in the charge of Rev. A. A. Fiske.

St. Mary's Mission, Blivens' Mills, was organized May 15 1873—Church built and finished 1875, consecrated June 3d 1876. This Mission has received much of my time and labor, in connection with Wilmot at the request of the Bishop of Wisconsin.

Trinity Swedish Mission, Crystal-lake, was organized in Sept. 1873, and has received regular Services ever since in connection with St. John's. I have held services many times at McHenry, and a few times at Marengo. During several years past, St. Johns has received services only on alternate Sundays, and for more than a year past, my services have been much required outside of St. Johns, in the parts adjacent, at Wilmot, Blivens' Mills, Crystal lake, Elgin, St. James, Dundee, and St. Ansgarius, Chicago.

The number of services rendered as lay-reader and minister at St. Johns and parts adjacent, was not far below 3000; and the number of miles traveled in my own open conveyance, to render such services, at a low computation amount to 25,000, exclusive of the travel by rail. And the old faithful horse who traveled over 3/4 of that distance, is still alive, taking myself or the family to Church, as of old—22 years ago. I have baptized 227 infants and 56 adults, and presented 69 persons for Confirmation, celebrated 61 marriages, and administered Holy Communion 135 times. St. Johns, Algonquin, at the time of the building of its church, may be considered at its zenith, both as regards attendance on the Services, number of families and individuals who professed attachment to the Church and her Services. The building of the first church in the place enlisted for a time sympathy and aid; no sooner was our church building partly started, than efforts were made to enlist aid and sympathy in the building of a Congregational church and then a German Lutheran, and last of all a free Methodist; so now in a small village of about 260 inhabitants we have four church buildings. The inhabitants have changed, families who used to attend have moved away, some families are broken up, scattered by deaths, and I am sorry to say some who once were of us walk no more with us. How far our present low condition may be owing to the inefficiency and shortcomings of the present Incumbent, I cannot say. At times I can compare my own long persevering but blundering work at St. Johns to nothing more closely resembling it than the persistent efforts of the little lad who tried to bore an auger hole with a gimlet.

I am glad to say that St. Johns is out of debt; and notwithstanding her poverty, has never claimed exemption from her portion of Diocesan dues. St. Johns, prematurely old, looks hopefully upon the manifestations of life and growth in her offspring—St. James Dundee, St. Mary's Blivens' Mills, Christ Mission, Harvard, Trinity Swedish Mission, Crystal lake, and Grace Mission, Wilmot, Wisconsin.

"O Lord revive Thy work"—is my prayer; "faint yet persevering"—is my condition.

PETER ARVEDSON.

M. de Lesseps gave a lecture at Nantes the other day, in which lecture he told an amusing story. He said that while he was struggling hard to overcome Lord Palmerston's resistance to the Suez Canal project, a well-dressed man entered his office and asked to be allowed to subscribe toward the "Railway of the Island of Sweden." M. de Lesseps replied that it was not a railway, but a canal that he hoped to construct. "Never mind," said the other, M. de Lesseps added that it was not in Sweden, but Suez. "All the same to me," answered his visitor: "it is not your enterprise that I assist, but England that I want to oppose." Another day M. de Lesseps received the following note from a shareholder: "Do not give in to la perfide Albion, and if you must move your isthmus somewhere else, all your subscribers will follow you." M. de Lesseps is certainly the most indefatigable of men. He was last heard of at Lille, where he was dining out, and lecturing with the utmost energy.

PREAULT dined one day with a miserly painter, who gave him to eat a soft-boiled egg and a little vinaigrette, washed down with some Suresnes of a bad year. "We will repeat this little debauch," said his host, folding up his napkin, "whenever you like." "All right," said Preault, glaring at his entertainer with hungry eyes, "suppose we repeat it right now."

Newspaper Paragraphs.

We commend the following extract to a great many of our fellow countrymen. They seem to be in the same boat, and we want to show them what can be done by trying. The conclusion that "one Faith is as good as another" only confirms us in our present intention of remaining in the "Catholic Faith." According to this "expert," a change would amount to nothing.

He went by the name of the "Collector of Religions," was born of Jewish parents, his father being a wealthy spirit-merchant in Galicia, who gave him an excellent education, and died when he was still a youth, leaving him a handsome fortune. Young Rosenheim, who had been the assiduous worshiper in the synagogue, began, shortly after his father's death, to display free-thinking proclivities, and was for some time regarded by his acquaintances as an atheist. All of a sudden the rumor spread abroad that he had turned Protestant; and sure enough, he became a regular attendant of the Evangelical Church in Czernowitz. From a pleasure trip to Switzerland, which he took a few months later, he returned a stern and uncompromising Calvinist: and for three consecutive years he traveled twice a year to Klausenburg, where there was a Calvinistic congregation, in order to take part in the religious rites of that sect. Then he formally went over to the Roman Church, and became an ardent Catholic, never missing a mass and confessing twice a week. This new phase lasted longer than any of its forerunners; but it terminated eventually with his public profession of the Greek Orthodox faith, which he adhered to for a year or two. He then made an excursion to European Turkey, and was converted to the doctrines of Islam at Varna, whence he forthwith started as a devout Mussulman upon a pilgrimage to Mecca. On his return from the Holy City, he remained only a few weeks in Czernowitz, disappearing thence without telling his friends whither he was bound. He next turned up in Salt Lake City as a full-blown Mormon. There he became what Mr. Samuel Weller designated as "a victim of connubiality;" but he soon came back to his native town, where, after passing through the further religious stages of Sun Worship and Buddhism, he died at a ripe old age, having, as he repeatedly stated before his death, been actuated, in so frequently changing his creed, by an earnest desire to become acquainted with every sort of belief influencing humanity, and having satisfied himself that on the whole one was as good as another.

The Interior, one of the most readable papers that we get, speaks thus of the spirit and tone of the LIVING CHURCH—The LIVING CHURCH, the new regular Episcopal paper of Chicago, deserves the name. It is a living paper, bright, magnetic and never caught napping at irregular hours. Last week it stepped out of its tent to say: "We have too much fighting within the lines. There is too much brandishing of tomahawks and flourishing of scalping-knives, in camp. We are tired of hearing the war-whoop around the wigwam. Let us save our powder for 'the devil and all his works,' and not use it to blow up every brother whom we think to be a little nearer Rome, or 'Reform' than ourselves." That is it exactly. We would rather hear an Apache war-whoop any day than the noise of a wrangle in the camp. When the Apache utters his war-note he knows and all know what he wants—a scalp; and that is what the sanctimonious disputants are after, in a majority of cases.

Dr. Newman, lately made a Cardinal, in a letter to a clergyman of the English Church, says: "You must recollect that we have nothing answering to the Anglican Prayer Book with you—no common prayer. Devotions are in a great measure left to the private judgment of the individual. As to the breviary, it is not, properly speaking, congregational at all. It is the solemn prayer of the clergy."

Very true, and very clearly stated. But what a confession! And what an immense difference it shows between the spirit of our Church services and that of those of the Roman Church! "No common prayer!" No union of clergy and laity in common petition, intercession, thanksgiving and praise, feeling and realizing their oneness with each other in all acts of worship.

The Churchman cannot be too thankful for the precious inheritance he possesses in the Book of Common Prayer, and in these days it is not out of place also to remember that this inheritance has come to us through the wisdom and true Christian feeling of the leaders of the English Reformation.—Church Work.

To those who receive God's call for any work of trial, and obey it, the gift of the Spirit is assured. We need not go on a warfare at our own charges. How easily God can supplement human weakness and ignorance by pouring the power and wisdom of the Spirit into the frail vessel of clay! And how wonderfully he quickens and develops the powers of the soul that lies submissively in his hands.—Evangelical Messenger.

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C. W. LEFFINGWELL,
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Country Funerals.

