

# The Living Church.

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WHOLE No. 161.

## FOREIGN AFFAIRS.

THE idea of making an avowed Atheist "Minister of Public Worship," and thus giving him control over every religious body in the state, for in France every religion is established, would hardly have been expected even of Gambetta. Yet this is what he has done. A man who has publicly said that "Christianity must be destroyed" will have in his hands the appointment of every Christian teacher within the borders of the Republic. Happily, the Church need not fear. She is patient because she is eternal. "Patens quia eterna." The heathen may furiously rage together, and the people imagine a vain thing, but He That dwelleth in Heaven shall laugh them to scorn.

THE new Czar of Russia has been doomed by the Nihilists. An unsuccessful attempt on his life was made last week, and the royal circles of Muscovy are in a state of panic.

THE Rev. John Oakley, Vicar of St. Saviour's, Hoxton, has been appointed to the Deanery of Carlisle, vacant by the resignation of Dr. Close. Mr. Oakley was a scholar of Brasenose College, Oxford, where he graduated B. A. in 1857, and M. A. in 1859. He was formerly curate of St. Luke's, Berwick Street, and afterwards of St. James's, Westminster, and was for some years Secretary to the London Diocesan Board of Education. He was appointed in 1867 Vicar of St. Saviour's, Hoxton, a densely-populated neighbourhood, where Mr. Oakley has made himself very popular by his labors among the working classes, and his friendly bearing towards the Nonconformist denominations.

THE betrothal of Prince Leopold, Duke of Albany, to the Princess Helena of Waldeck has been announced, and has been received with great satisfaction by the British public. The Prince is very popular. The Queen will, of course, make application to Parliament for an allowance to the happy couple. Nor can she be found fault with for so doing. The estates which she surrendered to the nation at her accession to the throne, yield a much larger revenue than that which she receives.

THE Archbishop of Canterbury, on being solicited to undertake the duty of presenting to Her Majesty the great petition for Mr. Green's release, has replied, expressing his willingness to take charge of the petition, and present it in the usual way.

IN Germany, as well as in England and America, the work of revising the standard translation of the Bible has been going on for some time; and Luther's Bible, it must be remembered, is clothed by popular opinion with even more sanctity than our own Authorized Version. The German revisers, who are mostly University professors, hold their meetings every spring and autumn in various towns of Central Germany. About ten years ago, they terminated the revision of the New Testament, and they are now occupied at Halle upon their final consideration of the Old Testament. Dr. Frommann, of Nuremberg, has been asked by them to lend his aid to settle some vexed questions of literary style; and negotiations for undertaking the printing have already been opened with certain leading firms of publishers.

WITH the exception of occasional outrages, not beyond the average, order reigns in Ireland. The Government refuse to allow the proscribed organization to carry on operations under cover of a Ladies' Land League, resolutely suppress active operations on the part of its local branches, and promptly imprison those who flagrantly defy the law. Though terrorism through such agencies has by no means ceased, its influence is on the decline, and those who desire the supremacy of the law are plucking up courage, and asserting and organizing themselves without fear.

A "Curates' Alliance" has been formed in England, having for its object "the removal of the grievances of the unbenedicted clergy, and with the wider aim of promoting such general reforms as are necessary for the existence of the Church of England as the Church of the people."

THE new Dean of Westminster preached his first sermon in the Abbey on the Sunday within the Octave of All Saints, and at the close paid a graceful and touching tribute to the merits of his predecessor.

AT a luncheon which was held in connection with the dedication feast of All Saints, Clifton, Bristol, the Vicar, the Rev. R. W. Randall (to whom Canon Girdlestone had refused the cathedral pulpit for the Colston sermon), stated that the offertories at his church had averaged \$20,000 a year for the last ten years.

THE Annual Convocation of Trinity College, Toronto, was held on the 10th instant, in the noble hall of the college. Unusual interest attached to the proceedings, as the new Provost, the Rev. C. W. E. Body, M. A., was duly installed. The venerable Bishop Cox, of Western New York, whose son received his B. A. degree, was among the visitors. We trust that a happy future is in store for this institution of sound learning and Churchly teaching.

THE second anniversary of the Consecration of the Cathedral Church of St. Mary, Edinburgh, was celebrated on Oct. 29th. There were

celebrations of the Holy Communion at 7 and 8 A. M.; and at 11, Matins and a choral Celebration. At 4 P. M. there was full choral Evensong. The concourse of people was greater than the building could accommodate. There was also a large attendance of the clergy, including the Bishop and the Very Rev. the Dean. Canon Sandford preached. On this occasion, the Cathedral altar was, for the first time, adorned with a magnificent jewelled cross, the gift of one of the congregation.

## Father Grafton and Dr. Fair.

To the Editor of the Living Church:

I have read the "Open Letter" of Dr. Campbell Fair, printed in your last number, and am glad of the opportunity that it gives me of trying to remove some misapprehensions which seem to exist in the mind of its author, both in regard to the facts and to the questions involved.

First: As to the Bishop's benediction, of which I spoke. Before I went to England, in 1865, I had several conversations with Bishop Whittingham about the Society which I hoped would be begun. Of course, we did not go very much into matters of detail. At the end of our conferences he gave me his blessing; and the understanding was express and distinct, that he blessed my hope and endeavor to revive in the American Church, what is technically known as a "Religious" Society. The benediction was given to a Priest, and to a principle, and to an attempt to carry out that principle; but not to any definite embodiment of it. Certainly, I could not expect to be understood as asserting that it was given to any particular Society, when none such existed; and least of all to claim it for the Society of St. John the Evangelist, which was not even begun to be organized, till some time afterwards.

I may say, however, that, after the Society was formed, and members of it were at work in this country, Bishop Whittingham told me distinctly, that, if an article could be put into its Constitution, that should insure the inviolability of the relations of its members to their own Bishops and Dioceses, this would remove any objection he had to the Society as it actually existed.

Secondly: I am not the Head of the Society in this country. It has no such Head. I am simply the Rector of a Parish in Boston, with certain of the Fathers working under me as my assistant Priests. Beyond my own Parish, I have no control. I never applied to Bishop Whittingham to "establish the Society in Maryland," nor have I any knowledge that any such application was ever made to him by anybody. I gave one Mission only in Baltimore, and that was at the request of the Rector of the Mother Church of the city, and certainly the Bishop never gave me the slightest intimation that he was displeased with, or disapproved of, anything that I did on that occasion.

Dr. Fair seems to think that my "Open Letter" sinned through defect, in not containing the expression of a number of my theological opinions that he would like to know about. The "Open Letter" was not intended to be a Body of Divinity. That would have made it very long. Nor are my personal opinions about matters that our Church leaves open, of much consequence to anybody.

Still, I would try to give him such satisfaction as I could, if I could make out just what it is that he wants. I certainly believe all "the doctrines of Holy Scripture as interpreted by the Prayer Book." I do not think that the Articles were bound up with the Prayer Book, "for mere ornament." I believe that they are to be taken honestly in their literal and grammatical sense; and that no clergyman of the Church has any right to deprave or contradict them. As to holding the "Catholic Creeds" as "defined and limited by the Thirty-nine Articles," I do not see how I can be expected to say anything, since that is a form of words that conveys no definite notion to the mind.

C. C. GRAFTON.

The observance of Thanksgiving was quite general in Washington. All business was practically suspended. It was cold, and for the most part cloudy. President Arthur and several members of his Cabinet attended Divine Service at St. Luke's (colored) Church, Rev. Alexander Crummel, Rector. A well-trained choir rendered a special programme of music effectively. At St. John's Church, Rev. Dr. Leonard preached a powerful sermon on the lesson of the day, and dwelt eloquently on the prosperity of the nation, and benevolence and goodness of the Lord. His text was: "Honor the Lord, with thy substance and with the first fruits of all thine increase; so shall thy barns be filled with plenty and thy presses shall burst out with new wine."

A meeting for the purpose of furthering the work of the Church Temperance Society, in Long Island, was held at St. Ann's, Brooklyn, Nov. 14th. Bishop Littlejohn was present, and presided. Mr. R. Graham delivered a very interesting address on the work in England, and a resolution was adopted requesting the Bishop to appoint six clergymen and six laymen to whom should be committed, under the Bishop, the whole task of organizing this work in the diocese.

## Opening of a New Church.

Some Notes of a Sermon by Dr. Potter.

Reported for The Living Church.

The new edifice of "The Church of the Holy Spirit," on the corner of Sixty-sixth St. and Madison Avenue, New York, was opened on Sunday morning, Nov. 13th. The audience was large, and a smile of satisfaction beamed on all faces. Several clergymen were present in the chancel, and some in the congregation. The Messrs. Bonham, Dickenson, and Mallory took part in the services. The sermon was preached by the Rector, the Rev. E. Guilbert, and ably set forth the essentials to parochial efficiency. If the Rector's wise suggestions be carried into effect the parish will be successful in doing their share of the specific work for which Christ organized the Church. Under the Rector's earnest and judicious leadership the parish will be a light illuminating the region; and through the Divine blessing lost souls will be saved, believers be strengthened, Christ honored, and God glorified. The congratulations tendered to the Rector upon the speedy completion of the capacious and attractive edifice, the material monument to his efficiency, must have greatly cheered him, and partly compensated for the care and labor it has cost him.

In the evening a large audience again assembled, and listened with devout attention to an able sermon preached by the Rev. H. Potter, D. D., of Grace Church, from the text, Psalm cxxi. 7. "Peace be within thy walls and plenteousness within thy palaces."

After a happy allusion to the faithful work of pastor and people, the preacher proceeded to consider the springs of power and the secret of success to a living and growing church. He said: We are the spiritual children of the Church of England—a Church of which an eminent Presbyterian said to me within the past week that he regarded it "as the noblest and mightiest organized force on the side of God and His Gospel in all Christendom." Now, what are the characteristics in our mother Church of England, and largely I rejoice to believe in our own, that have filled its homes with peace, and its spiritual palaces with plenty?

The foremost among these characteristics is that it has sought to provoke among its ministry a sound learning, and so to be a teaching church.

Could there be a more essential qualification for a Church which is to speak to the doubts, the ignorance, the spiritual perplexities of the human soul? Has there been in any age of Christian history any more effectual barrier to the wholesome and helpful influence of the Church of God among the common people, than that its ministers have sometimes degraded their sacred office as teachers, to the barren level of a mere mechanical function—surrounding themselves and their ministrations with a factitious air of mystery, and contenting themselves with making their life a round of ecclesiastical ceremonies? There are lands to day in which the Church no more actually touches the lives or helps the mental and spiritual perplexities of the people, than if its ministers were Roman augurs or Egyptian magicians. To the ignorant they seem to be in the possession of certain spells or charms, but to the perplexed, the inquiring, the doubting, they are equally inaccessible and voiceless. But it has been the glory of the Church of England and of our own, that from the time of William of Wykeham and the venerable Bede, all the way through that splendid galaxy of Priests and Prelates, she has been the home of a large and open-minded wisdom, adorned with ample learning and distinguished by profound and thoughtful teaching.

It is this that lifts the office of the ministry into such conspicuous and commanding importance. It claims and asserts its right to teach, and we will most surely befall it, if it neglects or abuses that right.

The Doctor expressly set forth, secondly, that a characteristic no less conspicuous of the Church, whose children we are, has been its illustration, in a very positive and growing way, of the Christ-like spirit of Catholicity. Said Mr. John Bright, the Quaker Statesman of England: "If only the Church of England could heal her differences, and extinguish her party lines, she would be the most powerful body in the world." But when the Doctor repeated the remark to the late Dean of Westminster, he replied: "If the Church of England should extinguish her differences, and stifle and obliterate her party lines, she would, ere long, be the deadest body in the world, and would deserve to be." In other words, it is the glory of a really Catholic Church that she can include within her ample boundaries so many diversities of opinion. She is a Church of the Living God, and not a sect or party. She is the family of Christ on earth, and she dares not make her borders shorter nor her boundaries narrower than He Who was her Founder has Himself made them.

The higher we ascend the more we find the atmosphere to be one of attraction and not of repulsion. The theology of Lord Bacon and of Bishop Butler, and of the Roman Pascal can be used by Christians of every name. The great

work of Ewald, the German Orientalist and Theologian, wherever known, commands the respect of all but the extreme Protestant and the extreme Romanist. The Church of England has done much to foster this Catholic temper. What is wanted is not so much to know just what to believe as whom to believe; for when we have a personal faith in a personal Saviour whose will we are to do, and so to learn of His doctrine, these questions of dogma will assume their rightful place. If we learn that Christianity is a personal love and trust and service in faith toward God, and charity toward our brother; that the object of the Church is to make men better and wiser, and that goodness and truth are the chief offerings in which God delights, then the various objects and forms of religious interest and affection will assume their due and relative proportions, and we shall contend less about shibboleths and more for love and justice and righteousness. But meantime we may rejoice that the mother from whose breasts we drew our earlier nourishment, is to-day so noble a witness to a Catholic and comprehensive spirit of religious liberty. And, if we desire for the Church of our affections peace and plenteousness, we shall secure it most surely when we stop calling names, and have done with impugning motives, and pray and labor for her welfare.

