

"LITERATURE OF THE HOUSEHOLD."

THOUGHTS FROM THE BISHOP OF IOWA.

It is especially incumbent upon us as Churchmen to exercise a constant and intelligent vigilance with respect to the literature of our households. The volumes, magazines, and papers crowding our library-tables or book-shelves, read at our firesides, placed in the hands of our children, and naturally regarded by the inmates or visitors of our homes as indicating our literary tastes, our principles, and our belief, are, too often, such as cannot fail to undo the teachings of the Prayer-Book and the work of the parish priest. We are at pains to guard the members of our families from improper and degrading associations found outside the walls of the home; but we are alive to the fact that it is largely through the influence of books and papers that characters are made or marred, and that these silent instructors for good or evil are often far more potent in their power of moulding the future belief, the practice, and the life of the young than either our example or our words? When our eyes are closed in slumber, when the heads of the household are busy at their daily tasks, when we are seeking a brief enjoyment in the reading of our own literary favorites, the child, the youth, the visitor, the friend, are each and all drawing mental aliment from the books and papers scattered around, or, it may be, silently or surreptitiously brought in from without to work their purpose of undermining principles or destroying innocent, reverence and faith. If we recognize the being and sovereignty of God, if we revere the person and work of Christ, if we look for and desire the sanctifying operations of the Holy Ghost, if we have faith in the creeds of Christendom, and believe in the Church and Sacraments of our Lord's own institution, and would train our families in the nurture and admonition of the Lord, we are neither wise, consistent nor safe in failing to interest ourselves in the reading matter of our households.

The Churchman's home should be well furnished with the literature of the Church. We are pre-eminently a cultured and a reading communion. Our Church has been largely built up, in the past, under God's blessing, by the sound and convincing arguments of the champions of the faith. Any one at all familiar with the literature of our land will recognize the abundant use of the press, in the years gone by, in the dissemination of Church literature—apologetic, controversial, explanatory. The well argued and compactly written tracts and volumes of the past hundred years, from the pens of Checkley, Johnson, Beach, Apthorp, Leaming, Chandler, Seabury, and others, were felt throughout the land; and early in the present century, the works of Hobart, Bowden, Onderdonk, and White, and later the popular treatises and sermons of John A. Clark and George T. Chapman, of Bishops Kip, Randall, and Cleveland Coxe, have won thousands to embrace "the faith once delivered to the saints." In prose or poetry, in the graceful essay or the labored and polished treatise, in incisive arguments, and in attractive and instructive discourses, we have a literature at once pure, elevating, and pervaded with a churchly and Christian tone. But as time has sped, a new generation has come forward, unacquainted with our intellectual heritage. We have to guard that which has been transmitted to us as the results of the old controversies and long-continued strife. We have to fortify even our own households against insidious foes who would rob us of our faith, our Church, our common Christianity. We have to raise the old standard anew, and rally beneath the old-time legend—"for the Church of God." It is, without question, the duty of the heads of our households to provide in their homes, for the use of their family, the books that illustrate and defend our faith and practice,

both as Christians and as Churchmen. The performance of this duty need not be onerous. Books and papers are a necessity. We can certainly exercise a measure of discrimination and choice in supplying the demand for reading matter that comes alike from young and old. We are certainly at fault if, through our failure to provide good reading, the minds of our children are driven to feed on what is bad.—*Church and Home.*

BRITISH BUDGET.

The Archbishop of Canterbury and his colleagues on the "Committee of Inquiry," have agreed to a report, in which they state that, 'taken as a whole,' the statements in the *Pall Mall Gazette* on criminal vice in London are 'substantially true.'

The Bishop of Bedford, in a letter to the Secretary of C. E. P. S., says: 'The Church cannot stand by, silent, in the face of the terrible disclosures of hidden wickedness so recently made. Whether the disclosures were wisely or unwisely made is not now the question. We want to raise the tone of Society. We want to inspire a chivalrous resolve to protect the weak from wrong. We want to make profligacy a social disqualification. The Church has not been idle in this matter; but she must redouble her exertions, and persevere in her crusade against vice, until such an exposure as we have just had shall be both unnecessary and impossible.'

A gratifying correspondence has taken place between the Rev. Essaie Vartabad Asdevadzourian and the Archbishop of Canterbury. As there were a good number of Armenians in London the Holy Synod of Etchmiadzin had issued a mandate licensing a church at Notting-hill; but before opening the building formal notice was given to the Primate and the Bishop of London, and their authorization was asked for; and they have given it with every expression of sympathy and goodwill.