It has long been a wonder to us that people in rural neighborhoods, where the cemetery is at no great distance from the church, should persist in bearing their dead to the grave in a wagon called a "hearse." The absurd custom is so prevalent, that such a thing as a bier is unknown, in most of our small towns. Even the remains of little children are carried in this way, instead of being tenderly borne by loving friends. There is something very unpleasant, not to say revolting, in the sight of a funeral procession on wheels, with a glittering and plumed chariot in front, jolting over frozen roads or dragging through the mud. When the cemetery is at a great distance, this is unavoidable, but for most of our rural parishes it is as inconvenient as it is senseless. Far simpler and more appropriate was the old custom of bearing the dead to their last resting-place, upon a bier. If a man has made no friends who will do this kind office for him after death, perhaps he deserves to be driven to his grave by the undertaker.

The unseemliness of country funerals on wheels, has been more painfully apparent to us since witnessing the impressive burial of the late Rev. Dr. Chase of Illinois. The body was borne reverently by those to whom the departed pastor had lovingly ministered for Christ; while clergy, family and friends followed with uncovered heads, and gathered around the grave, where they remained until the interment was complete. It was a Christian burial that we shall long remember, and in comparison with which the customs of our country funerals will seem less tolerable.

Another feature of country funerals we deplore, that is, the sermon. We have to yield, sometimes, to the tradition of "preaching the funeral," which our denominational brethren have established; but we think it is time that our own church people had returned to the more excellent way. It is the Church that buries our dead, as she baptizes and marries our living; and the sermon is no more in place at one service than at the others. There is nothing that human tongue can utter, at such a time, which can add to the solemnity of the occasion or to the comfort of Holy Scripture and the service of Mother Church. Whenever anything more is attempted, it is an impertinence or a distressing failure. It is alike distasteful, or should be, to the mourners and to the congregation.

It would hardly seem necessary to remind our readers that the funeral service should be at the church and at the grave, as it is appointed in the Prayer Book; yet, in some places, the custom is so established, of burying the dead from private houses, that the clergyman is constrained to submit to it. It is no time, then, to argue the point. He must consult the wishes of the mourners, and consent to the awkward and absurd arrangement of holding the service in the parlor. One would think that the instincts of our "common christianity" would cry out against it; but instinct is smothered by grief, and "fashion" prevails, even when hearts are breaking.

To change these wretched customs we need an enlightened public opinion, and we write this in the hope of aiding our brethren to bring this about.

THE *Little Churchman* (Texas) gives us the following courteous notice:
"THE LIVING CHURCH," a weekly Church paper published in Chicago, 76 Ashland Block, at the extremely low price of \$2 a year, is one of our very best publications. It is a marvelous exhibition of industry, and the more you see of it, the better you are pleased with it; when you read one number you are impatient to get the next. We commend it to every member of this parish. Send for it, you cannot invest \$2 to better advantage.

"I Can't Afford It."

We started out last spring, to furnish a paper that would be readable and useful, at a price that all our people could pay. There is no other religious weekly, so far as we know, of equal size, of any name, that is offered at such a low price: a weekly newspaper, with thirty columns of reading matter, for \$2.00 a year, or less than four cents a week; yet we hear of some people who "can't afford it." In the case of poor clergymen who are trying to support their families on a dollar and a half a day, we can understand that a dollar and a half is a serious matter; and we generally see that they have the paper if they want it. But when we hear the above from those who live in elegant houses, and go to church in carriages, and dress in cloth and silk; we feel just a little impatient; not because we have any claims upon them to take "our paper," but because they make this wretched excuse for taking no paper and no interest in Church affairs. They afford a thousand things that are of no real benefit to themselves or their families, but they allow nothing for education in things pertaining to the kingdom of God. They ought to be ashamed of themselves for offering such an excuse. They ought to be honest with themselves and acknowledge that they care for none of these things. The work and progress of the Church is not in all their thoughts. They "afford" nothing which does not bring some selfish gratification. It is not the amount of money in question, at all. It was just the same when we offered the *Province* for fifty cents a year, or about a cent a week. There were some then, who "couldn't afford it!" for the simple reason that they were not interested in the cause that the paper represented. These remarks are not intended to reflect upon our people, as a whole; but we think it might as well be frankly stated that there is a very large number of church people; so called, that give no attention whatever to church matters, and care not at all to be informed about them. They supply their families with reading of every other kind, and buy many things that they could well do without, but do not see a church paper of any kind from year to year. In many cases they spend twenty dollars a year for the daily papers and the magazines, but they "can't afford" one tenth of that sum for the papers that are maintaining the honor and contributing to the success of the Church.

It may be somewhat the fault of the papers that they are not more interesting; but how can we expect to enlist enterprise and capital in producing that for which there is only a limited demand? If our church people more generally wanted good church papers, these would be forthcoming. It seems clear to us that something more needs to be done to create the demand. Our people need awakening to the value of their heritage in the Catholic Church, and then they will be more ready to sustain all the instrumentalities that promote her welfare. The demand will insure the supply. If we cannot make a paper that will satisfy the demand, we shall speedily be left behind by those who can; and we shall try to retire gracefully to private life. But do let us have a demand that will stimulate church journalism among us, before it is entirely dead.

We have not written this in a moment of discouragement or vexation. Our hardest trials, we believe, are past, and the LIVING CHURCH has secured a foundation. But in the struggle for existence during the early period of our enterprise, we were painfully impressed with the truth of what we have stated above. We realized that we needed to create a demand, in order that we might supply it!

WHEN we recall the furious attacks that have been made by those without a Liturgy against our formalism, an accusation that has been "the proper thing" for years—he must be amused at the desperate attempts made of late, by the non-liturgical bodies to get a form of worship. The last *Independent* published a proposed form for Baptism of children and adults, and for reception into the church—the forms are good, that is, in the main, for they are taken from the Prayer Book, but why not do, as so many ministers have done, use our forms without any alterations? the improvements proposed only mar the service.

Good Words and Timely.

Dr. Gibson, in the last *Church Eclectic*, gives the following gentle rebuke to the *Western Church*, for its late utterance about the sermons of the Bishops which we characterized as "Good Words and Timely:"

Our hearty brother of the *Western Church* must allow us to express our entire inability to perceive the necessity or even the precise meaning of his editorial entitled "The Line Drawn at Last," on the Sermon published in our July No. There is no "at last" about it. Satire is out of place in matters of such real importance to all. It is no more than such men as Canon Liddon and Dr. Pusey have been saying, and we fancy that even the *Church Times* would agree with it. What would you have in ritual more than the "Six Points" maintained by the E. C. U? Are there those among us who are opposed to any line between us and Romanism? e. g.: *Reservation* (other than for the sick) is not Catholic: we hold that, as exhibited in Roman Churches, it is an utter perversion and nullification of the purposes for which the Sacrament was instituted. And so of some other things. We will print any sober argument on either side: but *ridicule* is not argument. And when a Bishop tries to fulfil his charge to "drive away erroneous and strange doctrines" let us not make merry over it, but rather help him, (if we think we can) to see what and where the real trouble is. If those who are *friends* must disagree, let it be only as to the way of putting things. As to "liberalism with a vengeance," we had supposed no High Churchman ever dreamed of prosecuting or disturbing his Evangelical brother. We fancy the *modus vivendi* of the Prayer Book and Articles will have to continue, even though our *views* are "essential matters of belief."

BRIEF MENTION.