The third division of the sermon set forth that all this world is of very little account if such a Church were not a witness supremely and steadfastly to the identity of religious with moral obligation. There have been Churches in every age with an enormous impatience of doctrinal error, and an infinite complacency for personal sin. Whenever a Church is more ready to honor wealth, however acquired, than integrity, however needy; whenever she is silent in the presence of the oppressor and timid in the championship of the weak, then it matters not though she can repeat the manifold intricacies of the Athanasian Creed without a stumble, she is dead and barren and will be by God rejected. What we want is a Church that owns her mission to "all sorts and conditions of men," and that strives to make home purer, and honesty commoner, and justice more impartial, wherever she lifts her voice. A want of charity, a want of fidelity to duty, surely that is the worst heresy, even as "to do justly and to love mercy and to walk humbly before God" is the divinest orthodoxy.

The Doctor's able and impressive discourse, so much abridged and so imperfectly reported, was closed by an earnest appeal to the members of "the Church of the Holy Spirit" to make it a living power to the community, and to make its grand and beautiful name the glowing expression of all they are and do. Out from these comely walls may there stream forth to neighborhoods less favored, a fire of renewing life. New York waits for parishes, which, whether they bear the name or not, shall one and all be Mission Churches, with a mission not merely to the comfortable and well to do, but most of all to the uncared for and the outcast! May God make this a Church like "a goodly bough" whose "branches leap over the walls"—a centre of ever-growing, of outreaching and overflowing life and power! For then its peace and plenteousness will be assured, and blessing others it shall be thrice blessed itself.

## Baltimore Church News.

Correspondence of the Living Church.

The Seventh Anniversary of the Chapel of the Nativity, a Mission of St. Luke's Church, was celebrated on Sunday, the 20th of November. At the Morning Service, the Rev. James Briscoe, Priest in charge, officiated. In the afternoon, the Sunday School, numbering about one hundred and fifty scholars, was addressed by the Rev. Nelson Ayres, one of the assistant ministers of St. Luke's Church, and by Messrs. George Prothero, and Alexander Fulton. In the evening, full choral Service was held in the Chapel, under the direction of the Rev. Dr. Rankin, Rector of St. Luke's Church.

The Mission which was held in the Church of the Ascension, last year, by the Bishop of the Diocese, assisted by the Rev. Messrs. Andrews and Perry, of Washington, D. C., and Avirett, of Montgomery County, is to be repeated this year. The first Service will be held on Tuesday, December the 6th, at 8 P. M., to be followed by daily Service until the following Tuesday inclusive, at 11 A. M., and 4 and 8 P. M. The above mentioned clergymen will again assist the Bishop.

The Sewing School of the Church of the Messiah was opened for the winter on Saturday last, with two hundred and ten scholars, and thirty-three teachers. This is one of the largest schools of the kind in the city, and is attended by many children who live at a long distance from the church. They are taught to read and sing, as well as to sew, and the articles which are made, such as plain dresses, aprons, etc., are given, at the close of the season, to those who made them. The basement of the church where this school, as well as the Sunday School, holds its sessions, has recently been refitted and improved, at an expense of one thousand dollars.

## The Late Pastor Bredberg.

On Saturday, Nov. 26th, the mortal remains of the good old Priest, who, for so many years, until disabled by sickness, administered the Parish of St. Ansgarius, Chicago, were committed to the ground, in the hope of a joyful resurrection. The Burial Office was said in the parish church, where a very large congregation assembled to pay the last tribute of respect to their former pastor. There were present in the chancel, Bishop McLaren, the Rev. Drs. Morrison, Locke, and Courtney, the Revs. George C. Street, Canon Knowles, Petrie, Perry, Judd, Davis, and the Rector of St. Ansgarius, the Rev. John Hedman; eleven in all. The Office was said both in Swedish and English. An address was made by Mr. Hedman in the former language; and, at the close of the Services, the Bishop delivered some brief but very touching and eloquent remarks appropriate to the occasion; in the course of which he paid a just tribute to the memory of the departed. The Rev. Dr. Morrison accompanied Pastor Hedman to the place of interment; and so the good old man was laid away to his rest.

The Rev. Jacob Bredberg was born May 1st, 1808, at Alingsas, Sweden. He was ordained to the Priesthood in 1832; served in his native land for twenty years, and came to the United States in 1853. He took charge of the Parish of St. Ansgarius, in 1863, and retained it until 1877. He died Nov. 23d, 1881, in his 74th year.

The clergy of the City of Chicago, duly convened under the Presidency of the Bishop of Illinois, at St. Ansgarius' Church, after the funeral of the Reverend Priest Bredberg, on motion appointed the Rev. Dr. Locke, the Rev. Dr. Morrison, and the Rev. J. H. Knowles, a Committee to draw up Resolutions expressive of their regret and sympathy, and to procure the insertion of these resolutions in the LIVING CHURCH. The Committee, therefore, on behalf of the Bishop and Clergy of the city, submit the following Resolutions:

Resolved, That we give God thanks for the good example of our brother, the Rev. Priest Bredberg; who, after a long and faithful pastorate, has entered into his rest. We recall gratefully his labors among the Swedish population of this city, his literary attainments in his own language, and his quiet, Christian life. May he rest in peace, and may perpetual light shine upon him!

Resolved, That this assurance of our esteem be transmitted to his family, with our heartfelt sympathy, and that a copy of these resolutions be also published in the LIVING CHURCH.

CLINTON LOCKE,  
T. N. MORRISON,  
J. H. KNOWLES.

## Thanksgiving in the Metropolis.

The attendance at the churches was not so large as usual this year, at the Thanksgiving Services, the day opening with rain. The Services themselves were rendered with the usual heartiness, and in a considerable number of cases the chancels of churches were handsomely decorated with fruits and vegetables. Most of the clergy made reference to the sad affliction of the nation in the death of President Garfield, but drew lessons from it applicable to the season, and pointed to the many blessings which had attended it—the whole world had been benefited by his heroic example under trial. The general and unexampled prosperity of the land was abundant cause of thankfulness.

At St. Barnabas House, the Rev. H. H. Appleton conducted morning Service. Many hundreds of the poor received a Thanksgiving dinner, Sister Helen taking part in the distribution. At other public institutions good cheer was plentifully provided.

In Brooklyn, the Church of the Holy Trinity was very well filled. The church was beautifully decorated with sheaves of wheat, flowers, autumn leaves, and fruit. The Rev. Dr. Hall gave a brief history of the day, tracing its New England origin. "Thanksgiving in New England" he said, "was stern and harsh, and the day was a favorite one for political sermons, the dominions echoing the general sentiment of the community." The day in its real meaning however, was worth their care and zeal. "It is the home day of the year, the only American day in the calendar. It speaks to every living man under the flag of the country, and it is no harm if it is the homeliest day of the year." He ended with a quotation from Dr. J. G. Holland's beautiful Thanksgiving hymn.

At Grace, St. Paul's, St. Peter's, St. Ann's, St. James', St. Luke's and other churches, special musical features were introduced. Good dinners were served to the inmates at the Church Charity Foundation and Sheltering Arms. But the day as usual found its chief characteristic in the quiet gathering around home hearths.

The late Stephen Whitney Phoenix, of New York, has left half a million dollars to Columbia College, and also his large and valuable library. He graduated from Columbia in 1859, and other members of his family have received their education within its walls. Although he has left no instructions or limitations attached to this bequest, his wish that a portion of the fund be used to enlarge and perfect the laboratory of the department of physics, will be respected. This laboratory has now insufficient apparatus.



## Church Work and News.

Reported by Various Correspondents of the Living Church.

**Wisconsin.**—The Church-people in Darling-ton hold Divine Service at present in a very poor hall, waiting and hoping for the time when they shall have received enough to build a chapel costing about \$1,500 or \$2,000. This year they have received and paid for a nice building-lot centrally located. The deed for the same is in the hands of the Trustees of Funds and Property; and a subscription list is in circulation with a view to the building of a church in the course of the coming year. The congregations are large, considering the place in which they have to meet.

**Springfield.**—The Bishop of the Diocese visited St. Paul's Church, Pekin, on Sunday, Oct. 30, preaching both morning and evening, baptizing five and confirming nineteen. Among those baptized was the son of the Rector, who received the name of George Seymour. The Bishop also paid his first visit to the Pekin "Cathedral Grammar School," and addressed the pupils at length on his plan of Cathedral schools in his Diocese, and their Christian character. He found thirty-two pupils and five teachers. He pronounced the buildings *palatial*, being the most substantial and elegant of any school room he ever saw. They were built at a cost of \$30,000, and \$4,000 is yet needed to secure them to the church. Will not some of our wealthy laymen help Bishop Seymour, with his thousand calls, to pay for this property? There is no more charitable work to be found, nor one that will redound more to the glory of God, than building up schools for Christian Education. The week after the Bishop left, a Confirmation class for boys was formed by the Rector of the Parish and school, the Rev. Geo. W. West. The Bishop promises to come again in three months.

Under the acceptable ministrations of the Rev. G. C. Tucker, the congregations of Christ Church, Collinsville, are rapidly increasing in numbers and interest, and both minister and people feel proportionately encouraged. The Sunday School is also increasing and progressing satisfactorily.

**Southern Ohio.**—A cablegram has been received by the Rev. Mr. Norton, Bishop Jaggars' Secretary at Cincinnati, that Bishop Jaggars and his daughter safely arrived at their destination. The Cincinnati Clericus will hold its November meeting at the Rectory, of Clifton Parish. The Rev. J. M. Kendrick, editor of the *S. O. Church Chronicle*, will read an essay on Canon Carus' "Life of Bishop Mellvaine."

**Western New York.**—St. John's Mission, Canisteo, is progressing finely under the pastoral care of the Rev. J. H. Hobart DeMille. An "upper room" has been nicely fitted up as a chapel, and all the Services are largely attended. The Holy Communion was celebrated for the first time on Sunday, Nov. 6th; the sacred vessels which were used were kindly presented to the Mission by St. John's Parish, Mount Morris.

**Illinois.**—Services have been renewed at Wilmington, after a lapse of fourteen months. Rev. T. D. Phillips, formerly of the Diocese of Ontario, Canada, has been appointed to the charge of the Parish. He will also commence holding Divine Service at Braidwood, where there are many Church families.

**Texas.**—On Sunday, Nov. 13th, the Rev. J. J. Clemens, Rector of Christ Church, Houston, preached his seventh anniversary sermon. His record of work is admirable. During his pastorate, 307 persons have been baptized, 145 confirmed, and 104 couples married. He has preached 1,116 times, very nearly averaging five sermons a week; celebrated Holy Communion 343 times, and officiated at 3,111 Services. During the same period, over \$62,000 have been raised for Church purposes by the Parish, the Church has been enlarged, a new organ built, and a mission chapel erected.

**Kansas.**—The new Rectory belonging to St. Paul's Parish, Topeka, was publicly opened on the evening of Wednesday, Nov. 9th. Divine Service had been held in the Church on the morning of the same day, at which five clergymen were present, besides Bishop Vail and the Rector of the Parish—the Rev. F. W. Barry. An able and effective sermon on "Christian Unity" was preached by the Rev. Cameron Mann, Rector of Grace Church, Kansas City. In the course of the Service, the infant son of the Rector, and an infant daughter of one of his parishioners—Mr. Ellard—were baptized. The Bishop also confirmed a large class. Besides this, there was a celebration of the Holy Communion. The music throughout was of an elaborate character, and well rendered by the very efficient choir, which is wholly composed of volunteers. In the evening, the new and spacious rectory was filled with guests, parishioners and neighbors, and a pleasant, sociable evening was passed; the Bishop, with the Rector and his wife, doing the honors of the occasion.

It is not quite four years since the Rev. Mr. Barry assumed the rectorship of this parish. Upon his arrival, he found a very disheartening condition of affairs. Besides various debts to the amount of \$1,000, there was a mortgage upon the church building to the amount of \$2,000, and the people were greatly discouraged. By dint of a wisely-exercised economy in the parish expenses, added to no small amount of personal energy and self-sacrifice, the Rector succeeded at last in removing from the Parish its burden of pecuniary obligation; and last January he had the pleasure of seeing his beautiful church consecrated. The next step was the erection of the rectory, the opening of which we have just recorded.

**Colorado.**—Another casualty. The barn of Jarvis Hall has been totally destroyed by fire. It was a frame structure, old and out of repair. It was thought scarcely worth insuring. Indeed,

the agent had declined to insure it, so that the loss is total. It served most necessary purposes, and must be rebuilt of brick. The cost will be \$1,000, and the School is without the means.

The School has over 50 boys. The discipline and instruction are such as to inspire the utmost confidence. Will not friends of boys' education in the Church help the Bishop to replace the building at once?

**Albany.**—Christ Church, Ballston Spa, has been elegantly decorated, and was re-opened last Sunday morning. The ceiling is cobalt blue, walls in Tuscan red and crimson, with ebony mouldings. Woodwork in chocolate brown and solid walnut. The gas fixtures (corone brackets, chancel clusters, etc.) are in polished brass from Archer & Panoast, N. Y. The Massive brass cross and altar vases are "All Saints' Day" memorials of "Paraclete Potter," eldest brother of the Bishop of New York. The music is rendered by a choir of surpliced men and boys, and a large chorus choir.