THE NATIONAL FREE AND OPEN CHURCH SOCIETY.—In reply to a letter calling the attention of the Bishops to the removal of Prince Edward of Wales from a private pew in Yarmouth parish church, on the 10th of May, his Royal Highness having attended church with his militia regiment, the Bishop of St. Asaph writes as follows:—"June 29, 1885.—Dear sir, I can only hope that the deplorable incident of the pew system, by which Prince Edward of Wales was ejected by the owner from a pew in Yarmouth parish church, may be the means of effectually putting down the unjust claims of any parishioner to an exclusive right in the parish churches of the land. The church should be free and open to all.—I am, dear sir, yours faithfully, J. ST. ASAPH."

The strength of the movement in favor of a liturgy among the city clergy of the Scottish Establishment, was indicated by the vote in the Glasgow Presbytery, when eleven against twenty-one voted for Mr. Stewart's overture, which recommended a permissive partial liturgy.

At the close of the last century in Dublin there were 40,000,000 Protestants, and 120,000,000 Roman Catholics. In 1884, there were 148,000,000 Protestants and 184,000,000 Romanists. Protestants increased about 250 per cent.

AMERICAN BUDGET.

The Trinity (N.Y.) Church Book for 1885 contains one hundred and twelve pages of interesting facts and statistics of the great parish, as they relate to the mother church and its various chapels. Including the rector, Dr. Dix, there are nineteen clergy in the parish. Of these eighteen are known as assistant ministers, but of these only four, Rev. Drs. Weston, Swope,

Mulchahey, and Rev. Mr. Douglas are assigned to duty by the vestry, and are the senior assistants. From the summary of the general statistics of the parish, we gather the following items: Baptisms, 1,352; confirmations, 561; communicants, 5,252. Sunday school scholars, 4,874; parish school scholars (daily), 669; parish night school scholars, 225; industrial school scholars, 1,746; parish collections and contributions reported to the rector \$60,909.33; appropriated by the vestry for parish purposes, outside the parish, \$39,366.06, or a total of collections and appropriations of \$142,374.67. The operations of Trinity church are greater than those of a number of the States.

The following statistics are from the Journal of the 48th annual Convention of the diocese of Chicago: number of families 4,520; souls, 19,131. Baptisms, infants 1,073, adults 180; confirmations, 742; marriages, 403; burials, 536; communicants, 8,836; Sunday School teachers, 814; scholars, 8,051; total contributions, parochial, diocesan and general, \$214,066.54.

LONG ISLAND.—Christ Church, Brooklyn, is being refitted. The interior will be entirely redecorated at a cost of \$12,000. The Rev. Dr. Bancroft, rector of the church, will bring with him from England a stained-glass window that was made by Holiday, of London. The window will cost about \$2,500.

The following names of English clergy appear in the list of missionaries of the forthcoming mission in New York in Advent next: Canon Capel Cure, Rev. J. P. Waldo, Rev. R. Thornton (Notting Hill), Canon Furse, Rev. J. H. Haslam (Birmingham), Canon Carter of Truro, Canon S. R. Hole, Rev. Sir J. E. Philipps, Rev. J. S. Thornton (Northampton), and Rev. J. N. Thwaites (Fisherton, Salisbury).

CONTEMPORARY CHURCH OPINION.

The *Southern Churchman* says: "There is not one word in the Bible which gives us reason to suppose that we shall not be in the next world the same persons we have made ourselves in this world;" which words few persons believe. No one goes to any other place but heaven—according to all modern teaching. Though all men believe in hell, no one goes there who is connected with them by relation of consanguinity; other bad people get punished, *their* bad people get to the rest that remaineth. Suppose, therefore, we say to ourselves: in the next world we shall be the same persons we have made ourselves in this world; the very same. If we loved God here, we shall love him there; if we trusted in Christ here, we shall trust him there; if we were holy here, we shall be holy there. This is true for all men; true for us and true for our kinsmen, no matter how near they be to us in all love and affection.

A writer ("J.F."), in *Church Bells* very truly says: A Christianity so divided as to be itself a social evil can do little against social evils of other kinds, either in town or in country. A country lad passes from school to farm service. His masters are, in succession, a Methodist, a Roman Catholic, an Independent, and a Churchman who has not religion enough to be anything else. It grieves pious people to find that after this edifying circuit the lad is in a more evil case than a late Esquire Bedell, and has no religion left. They do not always know with what he has filled its place. Some of the young men whom Cambridge is training will have to find it out. Ought they not to be warned beforehand, that if Christians sow the wind of division they must reap the whirlwind of vice? Morality in the Bible is one thing; morality in an everywhere-present institution, acknowledged on all hands as the Church of God, is another, and very different thing. Will Cambridge clear-