The Chapter Meeting of the Southwestern Deanery of Illinois will be held at Kankakee, Sept. 23 and 24.—Bishop McLaren recently visited the Mission in Maywood, and spent a Sunday there. The Rev. H. G. Perry, of Chicago, officiated there on the Sunday preceding, and administered Holy Baptism.—The Trustees of Washatah House will meet on the 26th. It is expected that the Bishops will remain over Sunday.—Ye who are just returning to your parishes with the aroma of the salt sea wave in your locks, or of the speckled trout on your browned hands, think how we have toiled for you through the dog-days, to make a paper that would, in some small sense, supplement your absence; and now, by every sense of justice and gratitude that is in man, fulfill your good intention to belabor the LIVING CHURCH with a club made of the best material to be found in the parish.—We hear it reported that a gentleman, a member of the Church, has leased the buildings of a defunct college at Dixon, for five years, for educational purposes. It is also reported that the Rev. Geo. T. Rider, recently of Jacksonville, is talking of starting a boys' school at Immanuel Hall, near Chicago, where Dr. Park formerly taught.—Bishop Penick, of Africa, has deposed a priest for immorality.—Dr. Coleman, of Toledo, finally terminated his connection with Trinity Church, on the 7th, and has left for Europe.—The English Bishops wear the mitre on their coaches, their slippers, and, indeed, everywhere but on their heads. Bishop Seabury and Bishop Claggett, of our own Church, not only had them but wore them. John H. Chew, of Georgetown, D. C., has Bishop Claggett's mitre in his possession. Bishop Seabury's is in Trinity College, Hartford, and an engraving of it was published last year in one of the magazines. The mitre corresponds well (in beauty) with our Bishop's robes, and, if that is a reason for it, it ought to be revived. Otherwise both ought to be consigned to the tomb of the Capulets or some other place of burial. The subject reminds us that one of the secular papers, when publishing the announcement of the election of the Bishop of Springfield, headed its report with the words, "Mitre done worse!" and we are sure the diocese couldn't have done better.—A writer in a Church paper says he knows of a parish which has lost its "beloved rector" because it could not support him, (a really godly and faithful priest,) and yet "whole families in that parish go to the sea shore and the mountains every summer, and they give large parties and live well." Surely the writer cannot possibly refer to the "Protestant Episcopal" Church!—Père Hyacinthe's start in

Paris, in a building on an obscure street, is dignified by some with the title, "a National Episcopal Church," and we American Churchmen are congratulated, because we are in full communion with it. Isn't this rather making a mole-hill into a mountain? M. Loysen may be doing something worthy of mention, but only of brief mention as yet. There is danger of our being laughed at for pretentiousness. Besides, Hyacinth's ritual would shock us all dreadfully if he practiced it here.—Bishop Doane says that if he had the choice of a Memorial to Bishop Odenheimer, he would make it—a reprint, for perpetual use and wide distribution, of his three books, as an antidote to sentimentalism in religion, to spurious catholicity, and to the easy-going looseness of the license that passes for liberality.—It makes us sick to hear the current talk about being "liberal." When you get at the real nature of the modern liberal, you find he is like a basket of market peaches—all the good ones on the surface.—Dr. (by this time Bishop) Harris will visit the Lake Superior region this fall.—The Rev. Dr. Jewell, the eloquent and learned Rector of the Cathedral School at Fond du Lac, has taken charge of St. Mark's Church, Wau-paca. We are glad to hear of Dr. Jewell's success in this important school. The *American Church Review* demands a uniform for the clergy. It says: "We have seen some processions of clergymen which, from diversities of robes, were made perfectly ridiculous. One tall, slim man in a cassock and cotta reaching to the knee, vividly recalling our grandmother's short gown and petticoat, marching by the side of a short, fat brother with full-sleeved, ample surplice trailing behind." We saw a company of soldiers a few weeks since, all in the same uniform, but some were short, some tall, some thin, and some dumpy; and the sight was laughable. It isn't in the dress, it's in the man. We can hardly cut the clergy down to our standard length, nor can any law prevent people from seeing the ridiculous side of things.—Parochial Missions are announced in some parts of the Church. To ascertain what a parochial mission ought to be, inquire what is the mission of the parish?—Louisiana and Northern New Jersey must soon elect Bishops.—The Rev. H. J. Pare, a Roman priest, has joined the Church of England, being unwilling to accept recently made dogmas. We hope this is not another case of Van de Moor-telity!—Bishop Tozer, who resided some time in New York, recruiting his health which was shattered by service in Africa, has been appointed Lord Bishop of Jamaica. His many friends in this country will hear this with pleasure.—A Church paper published in a Southern State, has repeatedly made us tremble with the announcement that the Church was kept back by this "ism" and that, and especially because we won't all adopt the "ism" of the paper aforesaid. It now informs us that "so far as our own Church is concerned, it never (as a whole) was growing faster." In some dioceses, it has got beyond flowers, but we hope it has not gone to seed yet.—A letter from Bishop Coxé is published, in which he claims to have restored, in New York and Connecticut, the ancient Virginian and English usage of floral decoration. He is also in favor of altar-cloths. He says: "In all things my own rule is to maintain the ritual beauty of our own Apostolic Church, and to resist all attempts to introduce the meretricious and excessive garnishings of Roman superstition."—Van De Moortel goes now by the name of the "Round Trip Convert!"—The *Central Baptist* wants to know how many Baptist deacons in Missouri have family prayers.—We read lately of a clergyman who married a man to his fourth wife. He requested the couple, who were sitting, to rise. The man wriggled about in his chair a little, and finally spoke: "We've usually sot!"—The late Dr. Taylor Lewis said that he read Dr. Warring's book on the Mosaic Account of Creation, twice. A Doctor of Divinity writes that he has read it through six times!—It is for sale by Jansen, McClurg & Co., Chicago. Price \$1.50, postage paid.—Mr. Richard Rhodes, of Chicago, has invented a simple means of conveying sound through the teeth to the auditory nerve of deaf persons. The contrivance is called "the Audiphone." It is regarded by those who have seen it as one of the most important inventions of the age.

Hazel Green, Wisconsin.

On Wednesday, the 3rd inst. the Right Reverend E. R. Welles, D. D. Bishop of Wisconsin, held his Visitation at this mission; attended by the Rev. S. D. Pulford, Rector of Trinity Church, Platteville, and also by the missionary in charge. The mission chapel was beautifully decorated with flowers, the gift of several persons living in the place. On the altar, which was vested in white, ornamented with gold fringe, stood six handsome vases full of rich flowers, the Lectern and Prayer Desk being similarly vested. Full morning service was said at 10.30, after which the Bishop administered the apostolic Rite of Holy Confirmation to 12 persons, all of whom, together with a goodly number of the faithful, received the Holy Communion, the Bishop being celebrant. The Bishop's Sermon was an able exposition of Church principles, and made a deep impression on those present. In the afternoon the Bishop had a reception, when he personally met the members of the congregation, and discussed church matters. At 6 o'clock the chapel was again well filled for evensong, after which the Bishop gave a very interesting address on the "Lambeth Conference," held not long since in England, and attended by himself and the American Bishops. He also catechized the children of the Sunday School (after the Second Lesson) who answered the questions put to them readily and satisfactorily. The offertory, morning and evening, was devoted to the "Diocesan Mission Fund," amounting to \$9.00.

This mission, which is of one year's growth, is progressing under most favorable prospects, there being now upwards of 25 communicants and strong hopes of the Missionary being able to present to the Bishop another class for Confirmation, equal to, if not exceeding the number of those now confirmed. It is proposed to erect a church building, preparations for which will shortly be made, the Bishop's presence and fatherly counsel having warmed the hearts of the small but faithful band of the soldiers of the cross in this place. G. H. D.

The Rev. Samuel S. Harris, D. D.

At a late meeting of the Vestry of St. James's Church, Chicago, the following Resolutions were unanimously adopted:

WHEREAS, Our Rector, the Rev. Samuel S. Harris, D. D., has been elected Bishop of the Diocese of Michigan, and order has been taken for his consecration to that high office, upon the 17th day of September, at which date his charge of our parish must necessarily close; and whereas, we wish to make permanent record of our love for our Rector and of our emotions at this parting, it is therefore—

Resolved, That the service of Dr. Harris for the past four years in St. James's Parish has been marked by an entire and earnest devotion of his time and talent and energy, to the strengthening, harmonizing and building up of the parish, and to the extending of its charitable and Christian work. The piety and purity of his daily life have been a constant lesson and example for his people. The learning and eloquence and fervor of his sermons have charmed and instructed the attentive congregations which gathered to hear him; the graces of his personal presence and conversation have drawn to him the love of the youth, and the affection and admiration of those of riper years.