The grounds about the church are beautified all through the summer with fountains and flower beds and stretches of verdant lawn, while the Rectory nestles among vines of clematis, and ivy and climbing roses, the very ideal of a rural parish.

**Central Pennsylvania.**—On Friday, Nov. 13th, the corner stone of St. David's church, Hyde Park, Scranton, was laid by the Rt. Rev. M. A. Dewolfe Howe, Bishop of the Diocese. Unfortunately, the day was extremely wet, so as to interfere in some measure with the carrying out of the entire programme. The ceremony was deferred from hour to hour, in the hope that the weather would change for the better, until the shades of evening made any further delay impossible; and twilight had deepened into darkness, before the rite was begun. The Services were such as are usual on similar occasions, allowing for some abbreviations rendered necessary by the inclemency of the weather. All concerned, however, Bishop, priests, choir, and congregation, appear to have been equal to the occasion, and to have persevered in the fulfilment of their respective parts, in spite of the pouring rain.

The only clergymen present besides the Bishop and the Rector of the Parish (Rev. J. P. Cameron), was the Rev. J. Philip B. Pendleton, Rector of St. Luke's, Scranton.

The new edifice measures 78x30 ft., and will accommodate about 300 persons. It will have a lofty and well lighted basement, for Sunday School and other Parochial purposes. A sufficient amount has already been guaranteed towards the cost of the building, to the extent of two-thirds of the estimated cost.

**California.**—The Bishop of the Diocese, on the morning of All Saints' Day, in the Church of the Advent, formally received the first sister of the Sisterhood of the Good Shepherd, an organization of religious women, who will work under the direction of the Bishop in such religious and charitable works as he shall deem expedient. The Service, which was very simple and appropriate, took place immediately after the Nicene Creed, and was substantially that used by the Bishop of Albany in the Sisterhood of the Holy Child Jesus.

**New Jersey.**—The Choir-Guild of the Diocese held its first Festival in Burlington, on Tuesday, Nov. 15th. Choirs from Christ Church, South Amboy; Christ Church, Elizabeth; Trinity Church, Princeton; Christ Church, Bordentown; and St. Mary's, Burlington, were in attendance; the total number of choristers being ninety-eight. A large number of clergymen were present. The ceremonies began with a choral celebration of the Holy Eucharist, in St. Mary's, at 11 A. M. The choirs and clergy entered the west door, singing the 202d Hymn, "The Church's One Foundation." After the Introit (Hymn 497), the Service was Best's in F; Hymn 203 being the Eucharistic Hymn, and 464 the Recessional. The *Nunc Dimittis* was sung during the ablutions. After Service, a business meeting was held. And then the Guild sat down to a most bountiful luncheon, which had been prepared by the Young Women's Committee of St. Mary's Parish Guild. At 4 P. M., Choral Evensong was sung, beginning with "Jerusalem the Golden," as a professional hymn. The anthem was by Sullivan, Psalm 34, verses 8, 9, 10, and 11. This was followed by Rev. C. L. Hutchins' sermon on the historic growth of Church music. The Service was brought to a close with hymn 424, "All Hail the Power of Jesus' Name," sung as a recessional.

The Services were well attended by devout and reverent congregations. The Guild is to be congratulated upon its successful work. The choirs gave evidence of their excellent training at the hands of the Precentor, Rev. Mr. Oberly, by being able to come together, and with but a hasty rehearsal before Service, go through so difficult a function as a choral Celebration, with such good effect as was heard on this occasion.

To the Editor of the Living Church:

A correspondent of the LIVING CHURCH again asserts that, in the Diocese of Northern New Jersey, unbaptized persons "may vote at parish elections," or "may be chosen vestrymen." I beg you to allow me to say that the Canon of this Diocese is expressly contrary to this; its words are—"Any baptized male, of full age and good moral character, shall be eligible to office in any Parish, or entitled to vote at any election of Church Officers who," etc., etc. [Title I., Canon C. Section II., sub-section 12 Dioc. N. N. I.] The Canon has never been different in this Diocese, and never will be different, unless the standard of Church-worship of Northern New Jersey shall be sadly lowered. Your correspondent says that his authority is the Secretary of the Diocese. I should think he must be mistaken about this; but, if the Rev. Secretary really wrote that Baptism is not required in this Diocese as a qualification of a voter or officeholder, he must have been dreaming. L. Newark, New Jersey, November 12, 1881.

## Maryland Church News.

Correspondence of the Living Church.

On the 21st Sunday after Trinity, the Bishop of the Diocese held an Ordination at the Memorial Church of the Holy Comforter, East Baltimore, and advanced to the Priesthood the Rev. F. S. Hipkins, who had served in the Diaconate for a period of five years. The Rev. Dr. Randolph of Emmanuel Church preached the Ordination Sermon, and the candidate was presented by the Rev. Dr. Fair of the Church of the Ascension. Mr. Hipkins has had charge of the Church of the Holy Comforter for the last three years, and has now become Rector of the Parish.

A beautiful work of art has recently been placed in St. George's Church, of which the Rev. Dr. Hammond is Rector. It consists of a full size copy of Rubens' celebrated painting of "The Descent from the Cross," which occupies a prominent position in the Cathedral at Antwerp. It measures thirteen feet high by nine feet six inches wide. It has been placed over the Altar; and, as a reredos for the new Altar now being constructed, will constitute a memorial to the late Bishop Whittingham. The artist is Mr. C. F. Weigandt of this city, and the work has been pronounced by those who have seen both pictures to be an exact copy of the original. The picture is valued at \$5,000; but the artist gives his labors as an offering for the above mentioned object, and asks only to be reimbursed for the actual cost of the frame, canvas, paints, etc., amounting to about seven hundred dollars.

St. Stephen's Church, left vacant by the decease of the late Rector, Rev. Dr. Dalrymple, has, with the consent of the Vestry, been placed by the Bishop of the Diocese, under the pastoral care of the Rev. Dr. Fair, Rector of the Church of the Ascension; and the Rev. Mr. Burroughs, one of the assistant ministers of that Parish has been assigned to duty as Priest in charge.

The Convocation of Baltimore (Rev. A. J. Rich, M. D., Dean) held its 9th semi-annual meeting in St. Peter's Church, on Monday evening, November 14th, at 8 o'clock. The Convocation Sermon was preached by the Rev. J. J. Sams, D. D. On Tuesday morning, the Holy Communion was celebrated, the Dean being the Celebrant, after which the Convocation proceeded to business. Thirty-four clergymen, and twelve lay-delegates were present. After the reading of the minutes of the last meeting, the Dean read his report, which showed that he had attended four meetings of the Committee on missions and held fifty-five Convocational Services, at which one hundred and eight sermons and addresses were delivered, and the Holy Communion was celebrated eleven times. A committee of three clergymen was appointed to prepare a suitable minute in reference to the decease of the late Rev. Dr. Dalrymple of St. Stephen's Church, which reported later in the day. A similar committee was appointed in reference to the decease of the late Rev. Herbert Smythe, of Mount Calvary Church. The Rev. Geo. A. Leakin read a report on work among the seamen of the port of Baltimore, and the Rev. Dr. Williams, in an earnest address, advocated the establishment of a Seamen's Home and a Seaman's Saving-Bank, and the appointment of a missionary for seamen. Rev. Mr. Dana, on behalf of the committee on temperance, reported the work done by the Church Temperance Society of Baltimore. Prof. G. C. Reider, a converted Jew, addressed the Convocation on the subject of mission work among the Hebrews. The ladies of St. Peter's Church provided a bountiful lunch, to which ample justice was rendered by the members of the Convocation. They also provided tea and other refreshments, which were partaken of with the same earnestness. At half past seven o'clock, a short Evening Service was held in the church, after which, addresses on temperance were delivered by the Rev. N. P. Meade, of the Convocation of Annapolis, and the Rev. P. Wroth of the Church of the Messiah, Baltimore. The Convocation then adjourned. P.

## Lebanon Springs, N. Y.

Correspondence of the Living Church.

October 27th witnessed a Service of unusual interest in this quiet and uneventful country town. I refer to the Consecration of the Church of Our Saviour, of which the Rev. Joseph Hooper (grandson of the well remembered Dr. Berrian of Trinity N. Y.) is the Rector.

The Puritan settlement of these Lebanons will account in a great degree for the fact that here an Episcopal Church had never been planted.

Some who had gone away to live had become Churchmen, and in frequent visits home had expressed a wish that a church might some day be built here. Summer visitors at the Springs, and new residents, reiterated the wish, until it began to find expression in deed. The Shakers were induced to give a lot (which was desirable because equi-distant from the Springs and from New Lebanon), and a member of one of the old resident families, although a Presbyterian, gave the stone or a large portion of it. So in good will to all men the church building began. Money however was lacking, and the work was continued, though not forgotten by a faithful few. It was disheartening to pass the non-completed structure with walls half raised, and to hear it said "They cannot do it. There are no Episcopalians here. They might as well pull down what they have done and give it up!"

Thus in 1872 the work ceased, and stood apparently a ruined hope; until May 1880, when it was recommenced. A young priest had taken hold of the work. Services had been held in a small room near the Springs, and under every disadvantage, sometimes the congregation being scarcely more than the two or three with whom our Lord promised to meet. If there had been the least faint-heartedness, this church had never been built.

There was but a handful of Church people in this vicinity; and of those, few blessed with the power to give; yet the Rector, asking in the name of the Lord, received, not only from these but bountifully from outsiders; and to the amazement of all, the building began to grow. The stone walls as far as raised were allowed to remain, and supplemented by wood. The style is Early English Gothic, and the whole effect most picturesque, yet the interior is of the simplest and most inexpensive order. No carpet on the floor, nor one thing that sense of fitness joined with economy could do without. Everything, while very plain, is tasteful and suitable. The windows are all memorial gifts.

The Vestry room is an exquisitely decorated little study, the furniture etc., of which were the proceeds of a concert given by a charming singer (Miss Mary Yost Wood, who is now perfecting her voice in Europe), and the kind friends who came from New York to assist her.

That there is room for many more gifts, and that the un-flagging zeal of the rector ought to be encouraged by such gifts, all must feel who see the church, and witness the patient toil of its Priest, who in addition to his parish work and many other personal cares, ekes out an uncertain income by teaching a very excellent boys' school at very moderate rates. His own modesty would never make this admission, but certainly one who is but a Bird of Passage in this vicinity, may be allowed to do so.

In the Consecration Service the Right Rev. the Bishop of the Diocese was assisted by the Rev. Dr. Harrison of St. Paul's, Troy, Rev. S. H. Cox, D. D., St. Paul's, Kinderhook, Rev. T. B. Fulcher, chaplain to the Bishop, and canon of All Saint's Cathedral, Albany, Rev. R. G. Hamilton, St. Luke's, Troy, Rev. Robt. Washbon, of Trinity, Rensselaerville, and Rev. James W. Stewart, of Trinity Church, Athens, and the Rector.

The church was filled to overflowing, the adjacent towns of Chatham, Canaan and Pittsfield, Mass., having sent some representatives; and all denominations—with not a few of the Roman Church—coming to witness the, to them, new Service, and show their interest in the Rev. Mr. Hooper and earnest respect for him.

The Bishop's sermon was attentively listened to and heartily endorsed when he spoke in the warmest and most commendatory terms of all that this self-sacrificing, untiring, hopeful Priest had accomplished.

After the sermon followed the Celebration of the Holy Communion; and the congregation dispersed. C. C. W.

## The Church in New Mexico.

Correspondence of the Living Church.

Your readers have heard nothing from me for a long time. Until very lately, I have had absolutely nothing to report, and for the last month sickness has prevented me from sending you what little news I had to tell. The Bishop made a flying visit to Albuquerque on the 17th Sunday after Trinity. The missionary, his wife, and their two children were all sick in bed; and as the railroad had been badly washed out the week previous, and the Bishop could not get here till late on Saturday night, and few persons knew until late on Sunday morning that he had arrived, the visit was not made under the most favorable circumstances. A congregation was gathered together however at the Chapel at the usual morning hour; and, out of six candidates for Confirmation, four were present and were duly confirmed. The other two—one of them a Mexican gentleman, a recent convert, and the other a daughter of the Missionary were kept at home by sickness. In the evening, the Bishop had Service in the Congregational church in the new town, where a good congregation gathered and listened with interest to his instructive sermon. On Monday the Bishop returned to Santa Fe, from whence he departed a week later upon a visitation of Southern New Mexico and Southern Arizona. He spent a day at Socorro; and I see from the papers that an effort is now being made towards the erection of a church-building. From Socorro the Bishop visited Mesilla, where he held two evening Services on work-days, and confirmed two persons. He then went westward, and I have heard nothing further of his movements.

At Albuquerque, we are taking serious measures towards building the long-talked-of church; and it is high time. The town promises to be the railroad centre of New Mexico, and the most important place in the Territory. It is centrally located, in the great fruit-producing valley of the Rio Grande; is the joint depot of the Atchison, Topeka and Santa Fe, and the Atlantic and Pacific Railroads, at their crossing; and is the point at which, sooner or later, these two roads will be tapped by the narrow gauge system from the North.