The wisdom and discretion which have marked his administration of the affairs of the parish have secured a complete and delightful harmony of feeling and action amongst the people.

With the poor, in the house of affliction,—at the bedside of the dying, our beloved Rector has been the ever-faithful comforter, and friend, and brother.

Under his administration, the parish has daily grown in numbers and strength.

He has ever wrought diligently and successfully with the Vestry and congregation, in reducing the debts of the parish, and in increasing its income and resources. He has so nobly and graciously fulfilled every duty, that the hearts of the people are bound to him by endearing ties of respect and love; and their prayers will follow him through all the future of his life, that he may be blessed in all his labors, and be finally crowned with the crown of the faithful.

Living Church on the Brain!

To the Editor of the *Living Church*:
My Mother has just improvised a bonnet out of a copy of the LIVING CHURCH, and gone to look after her plants. From all I learn, she is not the only one who has the LIVING CHURCH "on the brain," just now. May it reach the hearts as well as the heads of its readers; and, by the way, for your sakes, their purses, too. FILIUS.

AN exchange notices that "the Episcopalians in five states in this section have nine Bishops and only between thirty and forty thousand communicants." The religious body of which the paper is an organ, has no more communicants and no Bishops.

The Rev. C. M. Selleck succeeds the late Dr. Mead as the rector of St. Paul's Church, Norwalk, Ct.

The Mosaic Account of Creation.

Dr. Warring's Letter continued.

II.

Last week I compared this story, in its relation to the difficulties put in the Christian's way, to the key which (when used) opened all the doors of Doubting Castle. Any one, however, who has tried to open a modern improved lock, knows that he must have the right key, and use it exactly as it is made to be used. If, intentionally, or otherwise, he changes it by putting on additional parts, or by cutting off those which the maker put on, the key will refuse to work. A good lock has ever so many tumblers, and each has its fitting place in the key. A change in one of these will prevent its moving the bolt. Here has all along been the trouble; something has been added to or taken from the key which should unlock the difficulties of this narrative, and consequently it would not work. Physical Truth is the key here; but the bolts and tumblers are very fine, and if you add to it that which rests only upon theory, it will not turn in the lock; perhaps will not even enter it.

It is this which induces me to point out certain things to which I cannot agree in the articles upon "The Account of Creation in Genesis," in the LIVING CHURCH, which the writer says are "Thoughts suggested by Dr. Warring's series in the LIVING CHURCH." He requests me to set him right, if he should be incorrect in his "summary of my ideas." Where the spirit is so kind and appreciative, and where there is so much to approve; it seems almost ungracious to speak of anything else. But the matter is of so great importance; and the argument so turns upon the exactness of statements in Genesis and in science, that hesitation, or omission here would be a serious fault.

From my experience with printers, while I wonder at their doing so well with my blind writing, yet my wonder is sometimes even more excited by the skill with which they sometimes change my meaning to something quite foreign to anything in Genesis or Science! So probably to them are due in the fourth paragraph, the period after was, and the words "He adds." As it is, I do not understand it. I would remark in reference to paragraph sixth, that "deep" does not exactly equal our word, "fluid." It is that which is rendered "waters," which does so.

The account of the formation of our system by your correspondent, (paragraph 9) is poetical, but it will not do to test Genesis by, for Genesis says nothing of that process, and Science enquires how globes can "acquire incalculable velocity from their size"? and if they go so fast as to throw off portions, how can the greatly weaker attraction afterwards hold them as moons? Since gravitation diminishes as the square of the distance increases, and it was not strong enough to hold them when close by, how can it hold them when so much further off? Such a key won't work in any lock that I know of.

Paragraph 11. "By evening is meant the vast period of darkness before light was created. By morning was meant the vast period after darkness ceased and light was made." As the writer is making a "summary of my ideas," I must set him right. Many better and wiser men believe as he says; but such is not by any means my idea. The evening of this first day, and the morning, together made that first day, which, as I believe, was neither longer nor shorter than present days. The "days," each of them, I take it, were just 24 hours long. They were days not of work, but of announced completion, dividing the vast epochs of work, as the Fourth of July divides the Colonial from the National period. (See my Article No. 4 of the series.)

As to paragraphs 13, 14, 15, the writer is unconsciously presenting other people's ideas, not mine; or rather they are partly (a small part) mine. What I did say, is in the third of the series. I will only say here, that as I understand the matter, the earth had shrunk to its present size and form, before the rakhah (mistranslated firmament) was formed; and that this firmament making was wholly confined to the earth's atmosphere. In the last paragraph (No. 16) the writer says: "And at the end of many centuries, the evening and the morning were the second Day." This so exactly expresses the idea which I have of all the days, that I wonder he did not employ it in reference to the First Day.

I turn now to the Second Article, and number his paragraphs as before, for easy reference. In paragraph 2, "This"—the emergence of the land—"God sees is good;" for it leads to the next step—the creation of water animals, and the lowest order of plants." As this is given as one of my "ideas," I must say that the writer has misunderstood me. I cannot see why God should call the work "good" for the reason assigned, since the creation of water animals, and the lowest plants, long preceded the complete emergence of the land, if indeed it did not precede even its beginning to come above the waters.

Paragraph 3. I do not see what the command "Let the waters bring forth abundantly," has to do with that earlier life; and certainly one who has seen the inconceivably abundant remains of the early fossils, would never speak of the waters in those ages bringing forth "a few." The animals were most abundant.

Paragraph 4. Palms did not come with the ferns and other plants which produced the coal of the Carboniferous Period, as would appear from what is here said.

Paragraph 5. "Science" says that the sun shone as brightly as now long before fruit trees appeared. It could not be, so far at least as "Science" knows, that the work of the fourth period was a breaking away of clouds that covered the sky; and, if Herschel and Proctor have so said, and if they are right, still I must protest that this is not found in the series, a summary of which this writer undertakes to make. In the sixth article of that series, I endeavored to set forth my view of this work. If the reader will turn to it, he will see that the work of the fourth period, as there set forth, was an increase in the inclination of the earth's axis, from some very small angle (probably 1 1/2°) to 23 1/2°; thus causing unequal days and nights and seasons. This, whether correct or not, is what I have maintained, and I may add that very considerable study has confirmed me in it. It is right to say, furthermore, that "Scientists" do not believe that any such change occurred at this time.

The argument, I have in a very brief and imperfect manner, presented in number six of the series. I shall before long present it in a small work by itself.

In paragraph 7, I find a statement that amazes me, when I recollect that I am reading what purports to be "a summary of (my) ideas." "Evening and Morning," he says, "are now the fourth day. The earth being now opaque from being perfectly cool, only the part next the sun is day; the other part night." Why! the earth had become opaque and ceased to give light before the "first day!" There could be no day and night so long as the earth was luminous, any more than now in the sun!

As to the scarcity of the sea-animals in the earlier times, I need not repeat what I said a few lines back.

"And all cattle, beasts and creeping things now appear in great abundance. For the same reason as was just given, they could not do so before this time." But Science says and proves it, that there were cattle and beasts in great abundance, before even the dry land had been completed (in the Pliocene.)

"The rocks abound from this time on with fossils!" From this time on the fossils are not to be compared in abundance with those of the earlier ages. I can't correct this paragraph. It is hopelessly wrong, and yet it is all true that is said in Genesis, and all that I said in No. 7.

I will only say that before this time, while there were cattle and beasts in the greatest abundance, there were none of present living species, and it is of these expressly that Moses writes. It is not the beginning of the series of creations of which he speaks, but of the last creations, their culmination in present "living" kinds.

The writer adds a remark profoundly true: "the fossils do not show that man came from an ape or a tadpole."