That part of the town known as New Albuquerque has been built in the last eighteen months, and now contains some two hundred houses—many of them of a substantial character—and about two thousand inhabitants. Improvements are going on constantly and with great rapidity. The A. and R. Railroad is building shops here that will furnish employment to 500 men. Here we have secured lots in an eligible locality, the title to which is vested in the "Trustees of the Property of the Protestant Episcopal Church in New Mexico." We have planned a cruciform, stone building in Gothic style, to cost, when completed, about \$15,000. We purpose to erect a part of it, now, to cost about one-third of that amount. Fully \$3,000 and perhaps more, we can count on raising here; for the rest, we shall have to appeal to the Church in the States and to the American Church Building Fund Commission. It is highly important that we should build as early as possible. The Congregationalists and the Methodists are, as usual, far in advance of us. We must build substantially and with a view to en-

largement in the near future, because we are building for all time. To secure a suitable church edifice in a town that promises to be the most important place in such a State as New Mexico will soon be, is a matter of great importance to the future of the Church here. Prompt action in this matter is necessary; for our present room, in the old town, is small, inconmodious, unattractive, and out of the way, being two miles from the new town which is rapidly becoming the residence of our people. Our congregation numbers over 100 persons, including about 30 communicants, and we are being constantly strengthened by people moving in. We will do all we can, on the ground. If any of the readers of the LIVING CHURCH should feel that to help us would be to make a good investment for the Master, the Rev. H. Forrester, New Albuquerque, N. Mex., or Bishop Dunlop, at Santa Fe will be glad to hear from them. N. M.

## Mission at Cave Spring, Ga.

Correspondence of the Living Church.

A deeply interesting series of Services was held at the Church of the Good Shepherd during the past week, closing with the visitation of our Bishop on Sunday.

The Rector or missionary in charge had long desired to make the experiment of such Services, and had been promised the help of his nearest brother, the Rev. G. W. Wilson, of Rome, Ga. The week previous, the Holy Master had received into Paradise a young and lovely member of this little flock in the valley, and the blessed influence of the opening of "the gate" made all desirous of resting awhile in the outer courts of the Holy of Holies. The Rector, therefore feeling that this was the time to hold the "Mission," began at 11 on Monday, and announced as the order of Services for the week: 7 A. M., Holy Communion; 11 A. M., Morning Prayer and Sermon; 3 P. M., a short Service and sermon. At noon of Tuesday, Mr. Wilson arrived, and went heartily into the work, and on Tuesday night the Rev. Mr. Carnahan, of Anniston, Ala., having been sent for, came to our help; and two more earnest, ready, and able helpers, no man need desire. The Missionary's plan of conducting the Mission, and the subjects selected were willingly adopted; and each man in his turn took his place as celebrant, preacher, or instructor. No manuscripts were drawn from the barrel, but earnest, heartfelt, clear and able gospel preaching characterized every Sermon and Instruction. "The Nature and Power of the Holy Sacraments," "The Hidden Walk with Christ," "The Indwelling and Work of the Holy Ghost," "The Necessity of Using the Means of Grace," "The Duty and Nature of Self-Examination;" these were some of the subjects presented.

The attendance was better than we hoped for. Every Church member who could possibly attend was present, and entered cheerfully and heartily into the whole week's Services. Some who were prejudiced against frequent Communion, acknowledged their blessedness. The dear brethren who came to my help gave themselves wholly to the work, and my people feel that they can never be grateful enough for both their ministerial visits and their public Services.

The Bishop arrived on Saturday, and on Sunday confirmed a class of six, which had been formed previously to the meeting; but, as one of the results of the Mission, the missionary hopes to begin at once the formation of another class. The Bishop gave the confirmed a noble address at the Morning Service, and one of his ablest and most powerful sermons at night; and thus closed, we trust with God's blessing, our "Mission Week" at Cave Spring, Ga.

All Saints', 1881.

H. K. REES.

On the twenty-first Sunday after Trinity, the Rev. H. G. Batterson, D. D., Rector of the Church of the Annunciation, Philadelphia, Pa., preached his Annual Sermon. The statistics of Church-work for the past year showed as follows: baptisms, 21; confirmations, 33; marriages, 4; burials, 7; sermons and lectures, 124; public services in the church, 249; parochial visits, 389; communicants added to the parish, 69; present number, 176; cash in bank for new church building, \$615.97; subscriptions unpaid, conditional, \$2,600; unpaid, but without conditions, \$3,490.

The Guild of St. John the Divine, a parochial organization, under the control of a central board, is in operation, and has a free reading room, open every evening, at No. 2019 North Twelfth street. The guild contemplates the establishment of various chapters, embracing the work of woman in the Church; night schools, temperance societies, and any other object necessary to the building up of the soul in a life of Godly living and Godly working.

Dr. Batterson preached from 1. Cor. II: 1. 2. In the course of his remarks, he said as follows: "When I first came into this parish, I found disintegration everywhere; a heavy debt, with no provision made to meet it; the building uncares for; the sacristy a place for hods of coal and surplises, brooms and books—desolation everywhere. The only decent place was the chancel. A few devout women had taken it upon themselves to care for it, and it was clean. The first service I held in the church was attended by just forty-seven persons. Now we have not room enough. A devout and reverent service has taken the place of a slovenly and unmeaning performance. Would you have me return to the old order of things? I am sure the unanimous voice would be 'No!'"

The First Annual Festival of the American Churchmen's Society was held at Burlington, N. J., on Thursday, Nov. 10th, 1881, beginning with a Celebration of the Holy Communion in St. Mary's Church, at 6:30 A. M. At 8 P. M. a Special Service was held in Old St. Mary's, followed by the Annual Business Meeting, and an address by the Rector, Rev. Geo. M. Hills, D. D. The closing incident was the Annual Banquet.



The New Version.

Correspondence of the Living Church. Your able correspondent, "J. F. T.," advocates the adoption of the Revised Translation by our Church; in regard to which, as it seems to me, he is greatly befogged. For, since the ventilation of the subject in our late Church Congress, as also in the English Convocation, not much can be said in favor of its adoption, however much it may be valued as a help in the study of the Bible, or as what in my College days, the boys used to call a "Pony." Yes, that is just what the New Translation is; nothing more, nothing less. A Pony! a wonderfully convenient animal to have, when we are roughing it in Greek or Latin, but not to be used on parade days, in full uniform, with saddle, bridle, and spurs. Not much argument is necessary to settle the question, and therefore I present only the following considerations:

First: No change is absolutely necessary for the correction of any serious error in doctrine. No new manuscripts or new discoveries in the reading of manuscripts have brought to light one single fact or essential mistake calculated to unsettle the faith of the Church in the old Catholic creeds. Most of the alterations or improvements are verbal or grammatical, or matters of critical taste, not at all involving the meaning of Scripture. Now, there are a few passages of doubtful authority, as that of the Three Heavenly Witnesses, in the first epistle of St. John, which have been expunged from the New Version; but these passages are well known; are noticed in all the commentaries; are never employed for the establishment of doctrine; and would require only a marginal note to expunge them from the old version. Surely, then, there is no absolute necessity for a change.

But secondly: no change from the authorized Version can ever be made, without a vast amount of actual loss; as in concordances, commentaries, and a great number of other books, containing verbal references and other quotations which could not be readily verified. Then the loss of all that reverence and affection for special words and phrases which have been growing more and more in the hearts of the English-speaking race, which, for reasons not necessary to mention, could never be formed again, and which should never be obliterated. But the greatest loss of all would be, that of the most important and the most unchangeable standard of the English language in its best and purest state. "Our language," says Professor Reed, "at this day has a larger extent of influence than the Greek, the Latin, and the Arabic ever had," and its dominion is expanding. When we contemplate the spread of the language, we may conceive the vast power which is coupled with it; and we should remember, that, commensurate with the power, is the responsibility of cultivating and guarding it as a sacred inheritance and trust. Reflect, too, upon this; that, along with national or individual degradation, there is sure to come corruption of the language; as it was vitiated, when the Court of Charles the Second scattered the poison of its licentiousness and ribaldry. Hence the feeling which prompted the words: "We must be free or die, who speak the tongue that Shakespeare spake." Truly did Coleridge say, "an intense study of the Bible will keep any writer from being vulgar in point of style." And who can estimate the grandeur, the depth, the expansive power, which our language and the German have derived from the national Liturgical Offices, and from the national translation of the Scriptures? Who can change the language of Shakespeare? or what improvement would it be to modernize his words and sentences? If, in the recollection of any passage, a word shall escape your memory, you may hunt through the thirty-eight thousand words of the language, and no word shall fit the vacant place but the one which the poet put there. As Coleridge said, "you might as well think of pushing a brick out of a wall with your forefinger, as attempt to remove a word out of any of the finished passages of Shakespeare." To some extent the same is true of our old English version of the Bible; though the older version is better, from which the Psalms in our Prayer Book are taken, as any one may see who will read them together.

I conclude with an extract from Bishop Whipple's Convention Address: "I doubt whether it is possible for the new version to supplant the old translation, in the private or public use of Christian people. Multitudes, to whom the older version has become sacred, will say—'No man having drunk old wine, straightway desireth new, for the old is better.'" JAMES A. BOLLES.

The Church Building Fund.

Correspondence of the Living Church. The first of the three years suggested by the General Convention for accomplishing the raising of a fund of \$1,000,000 for the American Church-Building Fund Commission has nearly expired. Within this brief time, a great work has been accomplished. The work has necessarily been largely of the nature of construction. Such an immense and complicated mechanism cannot be set in motion without much painstaking care. A vast correspondence has been carried on, extending into every Diocese and Missionary Jurisdiction; thousands of copies of pamphlets, setting forth the object and method of the work, have been distributed throughout the whole Church, and many thousands of circulars, letters and appeals. Bishops, Rectors, Laymen, in every quarter of the Church, have been enlisted in the work. Many articles setting forth the matter have been furnished to the public press; addresses and sermons, have been delivered; nine Diocesan Conventions have been attended by the Corresponding Secretary, the Rev. Dr. Malcom; and conferences with Bishops and clergymen have been had in other Dioceses. Many Bishops have issued Pastoral Letters

commending the matter, and have endorsed it in their annual addresses. Auxiliary Committees have been appointed in every Diocese; in many Dioceses a certain Sunday has been appointed for an offering for the Commission in every congregation; and, from Portland to San Francisco, the work is to-day going on, very many earnest hands lending it their co-operation. This is all satisfactory so far as it goes. It remains to be said, however, that the Church has not yet responded in money, as it is needful that it should, if the amount called for is to be raised in the time designated, and as a great centennial offering. When it is known that the Presbyterians raised almost \$8,000,000 for a similar purpose, in a single year, and chiefly through congregational collections, it would indeed be humiliating, if, in three years, we should not raise our \$1,000,000. We can do it. But the responsibility rests mainly with the clergy.

The New Know-Nothingians.

Written for the Living Church. We hear much in our day of what is called Agnosticism, that is, Know-Nothingism as related to religion. Of avowed infidelity or defiant scepticism there is comparatively little, but of what it is the fashion of the hour to call Agnosticism, there is much.

In England there is a large class, and in this country no inconsiderable class, who have inherited money and no small degree of culture, who are too sensible and too selfish to give themselves up to coarse pleasures, but who have not enough moral earnestness to devote themselves to any down-right purpose in life. They are too indolent to engage in any real work for its own sake, and unfortunate enough not to be obliged to resort to any for a livelihood. So they give themselves up to safe but not less selfish pursuits. They are bright enough to enjoy reading, and they read in a general and desultory way; they know something on many subjects, yet not enough of any one thing to be a real and positive force. They extol culture in general but apply themselves to nothing in particular, and justify their course on the ground of an enlightened self-interest. As for any serious thought of duty to God and man, it is far from them. Religion is a subject which they relegate to a respectful oblivion. They are too indolent to fly in the face of public opinion, and too indifferent to take sides positively in anything. As for Christianity, however, they are too intelligent to deny it altogether. All that you claim for it they will admit may be true, but they put the whole subject to one side, saying, we are wholly uncertain about it; we do not know; we are Agnostics.

This is the attitude of a School which is making itself a good deal heard in the literature of the day. It is a product of our time. For various reasons it has no inconsiderable influence. Ours is a transitional time. A religion of mere emotionalism has lost its hold upon the more intelligent. The elaborate systems and Confessions of the seventeenth century have had their day and have ceased to be. There are multitudes who only know that they do not believe what their fathers did, while they are certain of nothing but of their uncertainty. And, as is always the case, great is the company of the preachers who speak for, instead of to their time. They take the color of the sky. They voice the popular sentiment, whatever it may be. They go with the crowd along the broad highway. It is not necessary to say that they are fully conscious of interested motives, though it is none the less the popular thing to do. One must reflect his day if he is to have its praise. Men may applaud what pleases them; ask for what they want rather than what they need.