Whatever objections I may have to some of the writer's statements, I agree most heartily to his closing paragraph, which, for its excellence, I quote in full, slightly varying one or two sentences:

"And in the whole account, Genesis never makes a scientific blunder. The more Science discovers, the more it corroborates the Mosaic account. Genesis is correct in its chemistry, its botany, its astronomy, its geology, its geography, and

in all its scientific statements. Nothing is put out of the order in which it should have come, and all is referred to the Elohim, the God of Nature, 'Forces,' as it means when translated. And the more I know of the marvellous discoveries of science, the greater I find God to be, the more I adore Him in His works, and the more I find in His Word."

As the reader has seen, this account is very broad. Even a hasty perusal will give him something; but to gather its treasures, time and labor must be spent upon it. A life time will not exhaust it. C. B. WARRING.

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Home and School.

For THE LIVING CHURCH.
—Our Frances.

Died, August, 1879, Aged Twenty-Two Years.

I think it o'er and o'er, my sweet,
And see you sitting at my feet,
What you would wish, what you would be,
I hear you telling still to me,
I cannot make the meaning plain,
Was all that wishing-time in vain?

The song to joyful measure set—
Dear Frances, have you learned it yet?
The lore you thought so wondrous wise,
Is it revealed before your eyes?
And have you won the blessed light,
And found the meaning of the night?
In that new home where you are gone,
What wondrous robe have you put on?
And have you still the winsome guise,
The smiling face, the same soft eyes?
And should I know, if once we met,
If they who go do not forget?

For Oh, it seems just now to me,
However fair that Place may be,
Its song could never be more sweet
Than one you warbled at my feet,
Nor any robe which you put on
Fair as your little home-spun gown,
Nor any crown the angels wear
Dear as that crown of golden hair.
For through the promise of our trust
There floats the whisper "dust to dust,"
And howsoever glad they play,
The tones of heaven seem far away.
Its fadeless flowers could you regret
If you were here, my violet?
To what strange glory could you come
To compensate for love and home?
It seems to me your timid feet
Would tremble on the golden street;
And in that happy, happy Land,
You'd reach to clasp your mother's hand;
And when the mighty hosts rejoice,
You'd listen for your brother's voice;
And could you be quite joyful, dear,
With us so broken-hearted here?

It must be true, that One above
Is kinder than a mother's love;
He reaches out, to shield from harm,
To fold thee with a Father's arm;
His tender love is o'er us all,
He would not mock Love's longing call;
And He will make the meaning plain
When, darling, we shall meet again.

LAURA H. FEULING.

The Duties of Parents.

A Series for the LIVING CHURCH.

XVII.

Concerning the Relation of Childhood to Religion.

Not the least in importance nor the last in order of duty, is the religious training of children. This subject closes the present series, though it does not, by any means, exhaust the manifold responsibilities that attend the parental calling. If I have awakened parents to a deeper sense of the importance of their trust, and excited them to greater fidelity in the discharge of it, I shall be satisfied.

The wise man found the beginning of wisdom in the fear of God. Have we grown so wise, as to find out a more excellent way? Dare we assume to put that last which the noblest and best of our race, which Divine inspiration, has put first? If we ourselves have experienced this blessedness of the fear of God, we shall not, surely, delay to impress it upon our children.

This holy fear of God, this reverence for Him and recognition of Him, can be secured to the child as a "beginning," only by a right relation to Him in infancy. It may come later, it is true, just as any important principle of life may be found in mature years; but what a waste and loss has been sustained by the soul that lacked this guiding principle through all its most impressive period of youth! It comes to possess at last, what it should have had all along, and to find that it has been building of wood, hay, and stubble, instead of precious stones. Or, more frequently, it never finds at all the unsearchable riches which the ignorance or impiety of parents denied to it.

This right relation to God is begun in Holy Baptism. In that the child is made "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." If the Catechism teaches truth, parents have it in their power to secure for their children in infancy a spiritual blessing, the benefit of which may be measured only by eternity. I am not saying that it will inevitably result in everlasting life. It is the first step, the first condition in the course of spiritual training and edification, from which everlasting life is to be unfolded. It is, surely, the duty of parents to take this step, to supply this condition, whatever else they may do or leave undone, for the welfare of their children. This lies at the threshold of all nurture. It is before all knowledge and habit; it is the "beginning," out of which all else is to grow, and in conformity to which all else is to be done.

The child is made a child of God, before it has grown into the life and habits of the children of mammon.

This relation to God, if it be rightly recognized, will affect the whole course and career of after life, just as other relations begun in infancy affect it. If a child is born into a state of civilization and culture, it will partake of the qualities that belong to that condition, and be likely to conform to it. If it is born into the Kingdom of Heaven, it will, most likely, grow up as a member of that Divine Society, and accept its laws and its life. Parents decide for the child the worldly conditions that influence its career; and just as certainly they decide the spiritual conditions.

There is no more mischievous and soul-destroying heresy, than that which teaches parents to allow children to "decide for themselves," in the matter of religion. It means, simply, that the devil shall decide for them. It means trusting to the child, in the most important issues of time and eternity. They do not, dare not, apply the principle to any interests that relate only to this present life. They are prompt to decide all these for their children, but allow themselves to be persuaded that the interests of eternity are beyond their charge! that these will take care of themselves!

It is not merely a privilege of children to be baptized, in "our Church;" it is a right that they have, everywhere that the Gospel of Christ is preached; and to deprive them of it is a fraud upon them. If we were offered the opportunity of making them inheritors of some earthly estate, we should be considered very negligent if we failed to take the necessary steps to secure it. They would be defrauded by our indifference or carelessness. But here is an inheritance in God's Everlasting Kingdom, to which we may entitle them, and to the possession of which we may introduce them; and we let it go by default! Can we claim to have done our duty by them? May they not reproach us at the Judgment Day for this unpardonable neglect? Shall we not fear that they shall be required at our hands, and that we shall hear, "Inasmuch as ye did it not unto one of the least of these?"

Parents hold a great blessing in trust for their children. By ignorance or carelessness they may defraud them and disinherit them. It is a solemn thought, and parents may well ponder it. Some things they cannot do for their children, however much they may desire to do them. Their abilities are limited by circumstance. But this they can do, which is the most important of all; they can secure for their children the new birth into the Kingdom of God, and bring them up in the nurture and admonition of the Lord. They may not be able to give them wealth or culture, but they can give them this beginning of wisdom which is above all price; they can make them heirs of an inheritance that is incorruptible and undefiled, and that passeth not away. The care and culture that we have recommended, in all other directions, should not be neglected; but it will all be like sounding brass and tinkling cymbals, unless it be harmonized by the faith and fear of God.

This beginning of the Christian life in baptism, which we owe to our children, must be followed by the nurture and admonition of the Lord; and this cannot be accomplished by Sunday schools and sermons. The father who abdicates his office as priest in his own house, does so at the peril of his own soul and the souls of his children. The mother who puts off her children to inexperienced and often indifferent teachers, for spiritual knowledge and guidance, has betrayed her trust. From teachers, and pastors, and spiritual masters they may get much good, but the inspiration of godly lives comes from the teaching and example of home. Religion must radiate from the hearthstone, even as the light and warmth that makes the house a home. The habit of prayer must be begun at the cradle; the spirit of devotion must be kindled at the Family Altar; and the fear of God must be cultivated by the example of godly lives in those whom God has honored with the calling of parents.

It is stated that the Russian Society of Hygiene proposes to print school-books in white letters on a black ground, in order to check the increase of myopia (short-sightedness) in scholars.

"What Answer Shall I Give?"

By Rev. R. W. Lowrie.

A Series for the LIVING CHURCH.

XIX.

"Why does your Church have three orders of ministers?"

I take for granted, on the part of the Enquirer, that he grants the necessity for a ministry. The only question he has with us, then, is the kind of a one we have, and the form it assumes.

1. First, then, "Bishops."—These, as an order of the ministry, are universally admitted to have existed in the third and fourth centuries; and from that time down to the sixteenth, Episcopacy to have been the one, only form of Church government. This, friend and foe alike admit. So that the only question would be whether the order of Bishops existed prior to the first of the periods which I have mentioned. And, the only way in which to determine the question is by an appeal to early history. To the witness-stand, then, the pages of early writers!

Let us, then, to change the figure, first erect a mile-stone at the point from which we start forth on our journey. Both secular and ecclesiastical history enable us to do this beyond dispute. It bears the date A. D. 325. In that year three hundred and eighteen Bishops met to consider the state of the Church and to take measures against Arius and the Arians; a great and celebrated historic fact. There stands our mile-stone, the great landmark of the early centuries—one by which we may take our latitude and longitude at any time. This was truly an "Ecumenical Council;" a council in which the whole Church, and not a pitiful faction, the Church, and not a party, assembled.

Starting from Nice and the year 325, we find, with the great Eusebius, the historian, as our guide, the Church in the city of Rome presided over, not by a "Papa"—this was four hundred years before Phocas and the successor of Gregory—but by a simple Bishop, "first among equals," exercising jurisdiction over the forty-four Presbyters of the city and the rural parts adjacent, and three small islands near by. This was in 250 A. D.

Receding still further from our mile-stone, we reach, in due time, under the guidance of old historians, one Irenaeus, writing to one Victor, and writing to him on the subject of certain Presbyters who had been advanced to the order and office of Bishops. This is 196 A. D.

Passing on, we find Irenaeus to have been Bishop of the Church at Lyons; and the fact of his successor in office mentioned, as a matter of fact and of ordinary course. We are now at the year 177 A. D.

Journeying on, we reach a year celebrated for a noted dispute in the Church. The question agitating the Church was the views of one Montanus. No less than four Bishops are by name mentioned by the historians as among the opponents of Montanus and his opinions, while the rest are classed together under the general head of "many other Bishops." And now we stand at the year 168 A. D.

As we progress further, the smoother becomes our travel and the greater our "finds;" Ignatius, Polycarp, and Papias—Bishops, all;—and now we are at the year 107.

Let us now pause a moment before the record of an event which took place in the reign of Domitian. He was Emperor about the year 90. It was he who banished St. John to Patmos, where the apostle died in the year 96. The old historian speaks of the persons connected with the event of which I have spoken, as being placed over churches, Bishops, our highest order.

Gibbon, the infidel historian, makes an admission, which may be here referred to. His words are that, at the end of the first century, "Episcopacy was universal." I shall have more to say of this statement by this celebrated historian, in some other chapter. And here say only that the testimony of a foe is regarded as very strong testimony in all courts.

With Antioch tracing her succession back to Ignatius; Alexandria, hers, to St. Mark; Jerusalem, hers, to St. James; Smyrna, hers, to Polycarp, Ephesus, hers, to Onesimus, or Timothy; Crete, hers, to Titus; Rome, hers, to Linus, or Cletus, or St. Peter, or Clement, as the real case may be; Athens, hers, to Dionysius; England, hers, to Apostolic hands, or Apostolic agency;—with these facts meeting us, as we thumb the pages of historic lore, the fact of the existence of the third order of our ministry in early days in the Church, cannot be called into question.

Clement, Bishop about A. D. 97, referred to, it is supposed, in Phil. iv:3, uses this language; "Our Apostles knew, through our Lord Jesus Christ, that there would be strife on account of the office of the Episcopate. For this reason, inasmuch as they had obtained a perfect foreknowledge of this, they appointed those ministers already mentioned; and, afterward, gave instructions that when these should fall asleep, other approved men should succeed them in their ministry." (ch. iv.) And hence, as, by a fixed law, our Presidents succeed each other, and so we have as Americans, the "Presidential succession," so, by fixed law and long custom, do our Apostles, or Bishops, and we have,

as "Churchmen," the "Apostolic Succession."

A word, in passing, of Titus, already mentioned. Him, St. Paul left in Crete, and why? To set all things in order,—"and ordain Presbyters in every church." And, a word of Timothy, also mentioned. "Wherefore I put thee in remembrance," says St. Paul, "that thou stir up the gift of God which is in thee, by the putting on of my hands;" but "lay hands suddenly on no man." Behold the manner in which Titus and Timothy should exercise their Episcopal functions. If these two men were not Bishops, then they must have thought that much learning had made St. Paul, their respected correspondent, mad, or a fool, that he should write them such letters. And of the noble Timothy yet a word further. The writers of the first Epistle to the Thessalonians, say: Nor of men sought we glory, neither of you, nor yet of others, when we might have been burdensome as—the Apostles of Christ." Now, who wrote this Epistle? "Paul, Silvanus, and Timotheus unto the Church of the Thessalonians," is the address.

Here, then, we have three Apostles, or Bishops, by name; add the original twelve; add seven other, viz: Matthias, Barnabas, Junius, Andronicus, Epaphroditus, James, the brother of our Lord, and Titus; add the seven angels, messengers, apostles of the Asiatic churches mentioned in Revelation, and we have not "Twelve Apostles, and twelve Apostles only, and twelve Apostles always"—but more than twice twelve, the pages of the Bible alone being consulted.

I might have added, as prior to the days of Nice, the Bishops of the early British Church who represented that Church at the Council of Arles, in 314, and at other places.

And so, from Nice in 325, back to the very days of the original twelve, have we traversed the stream of time, setting up, along its banks, mile-stone after mile-stone, each covered with historic date, an Apostolic name, and mitre and staff.

2. And, now, the second order of the ministry. Just when Presbyters, the second order, Elders, rose, we are not specifically told. When the Church at Antioch sent relief to the destitute in Judea, she "sent it to the Presbyters; by the hands of Barnabas and Saul." (Acts xi.) St. Paul and St. Barnabas are said to ordain "Presbyters in every church." Our Lord sent out seventy; and these may have been the origin of the second order of the clergy. In our Lord's time, there were three orders: He, Himself, the Priest of Priests, the Head of both ministry and people; then, the twelve Apostles; and then, the seventy, the great company of the Christian preachers. After the days of Christ, again the three orders—Apostles, the highest, the seventy Disciples, the intermediate, and the seven Deacons; the lowest order. What saith St. Paul? Speaks he not on this wise—"God hath set some in the Church, first, Apostles, secondly, Prophets, and thirdly, Teachers? Saith he not further—"Paul and Timotheus (Apostles) to the Saints at Philippi, with the Bishops and Deacons?" Behold, then, Apostles; Bishops, Elders or Presbyters; and Deacons. Says Theodoret: "In time those who succeeded to the Apostolic office, left the name of 'Apostle' to the Apostles strictly so called, and gave that of Bishops to those who came after them in the Apostolic order."

It will be marked that, in enumerating the names of the second order, just now, "Presbyters, Bishops, and Elders" were included in and as one class. While Apostle was the name peculiar to the highest order of the clergy, the term Bishop was, now and then, applied to the second. I believe every Presbyterian minister is, according to his standards, a Bishop. He is so called in them, though I judge never elsewhere, and would perhaps resent it to his face, unless, indeed, he were of the ambitious sort, who, according to the very convenient theory of Mosheim, manufactured city Bishops out of country Presbyters, and so nimbly and rapidly, that, at the end of the first century, not one poor rural Presbyter was left, or indeed, had been ever found, to whisper a protest. Of Mosheim and his theory, more further on. But, that the occasional use of the words Bishop and Presbyter indiscriminately, proves anything in favor of the theory, it is unwise to claim. The greater may include the less; but, mark carefully, not the less the greater. A general is a soldier; but not a soldier, necessarily, a general; our Presidents are citizens; but not all our citizens Presidents. Please show me, then, where an Elder is called an Apostle, and I will relapse into gratitude and silence. Is a Deacon ever, in Holy Writ, called an Elder? A Deacon is called a Deacon—a Deacon ever—a Deacon only. A Presbyter may be termed by a lower title, but never by that of Apostle. Apostles are Elders, i. e., Presbyters; and St. Paul calls himself a Deacon; but no Deacon, a Bishop or an Elder. The distinction is never confounded; and the fact is significant. So also is the boundary in the discharge of official duty. A poor distinction that would be which were in name only. We are not contending for names, but for facts. Show me where a Deacon ever performed the functions of a Presbyter; or a Presbyter those of a Bishop, and I desist. Distinction of office is clearly recognized by

difference of duty. Let us be shown when and where one of the seven Deacons ordained anyone. I say this because, if it is proved that Presbyters are successors of the Apostles, because the Apostles were sometimes modest enough to call themselves Presbyters or Elders only, it is also proved that Deacons are successors of the Apostles also, for the Apostleship is sometimes called a Deaconship. No; the greater, the less; but, not the less, the greater. But I anticipate the last order—the seven who were to serve tables and do other lowly duty.