On every hand we hear men making much of what they do not know and saying little of what they do know, affirming a negative rather than a positive faith. The temper of the time makes it a temptation to do so. Thus it comes that we hear men making much of their doubts; see them holding up their perplexities before the public; making the most of their fears; telling of how little they know of a penalty and place as to which it might be supposed a respectable Christian certainly could not speak from personal experience.

It is the popular thing for a preacher to be forever telling of the blessed uncertainties. But it is a mere fashion of the day, and one, too, that will not last long. It is an attitude of intense weakness. It may possibly help to calm the conscience, justify the indifferent, and encourage the self-sufficient. It does not strengthen. It enervates and soothes the sleepy soul to repose. It has no incentives—no inspiration. It cannot invigorate or edify. It is the make-believe religion of the dilettante, the selfish and the worldly. Least of all is it the religion of the first heralds of the Cross; who, everywhere as did their Lord, said, "we speak that we do know." Great is the power of an affirmative faith. A religion of negations is no religion at all. It is the shallow talk of a school that plays philosophy at and literature and religion, but does no real work and will have no lasting hold on humanity.

A Chapter meeting of the Alton Deanery, Diocese of Springfield, was held in St. Paul's Church, Alton, October 19th, and a General Missionary Meeting of the Diocese was called at the same time and place. There were present the Bishop of Springfield, Dean Dresser, Rev. Dr. Easter, Rev. Messrs. Van Winkle, Steele, Morrill, Tomlins, Larabee, Clendenin, Elmer, Betts (of St. Louis), and the Rev. T. W. Hawkins, Rector of the Parish, and Messrs. Johnston and Leslie. The public Services were, on Monday morning, the Holy Eucharist, and sermon by the Bishop. Evening, short Service and missionary addresses. Thursday and Friday, Matins and celebration of the Holy Eucharist. Friday evening, short Service and addresses.

The hours between these Services were spent by the Bishop and Clergy in considering questions of interest and importance.

The Bishop held a Reception at the Rectory on Thursday evening, and all dined there each day, the arrangement being very satisfactory. The Services were well attended, the addresses were earnest and eloquent, and all expressed their pleasure at the great improvement of the church, it having been thoroughly explained lately.

The congregation of the Church of the Holy Spirit, New York, are worshipping in their new edifice, which is still uncompleted.

"Like a Fearful Dream."

"I have been so much better this summer," writes a lady who had used Compound Oxygen. "Every time I think of it I feel as if words would not express my pleasure or my thanks to you for what you have done for me. I shall never forget it. It seems like a fearful dream, when I think of two years ago. I dreaded to have night come, for I knew there was no rest for me, but that I must bear the pain and sickness as well as I could until another morning, which I dreaded to see, for I was so weak it seemed as if I could not see even my own family. Sometimes I wished I could stop breathing just to get a little rest. Now it is so different. I sleep good the most of the time, and am well compared with what I was then." Our Treatise on Compound Oxygen, containing large reports of cases and full information, sent free. Drs. STARKY and PALEN, 1109 and 1111 Girard Street, Philadelphia, Pa.

The Baltimore Every Saturday commences an item with, "An old woman died in the west end last week." It is supposed the result was just as fatal as if she had died all over.

The young man or woman who must forsake society because of mortifying freckles, tan, tetters, pimples, and itching exoriations of the face, should use some of Dr. Benson's Skin Cure. It cleanses the scalp and is good for the toilet.

"Is your cough any better?" said one of poor Hood's acquaintance, on calling to see how he was. "It should be," said the wit, from his pillow; "I've been practicing all night."

Pure Cod-Liver Oil made from selected livers on the sea-shore, by CASWELL, HAZARD & CO., New York. It is absolutely pure and sweet. Patients who have once taken it prefer it to all others. Physicians have decided it superior to any of the other oils in market.

The ignorance displayed by our butchers is simply astounding. Not one in a score of them knows when a bird ceases to be a chicken and becomes a hen.

A National reputation is enjoyed by Perry Davis' Pain-Killer, which, for nearly a half century, has been the favorite household remedy for bruises, burns, sprains, and all Bowel Complaints. Look to your supply, and never be without it.

She—"Mr. Slow, are those two men that have just passed brothers?" He—"I—aw—know that one of them is; but I'm—aw—not quite sure of the other."

The Features.

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## The Living Church.

Dec. 3, A. D. 1881.

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C. W. LEFFINGWELL, D. D.  
CHICAGO. NEW YORK.  
162 Washington Street. No. 40 Bible House.

### Advent, A. D. 1881.

The cycle of another Christian year has closed. As day hath its evening and the year its end, so hath life. As the daily and diurnal circles of the sun are certain of completion, so is the circle of man's years on earth. As we have passed on through the seasons of the year, and find ourselves now face to face with the awful and wide-meaning mystery of the first Advent of the Son of God, so shall we surely pass through the changing scenes of this mortal life and stand, some day, seeing as we are seen and knowing as we are known, before the White Throne and the Ancient of Days. The season is sacramental—an outward and visible sign of a spiritual reality assured to us. The thing signified is no less real than the sign by which it is made known to us. May it be also to you, dear reader, a means whereby you receive the earnest, and a pledge whereby you are assured of the glory that shall be revealed!

The passage of time is a solemn fact to a reflective mind. Time is one of the fundamental conditions of our being. Life and thought and all earthly interests are associated with it. In passing away, it bears like a merciless flood our treasures and trophies on its bosom. Upon the "bank and shoal of Time" we stand, and watch the ceaseless flow of the stream, into which disappear and are dissolved the results of all our enterprise, the products of all our toil.

To one whose outlook is shut in by the mountains of this life, the view is, indeed, discouraging. The snows that feed the stream are fast melting away, and as the stream dies he must sink into its expiring eddies, and perish with all his works.

Time is to thought as space to matter. As it passes, the horizon seems to be drawing closer, and life is narrowed and compressed, from day to day. As in the old torture of the closing walls, the prisoner sees them drawing nearer every hour, and waits with inexpressible horror the final crush of life; so to one who lives only in time and has no glimpse of eternity, each closing year must narrow the horizon of hope and closer and darker must come the walls of destiny.

Advent to the Christian is not merely a solemn reminder of the past, nor a fearful warning of the future. It is a proclamation of day at hand, of coming light, of victory won, of death vanquished, of time swallowed up in eternity. Advent assures the Christian that the captivity of time is led captive by Him who inhabiteth eternity; that He has come and still abides with us, Who has the keys of death and of hell and looseth men out of prison. Advent assures us that time is but the prelude to eternity; that we are not made after the law of a carnal commandment, but after the power of an endless life.

We do not begin our year with the thought of death, but with the assurance of life. Because Christ has come, and because He shall stand at the latter day upon the earth, we may bear the whips and scorns of time with patience. We may view with complacency the wrecks and ravages of time, since by the Advent of the Son of God we are related to eternity.

"Near as is the end of day, so too the end of life." While the Advent brings to us an earnest of immortality, it also impresses upon us the importance of time. In it are involved the issues of eternity. It is as the one talent, which being disused or perverted shall at last be taken from us and nothing shall remain. Time is a stewardship of which we must give account. Out of this seed, eternity is evolved. How are we using it? What are we doing with it? The Advent trumpet awakens us to the great issue. It reminds us not only that Christ came to save, but also that He will come to judge.

It calls us to account for the year past, and warns us that soon the account must be rendered for the life past. As with the years, so with the life, The last call must come. If we welcome not now the coming of the Lord, shall we welcome it the next year, or the next?

### A New Hymnal.

Dr. Arthur Sullivan, the well-known author of *Pinafore* and *Patience*, is an admirable Churchman, and has just given to the world a magnificent collection of sacred songs which has been published in a splendid volume by the Society for Promoting Christian Knowledge. Dr. Sullivan had already edited a smaller collection for the same Society, but the present one is much more complete, and contains many new literary notes and other valuable material. The number of hymns collected by the versatile and ingenious composer amounts to 592, and the variety of sources from which they are drawn well illustrates a curious feature of this kind of sacred music. The Fathers of the Early Church, recognizing the difficulty of combating in a direct manner the hereditary traditions and superstitions of the people, wisely adapted their own doctrines to the various Pagan mythologies that they had to deal with. The ancient gods were converted into saints or fiends, as the case might be, and the celebration of Christmas was made coincident with the festive Yuletide of northern nations. On the same principle the love songs and war songs, and even the drinking songs of the people were called into the service of religion, sacred words being skillfully adapted to the profane tunes.

This primitive practice of the Church was continued and further developed at the time of the Reformation, when congregational singing gained a more prominent place in public worship. It is, no doubt, partly owing to this circumstance that many hymn tunes belong to all Christians in common; they have been borrowed by one Church or sect from another, and have, in the course of years, become inter-denominational property, if one may use the term. Thus, the well-known tune, "Hanover," is commonly used by the Roman Church in Germany. The practice of adapting sacred poems to popular melodies is strikingly illustrated by the hymn called "Austria," which is popular with different sets of words. The tune is nothing but the Austrian National Hymn, composed by Haydn in honor of the Emperor Francis.

The new collection contains several Eastern contributions, amongst which stands pre-eminent for beauty and grace the celebrated "Tenemeran Diethon," translated by Dr. Neale, and attributed by him to St. Anatholius, Patriarch of Constantinople, who died in 458. "This little hymn," Dr. Neale states, "which I believe is not used in the public service of the Church, is a great favorite in the Greek Isles. It is, to the scattered hamlets of Chios and Mitylene, what Bishop Ken's 'Evening Hymn' is to the villages of our own land; and its melody is plaintive and soothing."

In addition to ancient tunes, Dr. Sullivan has largely drawn from the works of modern composers, some of whom have written one or more hymns especially for this volume. Sir George Elvey, Sir Frederick Ouseley, Mr. J. F. Barnett, Mr. Cusins, Mr. Barnby, Mr. Hopkins, and many other well-known musicians have contributed; and the editor himself offers, among other things, a fine setting of Cardinal Newman's beautiful "Lead, kindly light."

We commend this new hymnal to the attention of all interested in preserving the purity of Church music, and we earnestly trust that it may prove a strong weapon against the baneful influence of the vulgar and debasing melodies, which a certain class of "revivalists" have made all too common amongst us.

A writer in one of our "unsectarian" exchanges urges the following worn-out arguments against Bishops as the successors of the Apostles: "In the very nature of the case, the apostles of Christ could have no successors. Without exhausting the list of requisites of an apostle, attention is called to two of them. (1.) He must be called to the apostleship by Jesus Christ himself. (2.) He was to be a witness of Christ and His resurrection, and therefore must have personally seen Jesus Christ after He arose from the dead. These two requisites are quite sufficient to show that the apostles could not have successors." "Without exhausting the list," the LIVING CHURCH would like to know, as illustrating the first point, how the case of St. Matthias is disposed of; and under the second head, what are we to do with St. Paul? Was he one of the "chosen witnesses?" Did he personally see Jesus Christ after he arose from the dead? Was the number of the Apostles limited to the original twelve? The names of several

others are given as Apostles, in the original language of the New Testament. The Apostles may have imagined that only twelve were to have the office and ministry of leading the Church, corresponding to the headship of the twelve tribes of Israel. That they thought this number at least was to continue, and that vacancies were to be filled, is evident in their election of St. Matthias. But the Head of the Church Himself caused the number to be increased by calling St. Paul to be an Apostle. He ordained others, as St. Titus and St. Timothy, to the headship of portions of the Church. There is no evidence in the New Testament that the office of an Apostle should be limited to the original twelve. Evidence to the contrary is overwhelming, and the usage of the Church from the first is against it.

### One of Many.

There appeared lately, in a San Francisco paper, an article entitled, "A Fast Life Ended, Close of the Career of a Gay and Wealthy Illinois Boy." It was the old story of a prodigal who had wasted his substance in riotous living. He was, we are told, the son of a late director of the R. R., a very prominent and successful man. A successful man! was he? Yes, as some men count success. He left a large fortune. Left it. And no small portion of it was spent by his son on a wanton woman, "a member of an opera-bouffe company." Before he went out to die a violent death, this son and heir of "a very successful man" wrote a last letter. And a pitiful one it was. He said, "My mother I never knew. My sister despises me. Brother I have none. My father I only knew as a man to be feared. He left me money, but what was that to me? He was not a father to me." Ah, men, what a lesson you might learn from this sad case! Our country furnishes, alas! too many such. How many a money-maker, said to be "a very successful man," has had his reward, such as it was, but at such fearful cost! What a life to look back upon throughout eternity! Surely the memory of many a man must be a "worm that dieth not."

Nor, reader, is the warning to mere money-makers only. The good but unwise parent often fails as lamentably. At a recent religious conference the subject for discussion was: "At what age can our children understand the plan of salvation?" And a zealous woman (a veritable mother in Israel, we are told) was leader in the discussion. She is a woman who delights in conventions and conferences and Gospel meetings. At this particular assembly she repeated, for the hundredth time, her small and narrow notion of what she called "the plan of salvation." And a neighbor, who knew her and her's, said: "Ah! that well-meaning, mistaken woman asks 'At what age can our children understand the plan of salvation?' But her friends could, if they would, tell her that her neglected children know already the plan of damnation."