3. In the third place, then, the Diaconate. This is clearly Apostolic only, in origin; a matter of external growth, the result of necessity. A dispute arises between the Greek members of the congregation and the Jewish, the former complaining that, in the daily ministrations, i. e., the daily distribution of the alms and other offerings of the faithful, their own poor were neglected, partiality being shown in favor of the latter. And seven men full of wisdom and godliness were selected. The mode of their ordination was strikingly in accordance with that of modern ordinations. The people were appealed to, to recommend fit persons. They did so, and then, with prayer and the laying on of hands, the candidates were solemnly and duly set apart to their office. They then entered upon their new duties, relieving the other clergy from much care, and enabling them to give themselves to the other and higher functions of their ministry. The Diaconate is not often mentioned in Scripture, being spoken of only some three or four times in the New Testament. In the history of the Church, however, just after the point at which the thread of the Biblical narrative leaves off, it is frequently mentioned, and has ever continued a valuable order of the Christian ministry to this day.

A satisfactory reason why we find no fuller an account of the formal organization of the Church and her ministry, on the pages of the Bible, than we do, is, that the formal though not yet quite completed organization of the Church had already taken place before the Scriptures of the New Testament were written. The Christian Church is older than the Christian Bible. When the Bible did, at last, come to be written, it took for granted, to a large extent, the previous history of the Church. We are not to look exclusively to a number of documents written from twenty to fifty years subsequent to an event, and at best only synopses of history, and biography, for a full and detailed account of the event in question. Allusions would be more natural, and so allusions we find. We find facts taken for granted, and did we find unnatural precision of detail, there might be suspected fraud and collusion, considering the nature of the documents and the period of their production. This is frequently illustrated by reference to the Constitution of the United States. This fundamental law of the land provides that there shall be the offices of President, Vice President, Chief Justice, Senator, and so on. But turn to Mr. Benton's "Thirty Years in the United States Senate." It takes all these things for granted. The former is a previous, the latter a subsequent writing. Bishop White's "Memoirs" of the American Church occupies an intermediate place, as a reference and authority. He was nearer the time of which he wrote. The Church was in full operation before the Bible appeared. If the Bible were a kind of constitution of the Church, we should naturally turn to it for an account of what the Church's offices should be, the mode of their institution, the nature of their duties, and other details of like kind. But being, not a constitution, but a history, and only an epitomized history at that,—this is not to be expected. One might as well insist upon finding out all about the original organization of the United States Senate, from the columns of "The Congressional Record."

And, so, the three orders, because the three orders there have ever been. It is primitive usage and Apostolic order. It links us to the historic past. It is a heritage of Catholic antiquity. The mind of the Church is, that the Head of the Church so wills it.

Of course, to this matter there is, on the part, too, of very good men, much modern objection; although ninety out of every hundred Christians in all the world, and this for fifteen hundred unbroken years, have thought it right and wise. They say that the highest order arose out of a merely temporary superiority of some of the second order over others of the second order. In other words, that the haughty, ambitious, and influential domineered over the weaker. But this is only conjecture, and one may be pardoned for preferring facts to guesses. Mosheim has built a pyramid on this apex. Some one wittily remarks that the conversion of all the Presbyterians in the world, in a hundred years, into Episcopacy, is as if all the monarchies of the world should go to sleep monarchies and wake up republics in the morning! or, as if all the legislatures of the land should to-day adjourn legislatures and to-morrow assemble Congresses! And, said another, not without wit and wisdom both, if the primitive Church was Presbyterian and became Episcopal, as Gibbon says it had at the year 100, surely, if thus Presbyterianism be the parent of Episcopa-

cy, the very last thing it should do would be to deny its own child!

Growth of the Roman Church in New England.

From our New York Correspondent. No part of the country shows a more remarkable apparent growth of Romanism than New England, and it is a field where we should hardly have looked for such results.

In this connection we remark the curious procedure by which they have obtained possession of some of the best streets in Boston! A house falls upon the market in the division of estates.

A Layman's Grievance.

From the Pacific Churchman: Why is it that so many of our presbyters seem to ignore the fact that the Prayer-book assigns to the congregation a part in the services?

men—seemingly deeply impressed with the solemnity of his office—an intense admirer of our beautiful service—a careful and just emphasize and dignified reader—yet apparently almost oblivious that his congregation have any part whatever allotted to them.

Objections to the Jury System.

Why should not the majority control in law as in politics—in juries as in appellate courts? Too often some poor fool or knave will find place on the jury, who, through intellectual capacity or from pecuniary considerations, will be "faithful unto death" and prevent a verdict.

The jury system, as it now exists, is beneficial to only two classes—professional jurors and jury lawyers. Men of the first class owe to it their subsistence; and, when placed upon the jury, they maintain the cause of those who employ them with a tenacity which ensures victory.

The jury is the clown of the law. It is constantly inventing new and ingenious tricks for the evasion of duty. It is the patron of the joke called "temporary insanity," and the author of a never-failing source of amusement to all except its victims.

Yet such is the reverence for antiquity that any change or improvement in the jury system is, to say the least, improbable for many years to come.

Our Dioceses gives voice to the experience of a good many other papers when it says:

"We have especially solicited parish news. Our exchanges are carefully scanned to find the faintest suspicion of news anywhere from the southern tier of counties to the north pole.

"How shall we train our girls?" asks an exchange. "Train 'em with about twenty yards of black silk, if you want to please your girls. A silk velvet train would also make 'em happy."

Current Literature.

The Schooner on the Beach. Rev. E. A. Rand Price \$1. Laura's Aspirations. E. B. Hollis. \$1.50.

The above two books are published by the American Sunday School Union of Philadelphia, and for sale by the Western Branch, 73 Randolph street, Chicago.

Anecdotes of Abraham Lincoln and Lincoln's Stories. Edited by J. B. McClure. Rhodes & McClure, Chicago. 75 cents.

Mr. McClure, not content with selling good books, like many others of his trade before him, occasionally makes a book himself. The above is a compilation of stories and anecdotes running over the whole of "Honest Abe's" life.

Marie Christine, Archduchess of Austria and future Queen of Spain, is not handsome, but she has a vivacious disposition, brilliant eyes, and a most captivating gift of conversation.

The Detroit Evening News says: D. W. Hammond, editor of the Marquette Index, holds an annual pass on the Chicago and Lake Huron railroad, but could not conscientiously publish a puff for a Sunday excursion over that road.

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.

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

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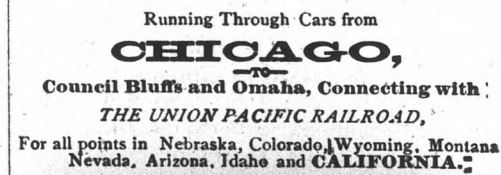
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The Sunday School.

Church Sunday School Lessons.

Fifteenth Sunday after Trinity.

UNIFORM SCHEME: SCRIPTURAL LESSON: LEV. viii:1-13. TEXT TO BE LEARNED, HEB. v:5.

Subject—The Jewish Ministry. For Older Scholars.