Last week witnessed the death and interment of two venerable members of the Church at Wilmington, Illinois. Dr. and Mrs. Bowen have resided in that place since 1849, having moved there from Joliet, where they had lived for fifteen years previous to that time. When good old Bishop Chase first opened a Mission in the last named place, they were the only resident Church family; and, mainly through their instrumentality, the Church was established in Wilmington, where there was at the time only one other church-household. They gave the lot on which the Church of the Redeemer now stands, and contributed largely to the erection of the sacred edifice. Mrs. Bowen may be said to have been indeed the nursing-mother of the Church in Wilmington. She died at the age of 72, on the night of the 23d Sunday after Trinity, and was buried on the following Wednesday. Her husband followed her quickly to the grave, dying on the Thursday, and was buried on Saturday, the 26th. He was in his 79th year. Major Rodney Bowen, the only remaining son of Dr. and Mrs. Bowen, was fatally wounded at the battle of Franklin, during the late civil war, dying on Dec. 1st, 1864.

The Rev. T. D. Phillips, who is in charge of the Parish of Wilmington, attended these faithful children of the Church in their last hours, and said the last Office over their resting place in Oakwood Cemetery, Joliet. Mr. Phillips preached specially to a very large congregation, upon the occasion, on Sunday last, in the Parish Church in Wilmington.

Lord all pitying, Jesu blest!  
Grant them Thine Eternal Rest!

On the 17th of November a very interesting ceremony took place in the Chapel of St. Luke's Hospital, Chicago. At 10:30 A. M., there was a Celebration of the Holy Communion. At the Offertory, the President of the Hospital (the Rev. Clinton Locke) made an address, and there was then offered on the Altar the sum of \$3,000, for the endowment of a Bed for Sewing Women. This money had been collected by Mrs. N. K. Fairbank; and we understand that the same kind and energetic lady is about now to undertake the raising of \$4,000 for the endowment of a Bed for Clerks. After the Service, the congregation, which comprised many friends of the Hospital, proceeded to visit the rooms set apart for "The Sewing Women's Bed." It is to be called the "Dorcas Ward," and has been completely and beautifully fitted up at the expense of Mrs. Fairbank, with the exception of the painting, the calomining, and the hard wood floor, which were all kindly donated by Mr. Henry Milligan. We regret that the Chaplain of the Hospital, the Rev. Wm. E. Phillips, was too ill to be present at the Service.

A lady wishes to send to the writer of the letter signed "One Bereaved," which appeared in our last number, a little book of comfort. We shall be happy to put the two in communication with each other.

### Galena Missions.

Correspondence of the Living Church.

Grace Church, Galena, Ill., has three Missions in active operation. Hazel Green, Wisconsin (where the Rev. Mr. Drewe was), has paid its indebtedness this year, and the church-building is ready for consecration. This Mission is ten miles distant, and the Rector of Grace Church visits it twice a month, upon Sunday afternoons, making a trip of twenty miles. This work has devolved upon him owing to its proximity to Galena. There is no salary from any of the Missions. Dr. Kittoe, a most zealous lay-reader, visits regularly the other two Missions, which are his especial charge, and to which the Rector also goes upon those Sunday afternoons that are not occupied by the Hazel Green Mission. In storm and sunshine, through rain and mud, and often at no small risk to his health, the faithful Dr. Kittoe goes regularly, never failing and at his own personal expense, to Bell's Mill, or to Prospect Hill. The one is about six miles by country road, seven and a half by railroad; the other, about five miles from Galena. The buildings occupied are Methodist places of worship; and large congregations, principally of men, greet the Doctor.

The Bishop visited Bell's Mill and Prospect Hill, on Wednesday and Thursday within the Octave of All Saints. Wednesday night was dark and cold, with a drizzling rain. As the roads were so fearfully bad, it was deemed expedient to use a hand-car. This, with four strong and willing men, was kindly furnished, free of expense, by Mr. Trull, the Superintendent of the Galena and Wisconsin Narrow-Gauge Road. The Bishop, the Rector and Dr. Kittoe sat in front, their legs hanging over. The books were stowed away. The Rector carried a railroad lantern, and thus acted as head-light. Projecting feet formed a kind of live cow-catcher. The first part of the trip was made in fear and trembling, as a train was to be encountered, and the road was full of curves and cuts around which it was impossible to see. The train was met in a good place, and the hand-car lifted from the track while the train passed. It was then re-placed; and, with a clear track, sped very swiftly. When the party had reached their destination, they found the building filled with people, glad to welcome their beloved Bishop. He used no robes, and preached *extempore* a grand sermon, holding the congregation throughout in rapt attention. One man afterwards remarked: "He is as lively as a Methodist." Then came the ride home—seven and a half miles in twenty-five minutes!

On Thursday night, it was a hard disagreeable carriage-trip, over one of the worst roads in the world, through the black cold night, to Prospect Hill. The house was full of people, some of the women having walked five miles over muddy roads in order to be present. Once more, no robes, and sermon *extempore*; everybody was delighted. The party reached home in safety, but bruised and sore the next day. Such are some of the trials of a Bishop's life in the West. The Bishop left on Friday, after a visitation of four days, for Savanna, via Dubuque. Such visitations renew the life of a parish, and encourage the Rector.

Grace Church Parish is prosperous, and the congregations are large. There are two Guilds, with Sub-divisions. The "Parish Aid," composed of the matrons and more elderly ladies, principally undertakes heavy sewing, etc. "St. Agnes Guild," composed of young ladies, does fancy sewing and embroidery, and is prepared to do Altar-cloths, Stoles, Antependia, Book-marks, etc. It also does a variety of cooking for private families in the city; furnishing hot rolls, home-made bread, cakes, caramels, etc. Nicely furnished rooms have been rented for Guild rooms. The Guilds meet upon Saturday afternoons. The Mistress of the Guild delivers an address, or talks upon Church History, as they work; a plan which proves to be profitable in many ways.

To the Editor of the Living Church:

In your last issue I find a very kindly letter, signed E. L. on the subject of the imprisonment of the Rev. S. F. Green, in which the writer seems to desire some official notice to be taken by the Church in this country of the state of bondage of the Church of England as exemplified in this particular case. That any one should be imprisoned for opinions in the present day is certainly a disgrace, but may I be allowed to suggest to E. L. that the circumstances are not as he represents them? His words in one place are, "the faithful priest who, for more than six months has been suffering for obeying the directions of the Prayer Book, instead of the civil government;" and again, "Mr. Green is suffering for obeying the plain laws of the Church as expressed in the rubrics of the Prayer Book." If this were so, we should indeed have cause for doing somewhat to effect his release; but the fact is otherwise.

Mr. Green contends that his interpretation of what is known as the Ornaments Rubric is correct, and the Arches Court, presided over by Lord Penzance, decides that he is wrong. The Bishops agree with the ruling of the Court, and call upon Mr. Green to give up his private judgment, which he refuses to do; consequently, the Archbishop of York has, not unreasonably, remarked that Mr. Green's prison door is "locked on the inside."

Mr. Green asserts that certain practices in the conduct of Divine Worship in the Church of England are legal, the official Principal of the Province of York (who is also Judge of the Arches Court of Canterbury) says they are illegal, and monishes Mr. Green to discontinue them. Mr. Green refuses to obey, and is committed to prison for contempt of Court. These, I believe, are facts. What is the conclusion which E. L. would draw from them?

F. COURTNEY.

Chicago, 28 Nov. 1881.

A meeting of the Clergy of the Diocese of Quincy will occur in Grace Church Galesburg, on the 6th and 7th of Dec. The Services will be opened on Tuesday evening, with a Sermon by the Rev. R. Ritchie, of Peoria. On Wednesday morning at 10:30, the Holy Communion will be celebrated, to be followed by addresses on The Testimony of the Lord's Supper to the Second Coming of Christ. Afternoon.—A Conversation upon the best mode of preparing a class for Confirmation. Evening.—Confirmation, to be followed by addresses upon the Church, as Catholic, Comprehensive and Apostolic.

A cordial invitation is hereby extended to all the clergy of the Diocese who can make it convenient to attend this meeting.

CHARLES J. SHREMPTON, Rector.

The Diocesan Board of Missions will meet at 11:30 A. M., on Wednesday, Dec. 7th.

Last Sunday being "Hospital Sunday," in Chicago, collections were made in several of the city churches, and in other places in the Diocese, in behalf of St. Luke's Hospital. The only returns that have reached us are the following: St. James', Chicago (including pledges), \$2,093; Grace Church, \$2,850; Trinity, \$1,269; St. Mark's Mission, N. Evanston, thro' Mr. Nethercot \$2.84; Church of the Redeemer, Wilmington, \$2.05.

### Personal Mention.

Bishop McLaren has held sixty visitations within the last two months.

The Bishop of Iowa preached on Thanksgiving Day in Calvary Church, New York.

We hear with great pleasure that the Bishop of Mississippi is recovering from the effects of his recent accident.

The Bishop of Minnesota delivered an address before the Missionary Association of the General Theological Seminary on Monday evening last.

The Bishop of Western New York, who was the first Rector of St. John's Church, Hartford, Conn., preached in his old congregation two Sundays ago.

The Rev. Merrit H. Wellman may be addressed at West Dresden, Mo.

The address of the Rev. W. W. Rafter is Mount Clemens, Mich.

The Rev. A. C. Treadway's address is No. 3, De Sales St., Washington, D. C.

The Rev. E. L. Stoddard, of Jersey City, N. J., has declined an election to the Rectorship of Trinity Church, Toledo, O.

The Rev. James W. Ashton may be addressed at 1715 Master St., Philadelphia, Pa.

The Rev. Frederick W. Dennis sailed for Europe, Nov. 3d.

The Rev. Henry Tarrant has returned from Europe, and may be addressed at Stamford, Conn.

The Rev. F. W. Cooper has accepted the Rectorship of Christ Church, Island Point, Vt.

The address of the Rev. W. E. Fitch is changed from 145 Lafayette Av., to 186 Adelpia St., Brooklyn, N. Y.

The Rev. R. C. Talbot has resigned the Rectorship of St. John's, Parsons, Kas.

She Rev. Percy Barnes's address is 47 W. 20th St., New York.

The Rev. S. W. Strowger has entered upon the Rectorship of St. John's, Cape Vincent, N. Y. Address accordingly.

The Ven. Archbishop Kirkby delivered a Missionary Address at the "People's Service" last Sunday evening, in St. George's Church, New York.

The Rev. H. C. Randall has accepted the Rectorship of St. John's Essex, Conn.

The Rev. J. Taylor Chambers has taken charge of St. Paul's, Salem, Oregon.

The Rev. W. Tearne has removed from Burlington to Montrose, Ia. Address accordingly.

The address of the Rev. U. B. Bowden is Summit, Miss.

The Rev. H. B. Hitchings, has resigned the position of Assistant Minister of Trinity Church, New York.

The Rev. Professor Russell began his special course of instruction on elocution for the present season at the General Theological Seminary, last Thursday.

The Rev. J. Dudley Ferguson has accepted a call from Trinity Church, Canaserra, Diocese of W. N. Y., and has entered upon his work.

Rt. Rev. B. H. Clarkson, D. D., Bishop of Nebraska, preached in St. John's Church, Detroit, on Sunday evening, Nov. 27th, and in St. James's Chapel of that parish in the evening.

Rev. Edward A. Rand, of South Boston, declines the call to the Rectorship of Christ Church, Hyde Park, Mass., recently renewed by the Vestry.

The Rev. O. S. Prescott, Society of St. John, has resigned St. Clement's Church, Philadelphia, and is now with the Fathers at the Church of the Advent, Boston. Address, Clergy House, 22 Staniford St.

The Rev. J. B. Gray has resigned the Church of the Advent, Birmingham, Alabama, and accepted St. Mary's Parish, St. Mary's Co., Maryland. P. O., St. Mary's City.

The Rev. Woodford P. Law, for two years minister and missionary at Grand Forks, Dakota, has resigned the charge of St. Paul's Church, Address, after Dec. 1st, at Davenport, Iowa, care of Bishop Perry.

The Rev. T. F. Caskey has resigned the Rectorship of Grace Church, Honesdale, Pa., on account of ill health. He sailed for Europe, Nov. 9th, in the steamship Elbe, and will spend the winter at Fribourg, Germany.

The Rev. John Brewster Hubbs, has resigned the Rectorship of St. James' Church, Oneonta, N. Y., declined an election to Grace parish Lafayette, Ind., and accepted the Rectorship of St. Augustine's, Hion, N. Y.

The Rev. Wm. G. G. Thompson, lately ordained Priest in the Church of the Advent, Nashville, Tenn., leaves for England on Saturday Dec. 3rd by National line, where he will remain four months. His address while there is Leigh Vicarage, Sherborne, Dorsetshire.

The Rev. Henry B. Martin, M. D., for the past fifteen years Rector of St. John's, Havre de Grace, Maryland, has received and accepted an unanimous call to the Rectorship of Trinity Parish, Wilmington, Delaware, and expects to enter upon his duties there, about the middle of December.