We must remember, in considering this lesson, that God was preparing one people, and through the n all mankind, for the Incarnation, the Priesthood and Sacrifice of His only Son, Jesus Christ our Lord. In other words the Jewish polity was educational, and all that was commanded and done was with reference to their capacities for receiving truth and with a view to their future as the seed in whom all the world should be blest.

These were not unimportant matters, inasmuch as they were imposed by authority upon a people whose ideas of God were crude and idolatrous, with the intention of leading them to fear and reverence and obey the Supreme God. They were not unimportant, inasmuch as they were types and signs of Christ, His Priesthood, life, death, and Priestly rule from Heaven over the Christian Church.

Having arranged concerning holy things, God now proceeds to give commandment as to holy persons.

Notice that the consecration of Aaron and his sons had been ordered long before (Exodus xxix,) but it is now described with all the details of the ceremonial as it was gone through after the Tabernacle was completed and the regulations as to the various sacrifices enacted. It was manifestly expedient for the Jewish people to be satisfied that Aaron's appointment to the high dignity of the Priesthood was not a family arrangement between him and Moses, and nothing, therefore, could be a more provident or necessary means for impressing a profound conviction of the Divine origin, and authority of the priestly institution, than to summon a general assembly, and in their presence perform the solemn ceremonies of consecration which had been prescribed by Divine authority. (Jamieson.)

Notice, too, that in the language of St. Paul, Heb. v:4, Aaron did not take this honor upon himself, but he was called of God. The power of the Jewish ministry was from above, not from below. The congregation did not get together and elect Aaron and give Moses authority to consecrate him to the Priesthood, but God who was revealing Himself to His people, determines who shall be His minister, what he shall wear, and what he shall do when performing his functions as His ambassador. If God is going to draw near to man at all, if He is going to reveal Himself, it must be in His own good time, and by His own chosen means and persons. It afterward happened that Korah and his company asserted that Moses and Aaron had taken too much upon them, seeing all the congregation was holy, and attempted to perform the Priest's office; but they were not approved of God. On the contrary, God signified His disapproval by their miraculous deaths.

Moses was commanded to "gather all the congregation" in order that the ceremony of consecration might take place before them, and they should attest and assent to what God had ordered. In the same spirit, the Christian Church invites the people to be present at ordination of Bishops, Priests and Deacons, to take their part in it, to pray with and for all who are ordained.

"A man may have a call from God, as Aaron did, to the Priesthood, yet he is not a priest till he has received a public mission and ordination, in the sight of the congregation, from those who are authorized to ordain him."

The question has been asked how could two millions of people be collected "at the door of the Tabernacle." The words rendered *unto the door*, are, according to Wordsworth, better rendered *toward the opening*. Strictly speaking, the Tabernacle had no door, the east end being formed by hangings. "What the Divine command required was, that that the people should be summoned toward the east end of the Tabernacle in order that they might be witnesses of the consecration of their future High Priest. Many of them may have been on the acclivities of Mount Sinai. Besides, the word *all* is not to be pressed literally here, any more than in Matt. iii:5, where it is said that Jerusalem and *all* Judea, etc., went to the baptism of John and were baptized of him in Jordan.

The Greek version, the Septuagint, renders the words "Gather all the congregation," make an ecclesia or church of the congregation, upon which St. Cyril remarks that the word *Church* is thus presented to us first when the Lord invested Aaron, the type of Christ, with the High Priesthood.

Moses was told in the sixth verse, washed Aaron and his sons in water. This

typified the washing away from the soul the imurities which might have afflicted it (Heb. vii: 26; St. Matt. iii: 1; 2 Cor. vii: 1.) Our blessed Lord, the great High Priest was publicly inaugurated in the presence of a large multitude, by His baptism when He sanctified water to the mystical washing away of sins (St. Matt. iii: 15); and Christians look onward to the hour when they shall be washed from their sins by the Lord Himself (Rev. i: 5, 6).

Moses "put on him the coat etc." The old garments were put aside and the garments for divine service put on; actions whose symbolism is at once clear. So the Christian Priest acts when he performs the Lord's service in the Church. Observe in this passage the argument for proper vestments in God's service and house. The Christian also fulfils the type when "putting off the old man" he puts on the whole armour of God and stands before God "praying" and "watching" (Eph. vi: 11, 14, 18).

The anointing oil with which Moses sprinkled Aaron and all the Tabernacle "sanctified them," the oil symbolized God's Holy Spirit, and the "seven times" sprinkling symbolized not only the perfect separation of priest and vessels from worldly use, but also the perfect consecration of both to divine purposes.

The verse to be learned bids us see in the consecration of Aaron, Him who glorified not Himself to be made an High Priest, but One to whom God had said, "Thou art My Son, to-day have I begotten thee, thou art a Priest after the order of Melchisedec. Like Aaron our blessed Lord received an unction, for He was anointed by the Holy Spirit (Isa. lxi: 1; Luke iv: 18; Acts x: 38), in His miraculous conception in the womb of the blessed Virgin (St. Luke i: 35), and at His baptism in the river Jordan, when he was invested with His Priesthood (St. Luke iii: 12); and who was full of grace, and of whose fullness we all receive (St. John i: 14, 16), for we have received an anointing from Him (1 John ii: 20, 27.)

The Annual Meeting of the "Clergyman's Mutual Insurance League" will be held in the Vestry room of Trinity Church New York, on Thursday, Sept. 25th at 2 O'clk. P. M. By Order, F. C. PUTNAM, President.

Notices.

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

QUINCY, Sept. 6, 1879. At a meeting of the Standing Committee of the Diocese of Quincy, Sept. 5, 1879, the following action was taken:

Forasmuch as it hath pleased Almighty God to take out of this world the soul of our deceased brother, Mr. Henry Kent, a member of this Committee, we desire to place on record:

1st. Our sense of the loss sustained by this Committee and the Diocese of Quincy, in the departure from its active duties of a faithful and devoted member, whose counsels and cooperation we at this time specially need. But while we deplore our loss, we hope it is gain to him, and in the words of our ancient Liturgy, we pray, "Set him on the right hand of Thy Son Jesus Christ, among the holy and elect, that he may hear with them the comfortable words, 'Come ye blessed of My Father, inherit the Kingdom prepared for you.'"

2d. That we extend to the widow of our deceased brother the assurance of our sympathy in her great sorrow, and of our prayers that the comfort and consolation so richly afforded by the ministrations of the Catholic Church, may be fully granted her during the remainder of her earthly warfare.

3d. That a copy of this action be handed to Mrs. Kent.

WM. B. CORBYN, C. W. LEFFINGWELL, H. A. WILLIAMSON, E. J. PARKER.

At the same meeting of the Standing Committee, the testimonials of Charles K. Penny, a Postulant, being found satisfactory, were unanimously approved, and he was recommended to the Rt. Rev. Bishop to become a candidate for Holy Orders.

Mr. Rhodes, of the well-known firm of Rhodes & McClure, booksellers, has wandered outside his sphere of selling books into the field of invention. It is called an Audiphone, and really possesses the most wonderful qualities. By a simple contrivance, a square-cornered fan of vulcanized rubber, people as deaf as the traditional post are enabled to hear quite clearly. For the old fashioned ear, the teeth are substituted and the same end arrived at. The edge of the fan is placed between the teeth and slightly bent to form a convex surface, against which the sound strikes and the vibration communicates it to the ear. Experiments made the other day with persons deaf and dumb from their birth, proved beyond question that the invention is a decided success. Both vocal and instrumental sounds were heard by those who had never heard before.

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Those amongst our readers who are fatigued, forgetful, nervous, go to the druggist and buy Vitalized Phosphates.

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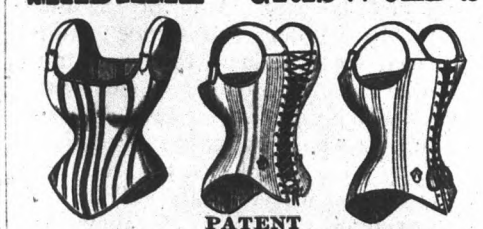
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