The address of the Rev. T. I. Holcombe, late of Evansville, Ind., is 550 Jersey Ave., Jersey City. Mr. Holcombe has long been identified with the Church in the West, and has held important positions of parochial and diocesan character. Many friends will hear with regret that he will probably settle in the East.



The Church Times.  
To the Editor of the Living Church:  
Allow me to thank you very much for your kindness in sending the LIVING CHURCH to the subscribers of the Church Times, outside of Georgia, whose subscriptions had not been fulfilled. I hope they will be as well pleased with the paper as I have always been, and continue their subscriptions to it. F. B. TICKNOR, Formerly publisher Church Times.

A correspondent enquires about Dr. Warring's "Mosaic Account of Creation the Miracle of Today." A letter addressed to the author, Poughkeepsie, N. Y., will secure the information desired.

Married.

WILCOX-WYETH.—On Thursday, Nov. 24th, at Tucson, Arizona, by the Rt. Rev. George K. Dunlop, Missionary Bishop of New Mexico and Arizona, Gen. O. B. Wilcox, U. S. A., to Julia E., widow of the late Charles J. Wyeth, Esq.

Obituary.

BREDBERG.—At St. Augustin's Rectory, Chicago Nov. 23d, the Rev. Jacob Bredberg, aged 73 year and 6 months.

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## Calendar.

DECEMBER, A. D. 1881.

4. Second Sunday in Advent.
11. Third Sunday in Advent.
14. Ember Day.
16. Ember Day.
17. Ember Day.
18. Fourth Sunday in Advent.
21. S. Thomas, Apostle.
25. Christmas Day.
26. S. Stephen, Martyr.
27. S. John, Evangelist.
28. Holy Innocents.

Heaven and earth shall pass away; but my words shall not pass away. S. LUKE xxi. 33.

All of this world will soon have passed away. But God will remain, and thou, whatever thou hast become, good or bad. Thy deeds now are the seed-corn of eternity. Each single act, in each several day, good or bad, is a portion of that seed. Each day adds some line, making thee more or less like Him, more or less capable of His love, fitter for greater or less glory, to be nearer Him, or to be less near, or to be away from Him forever. DR. PUSEY.

'Tis my happy lot below  
Not to live without the Cross,  
But the Saviour's power to know,  
Sanctifying every loss.  
Trials must and will befall,  
But with humble faith to see  
Love inscribed upon them all,  
This is happiness to me.

God in mercy sows the seeds  
Of affliction, pain, and toil;  
These spring up and choke the weeds  
Which would else o'erspread the soil.  
Trials make the promise sweet,  
Trials give new life to prayer,  
Trials bring me to His Feet,  
Lay me low, and keep me there.

COWPER.

## Letters from the Wilderness.

VIII.

Written for the Living Church.

MY DEAR GOD-CHILD.—Not long since, you remarked to me, "What a difference there is in the life of the Church out of New England!" Yes! a very limited personal observation, or a casual glance at a Church paper, would convince one that there is a wide "difference, a striking contrast;" and the question arises, "Why is this?"

The query cannot be answered satisfactorily in a few words; but I will try to give you some idea of two of the reasons why the Church grows so slowly in the immediate field of your observation. In a former letter, I stated that the soil of New England had always been a hard and cold one for the fostering growth of the Church. I repeat it, and without qualification.

Heresy and schism took early and deep root here; and, for many years, held undivided possession of the land. In the larger towns and in the cities, were perhaps one or more parishes, in some instances, barely "holding their own," and merely tolerated by the majority of schismatics because they were afraid to openly persecute. In many a small town within two hours' ride of Boston is this the fact, to-day; and, in many another, the advent of the Church, with its ritual and Sacraments, would have an influence on the people akin to the shock of an earthquake, or the influx of some dreaded and dreadful band of invaders. Still, these very people take no exception to the political harangue which declares this to be a "free country," that all men have the "right to worship God according to the dictates of their own conscience," and so forth, and so forth. It has seemed to me that, in some places, every one has a right to worship God in his own chosen way, save and except the Churchman.

The Chinese can rear their joss-houses on the village common; the Persian sun-worshipper can rear his altar on some vacant lot; and the dancing dervishes can have the use of the town hall for their own individual style of devotion; but a good, honest Catholic is regarded as a Pariah, to be shunned, to be kept sight of, and by no means to be allowed the devotional rights of a citizen in a free country. Do I "draw the long bow," think you? Of course, I know of no village with such decided heathen tendencies, openly expressed; but I do know of some where more toleration would be shown to the devotees of a heathen god, than to decided and staunch Churchmen!

Outside of New England, the social as well as the Churchly element is more genial and widely diffused. Mens' minds and hearts are broadened, and they accept the Church, and "hold fast" to her, without fear or favor from external influences. Again, in New England, the "young people" are wont to leave the farm and the village, and to seek the cities, and "the old folks" whom they leave behind, plod on in the same path, both social and religious, to the graveyard. This is one reason why the Church makes little or no advance in the rural districts, except, possibly, in those which have become popular "summer resorts," and where the Church has been planted and thriven—a fashion.

Again, as I have heretofore hinted, the example of recreant or apostate members of the Church has more or less influence in retarding her growth. They change their abiding place, and are led by the nose, or drift listlessly, into the strange and forbidden paths of heresy and schism; and, there being no Churchly influences at hand, they become identified with the sects. To be sure, such people are but mere apologies for Churchmen, and "hold the faith" as they do their apparel, to be changed or cast aside at will. Their example, however, has a bad influence in the aggregate, that cannot easily be calculated. I see such people every day; and I wonder that they can reconcile their course with their conscience. One such, a young woman of fair education, and quite well read in general literature, once asked me, when talking of some Church matter, "How many Bishops does this Diocese

have?" Had she boxed my ears, I should hardly have been more surprised; and this query was followed by one from a brother of hers, about the term "High," as applied to the Church, which was equally absurd.

Doubtless, in many instances, the clergy are to be blamed for their lack of aggressive missionary spirit; and there are instances where the chief Pastors have shown no kindly and encouraging interest for struggling parishes in outlying villages and hamlets.

You wonder at this? So do I, who have more than once seen its untoward influence.

It is a fact, and a sorry one, that the Apostolic Office needs more of the aggressive, Apostolic spirit! In Conventions and Church Congresses we hear much said, that leads one to look for better results than are apparent; and I often wonder what proselytes like yourself must think, of the incongruity of preaching and practice. The laity, as a rule, are not disposed to be slipshod or lukewarm in Churchly ways and work, if they only have good and zealous leaders. You may always look for an earnest, working diocese, under a like-minded Diocesan; and the same may be said of a parish under a zealous priest. The whole body of the Church needs something more than sermons! Earnest work; a reverent example; full and repeated instruction in the Church's history and ritual; a plain "why and wherefore," for every rite and usage; and a more frequent and reverent celebration of the Eucharist; all these are needed in almost every parish in the land. There can be no life (and, consequently, no work), where the Bread of Life is made, as it were, a monthly dole; and where the whole parish, from priest downwards, moves like the languid swing of the pendulum to a half-clack! The Parish is poor, indeed, that has no nucleus for earnest, churchly life and work! This should be sought out, built up, fostered, encouraged, and made the most of, and the result—who can tell?

We need not look to "popular" preachers and their parishes, for the most or the best work in a churchly way. 'Tis a "far cry to Loch Awe" in that direction, and we turn our faces toward some lesser and more exposed out-post in the Church Militant, for the hardy and fearless soldiers!

Turn from London to the humble church at Bemerton, where the "holy George Herbert" did his daily duties, and sang his holy songs! But a few years since, what stranger sojourning in East Grinstead would have dreamed of the good work which was destined to begin there, and to send its influence over seas, in the devoted band of the Sisters of S. Margaret? The saintly Neale labored and prayed, prayed and labored; was misunderstood, reviled, and persecuted; but he persistently sowed the seed; the Holy Spirit watered it, and the result may be seen in both hemispheres. The world hath need of such priests and of such work!

But I fear you will think I have drifted from my subject; yet, I trust, not from your interested attention.

The growth of the Church everywhere, my dear God-child, depends very much upon its individual members, and everyone should take this fact home to himself. We are in earnest about the worldly matters, in which we are interested; and so we should be in the work and life of the Holy Catholic Church. She expects much of her children; to her they owe all! She is our Mother; and, of a child's duty to a Mother I need not remind you.

Farewell, for the present! O. W. R.

## Pigeons as Messengers for Physicians.

A physician of Erie, Pennsylvania, is training homing pigeons for use in his practice. Some of his young birds put upon the road to make records for distance have made very good time, viz., 50 miles in 90 minutes, 66 miles in 82 minutes. Homing pigeons are largely used by country physicians both here and abroad. One doctor in Hamilton County, N. Y., uses them constantly in his practice, extending almost over two townships, and considers them an almost invaluable aid. After visiting a patient, he sends the necessary prescription to his dispensary by a pigeon; also, any other advice or instruction the case or situation may demand. He frequently also leaves pigeons at places from which he wishes reports of progress to be dispatched at specified times or at certain crises. He says he is enabled to attend to a third more business, at least, through the time saved to him through the use of pigeons. In critical cases he is able to keep posted by hourly bulletins from the bedside between daylight and nightfall, and he can recall case after case where lives have been saved which must have been lost if he had been obliged to depend upon ordinary means of conveying information.—N. Y. Times.

THE SUNDAY STONE.—There is a wonderful stone in a coal mine in England called the "Sunday Stone," and this is the way it gets its name. There is limestone in the mine, and the water that is always trickling down carries with it this limestone, and all along the bottom of the pit it is continually making a layer of white, which, little by little, hardens into stone. But when the miners are at work, and the coal-dust is flying about, it mixes with the lime-stone, and a black layer is formed. Day and night are clearly shown by the black and white layers, and Sunday is marked by a white layer three times the usual width, so that when a section is dug through at the bottom of the mine, the days of the week can be traced, and the "Sunday Stone" is plainly seen.

A gentleman who was interceding with Bishop Blomfield for a clergyman who was constantly in debt, and had more than once been insolvent, but who was a man of talents and eloquence, concluded his eulogium by saying, "In fact, my lord, he is quite a St. Paul." "Yes," said the Bishop, dryly, "in prisons oft."

## The Michigan Fire Relief Commission.

From our Detroit Correspondent.

A visit to the office of the Fire Relief Commission at Detroit will serve to show the magnitude of the work entrusted to them. At times, on an ordinary day, the office is crowded with persons having real business to transact with the Commission. The three or four clerks are fairly driven with work. The Chairman of the Commission, Ex-Senator Baldwin, is in the office for a good portion of the day. There are daily meetings of the Commission, lasting on an average an hour and a half. Probably a full half of the time of each member of the Commission, excepting Mr. Baldwin, is devoted to Committee work and special duty; while the Chairman himself devotes almost all his time to this pressing work. The Secretary is at work from an early hour in the morning to nine or ten o'clock at night. At the warehouse, eight men are constantly employed. In the fire-desolated region, two supervising agents devote all their time, and nineteen agents a good share of their time, to the work of distributing relief; while, of course, a great many clerks, porters, teamsters, and laborers, have to be employed for general and special operations.

On Sept. 23d, a circular was issued by the Detroit Central Relief Committee, under Mayor Thompson, establishing eighteen agencies in districts named as follows: White Rock, Cass City, Bad Axe, Sand Beach, Verona, Forestville, Port Hope, Port Austin, Minden, Paris, Downing, Forester, Port Station, Carsonville, Marlette, Port Sanilac, Crosswell, and Melvin. At the same time, explicit instructions were forwarded to the agents, and definite periodical reports were required. As found necessary or desirable from time to time, new rules were established; so that now a thoroughly efficient, business like, and cautious system is everywhere in operation. The Secretary, Mr. Stirling, a paid officer, as Secretary of the Detroit Association of Charities, has become thoroughly familiar with the difficulties and problems of charitable relief; and his intimate knowledge of the pauper class, and of the various artifices of selfish and indolent poverty, has been found of great value at this emergency.

First of all, it was found necessary to distribute food; next, came the urgent cry for seed-wheat and grass seed, in order that nature's own gentle and generous restorative process might be going on; then, arrangements were made with lumbering firms in the vicinity, by which lumber and shingles could be secured at the lowest prices; and every sufferer who had lost his buildings, and needed help, received an order for twenty dollars, to be paid only in lumber, as he might select it. Kitchen stoves were then distributed; after that, some attempt was made to satisfy the cry for bedsteads, mattresses, ticking, blankets, and bedding; then, cheap, miscellaneous furniture, common chairs, tinware, and crockery, were supplied; and now, the most pressing work and most urgent problem is to provide feed for the cattle.

The careful and definite reports made to the Commission show that some 2,700 families were burned out, and that the total number of sufferers is about 14,000. There have been expended in round sums: for provisions, \$75,000; for seed, from \$60,000 to \$70,000; for lumber, \$45,000; for stoves, \$20,000; for other furniture, tinware, crockery, etc., \$7,000. On many of the things sent, there was no freight to pay, the railways having done their share in this charitable work. A considerable amount has been expended in hauling goods. Cheap wagons and horses were loaned by the Commission to some of the farmers who had lost wagons and teams; and thus they earned enough by their work to purchase the outfit. Some seed-wheat and grass-seed came to Detroit too late for planting, and was turned into cash. The supply of shoes in the stores of the merchants that escaped fire was of course utilized; but the great stove factories of Detroit provided 1,500 stoves, with necessary utensils, at from \$11 to \$13 each, the freight charges adding on an average \$2 to the cost of each stove. Among other miscellaneous expenditures are to be noted the cost of a limited number of ploughs, sets of harness and wagons, and of repairs on wagons. A number of saw and grist mills were rebuilt with money advanced by the Commission; repayment is to be made in lumber, flour, and meal, after the mills shall have been again put in operation. Many of the devices for setting people at work again, and for enabling them to earn relief for themselves, instead of getting it as a gift outright, are very ingenious, and creditable to the Commission and its agents. The latter have of course been provided with clerks; and, in most cases, are receiving some compensation for their own work. They are men of approved standing, each in his own community; and some of them have been sufferers. The office and store expenses of each agency amount to between \$50 and \$100 a month.

The Detroit Central Committee, which disbanded Oct. 10th, had received up to that date, \$207,274.89. Its funds were then turned over to the General Fire-Relief Commission appointed by Governor Jerome, and at present in charge. This Commission has received to the date of this writing (Nov. 14), \$124,385.92. The total amount, therefore, received at Detroit, is \$331,660.81. If we add to this amount the receipts of the Port Huron Committee, \$173,000; the Bay City Committee, some \$23,000; the Saginaw Committee, \$5,000; and other sums sent directly to the Burnt District, we have, as the total cash contributions of the people of the United States about \$550,000. Contributions are still coming in, and are greatly needed. While the Commission has on hand some \$175,000, most of this amount is already appropriated for the payment of bills not yet presented, and for a system of cash payments now to be made for feed.

Each bona fide sufferer in need will receive an allowance for the feed of one cow and one span of horses, for the present, \$6 per month. An additional allowance is to be made for each family, where the families are large, at the rate of \$1 per month for each child; the largest allowance to any one family being \$14 per month. The first harvest from which the burnt district will realize, can bring no returns until July next. Up to that time, there will be continuous need of help.

The quantity of donations in kind, provisions, clothing, bedding, etc., is enormous; but by no means, too great for the emergency. The above reports are only of cash contributions. Every case of goods received at Detroit is opened, and the contents are assorted and repacked, according to need. By the genial weather of this fall, Divine Providence has seemed to deal kindly toward the sufferers; and the supply of warm clothing and bedding has been nearly proportioned to the demand. A hundred large cases per day is no uncommon shipment from the Detroit warehouse.

In cash contributions, New York City has been most generous, her gifts amounting to some \$105,000. Boston comes next, with \$40,000. Philadelphia has sent \$27,000. The contributions have come from every part of the land, and a considerable amount has come from abroad.

The Commission consists of the following gentlemen: The Hon. H. P. Baldwin, chairman; Messrs. Alex. H. Dey, D. C. Whitwood, Geo. C. Codd, and Gen. F. W. Swift, all of Detroit; the Hon. O. D. Conger, of Port Huron; and Gen. Chas. T. Gorham, of Marshall. Senator Conger, though appointed by the Governor, has never acted with the Commission. The supervising agents are Messrs. E. W. Cotterill, and Gald McIntyre. Although the Port Huron Committee has declined to disband, and to merge its operations in those of the General Commission; the latter's agents have generally arranged an amicable basis of co-operation; and in several cases are in sole charge of their districts for the Port Huron Committee, as well as for the State Commission. The Bay City Committee is acting subordinately, as an auxiliary to the Commission.

## "Honey-Blobs."

Written for the Living Church.

I was reading of the brave old Balmerino, who asked his guards to allow him to stop near Charing Cross, and buy honey-blobs, as the Scotch call gooseberries, on his last journey to the Tower, after his condemnation. With such an incident in his mind one can scarcely help moralizing that nearly all the men and women in the world are stopping for just such puerilities amid the most momentous concerns of their lives. Sometimes the indication is that all the highest interests are settled, and that the spirit is as calm and serene as an infant's, though death may be near; but often it proves a thoughtlessness of solemn events, or a hardened bravado rather than heroic fortitude.

God give us grace to be as little children in the innocency of our lives, and then shall we have a little child's peace at the last! F. B. S.

During the last ten years the Rev. William N. Dunwell has accomplished much at All Saints Church, Henry Street, New York. The former school edifice has been altered into a pleasant Rectory, and the grounds about the church improved and the whole costing \$10,000. The Sunday-school room has been renovated; a Vestry built, the chancel furnished with twelve memorials, the organ rebuilt, and during the last summer a neat spire placed upon the old church tower. A boy choir has been introduced successfully. All the seats of the church are free, and the Rector is an active worker in the free-church movement in New York. The baptisms for ten years have been 894, confirmations, 326, weddings, 332, and burials, 464. The parish has contributed \$14,941.41 in all, and has been aided by Trinity Church to the extent of \$71,200. At one time All Saints ministered to a wealthy congregation. The "uptown" movement has left it in the midst of a population of the poorer classes, among whom it is doing great good.

## To the Editor of the Living Church.

I perceive that another New Jersey Judge has sanctioned a criminal to be hanged on the Feast of the Epiphany. This time it is Judge Knapp. A year or two ago, Judge Dupue did the same thing. I do not know whether this senseless act is pure ignorance; or a deliberate attack upon the feelings of the Christian community; but, in either case, religious newspapers everywhere, and the better-educated and better-bred secular press, should protest against such outrages of all propriety and right sentiment, so widely and so vigorously as to render them impossible. If they are caused by ignorance, a simple device known as a Kalendar would suffice to prevent them. If they are deliberate and wanton, let it be known that they will infallibly cost votes enough to ensure the political death of any Judge who imposes such a sentence, or of any Governor who refuses to exert constitutional power to alter the date.

New York, November 14th, 1881.

Mr. R. Graham of the Church Temperance Society delivered an address at St. George's Church, New York, last Sunday evening. The Bishop of Iowa preached in the same church at Morning Service. Bishop Whipple of Minnesota officiated at Calvary Church, morning and afternoon.

The fiftieth anniversary of the foundation of the New York Protestant Episcopal City Missionary Society was held last week in the Church of the Incarnation, Madison Av. After a short Service, and the reading of the annual report, addresses were made by the Rector of the church, the Rev. Arthur Brooks, and Bishop Whipple, of Minnesota.

## BOOK REVIEWS.

SERMONS TO THE PEOPLE. Preached chiefly in St. Paul's Cathedral. By H. P. Liddon, D. D. With a Preface by the American Editor. New York, E. & J. B. Young & Co., Cooper Union.

This volume contains some of the latest and best work of the great preacher, differing essentially from the volumes of his sermons heretofore issued in that it is for the people rather than for the ecclesiastic and theologian. The grand "University Sermons," it is true, have been read by many of the laity with intense satisfaction; as have the "Bampton Lectures" and "Some Elements of Religion." But these were the work of the scholar, dealing with things profound; not such as all men, everywhere, could read. This volume of "Sermons to the People" will extend the fame and usefulness of Dr. Liddon beyond that which he has reached as the great University preacher. They are Cathedral Sermons, instinct with Gospel truth in its relation to our own day and race. They are not wanting in scholarly culture, in profound theological acumen, in exegetical research. But these excellencies do not overshadow the dignity, earnestness and spirituality that brings the truth home to the hearts as well as minds of men.

The Preface by the American Editor is an important addition to the value of the Book. It is, to our mind, the finest criticism that has yet appeared, on the work and style of the great English preacher. It is the best review of the book that could be given, and if we had space we should be glad to give it entire. Of Canon Liddon the Editor says:

Canon Liddon is peculiarly the spokesman of the Tractarian movement as developed in our day. In England, men of all shades within the High Church School look to him, as to no one else, for counsel and guidance. They feel that he understands and sympathizes with them all, but that he is strong where most are weak—that he can distinguish between the accidental and the essential, between that which is temporary and that which shall abide.

CHRISTOWELL. By R. D. Blackmore. Price 20 cts.

THE MYSTERIES OF HERON DYKE, by the author of "Brought to Light." Price 20 cts.

THE BRAES OF YARROW. By Charles Gibbon. Price 20 cts.

IVY: Cousin and Bride. By Percy Gregg. Price 20 cts.

POETRY OF BYRON. Chosen and arranged by Matthew Arnold. Price 20 cts.

SCETCHE AND RING. By B. H. Buxton. Price 20 cts.

THE COMET OF A SEASON. By Justin McCarter, M. P. Price 20 cts.

The foregoing are the latest numbers of the admirable "Franklin Square Library," published by the Messrs. Harper and Brothers, and for sale in Chicago by Messrs. Jansen, McClurg &amp; Co. They are all by noted authors.

Mr. Elihu Vedder, the well-known American artist, lately returned from Rome, has been working since last summer upon a permanent cover for THE CENTURY MAGAZINE. The new cover, which is just completed, is to consist, not of one design, but really of five—four of them for the different seasons of the year. Surrounding each are appropriate emblems for every month in the year, and in each will appear an emblematic female figure of great dignity. The midwinter cover will, perhaps, be the most striking of all, as in the background is seen the Aurora Borealis. The general color of the paper of the present cover will be preserved, while the ink will be of a somewhat deeper tint, and the general massing of the letters will also be retained; otherwise, the design is entirely fresh and original.

One of the most notable books of the day, and one of special interest to scholars, is announced as in preparation by S. C. Griggs & Co., Chicago. It is a translation of Frederick Winkel Horn's "History of the Literature of the Scandinavian North, from the Most Ancient Times to the Present," lately published at Leipzig. The American edition is to be the joint work of the original author and Prof. R. B. Anderson, of the University of Wisconsin. It is the only book in literature covering this field, and is brilliant and attractive as well as exhaustive. It will be an octavo volume of over 500 pages.

Littell's Living Age for 1882. This widely-known weekly magazine has been published for nearly forty years, and during that long period has been prized by its numerous readers as a compendium of the best thought and literary work of the time. "As periodicals become more numerous, this one becomes the more valuable as it continues to be the most thorough and satisfactory compilation of the best periodical literature of the world. It fills the place of many quarterlies and weeklies and monthlies, and its readers can through its pages easily and economically keep pace with the work of the foremost writers and thinkers in all departments of literature, science, politics and art. Its importance to American readers is evident; in fact, it is well-nigh indispensable to those who would keep informed in the best literature of the day; and its success has therefore been uninterrupted. Its prospectus is well worth attention in selecting one's periodicals for the new year. New subscribers remitting now for the year 1882, will receive the intervening numbers gratis, and its clubbing rates with other periodicals are worthy of notice. Littell & Co., Boston, are its publishers.

A memorial window to the late Dr. Washburn has been placed in Calvary Church, New York. The central compartment has a life-size figure of St. Paul, with one of St. Barnabas on one side of it, and one of Silas on the other. Scenes from the life of each apostle are in the base. The inscription reads: "Ad majorem Dei gloriam et in memoriam Edward A. Washburn, D. D., huj. eccles. rect., ob. Feb. 2, A. D. mdcccxxi."



The Household.

Life for appearances is a sorry kind of life. The closet-door is sure to be left open some time, and betray the disorder which is banished from the sitting room.

Nice table-mats may be made of common tidy cotton or macerine thread, the ordinary close crocheted stitch. If you wish them thick and heavy, crocheted them over wicking or corset lacing.

For repairing family jars. Mutual love well stirred with forbearance, mixed with readiness to forgive, and general good temper, is an admirable cement. It is well to let all family jars be shelved at once.

It is convenient to have in the kitchen a bottle of some material for scouring where it can be ready for use at any moment. A simple and good thing for cleaning nickel-plated articles is made as follows: Take half a cup of whiting, fill it with water; put it in a bottle, and add a teaspoonful or a trifle more of ammonia.

Sweet potatoes baked under a roast of beef or lamb are very nice. Take the skin off carefully so as to leave the surface smooth, wash, and put them under the meat, allowing half an hour for a medium-sized potato. If any are left, do not throw them away, but warm them for breakfast. Slice them thin and fry brown in butter.

A pretty side-board scarf may be made of fine linen crash. Let the border consist of bands of dark blue linen, worked down with cross stitch devices upon canvas, of which the threads are subsequently withdrawn, leaving the pattern upon the linen. On each edge of the blue comes a wide row of drawn work; and, edging that, a narrower band of Turkey-red, embroidered in cross stitch. Knotted fringe makes a pretty finish for the ends.

The custom of beginning dinner with soup is a good one, if the soup is plain and nutritious. It is an especial advantage, when, after a day of exhaustive work, without having partaken of substantial food at lunch, the tired man sits down to his late dinner. In fluid form, the aliment is ready to almost immediately enter the blood, without using the gastric juice to prepare it; and exhaustion and irritability disappear marvelously after a plate of warm, nourishing but simple soup.—Christian Union.

Tired, busy women can sometimes forget care and anxiety for awhile, by giving up a little time each day to the care of plants. All can have some in their homes, and each one can select those which will thrive best under the circumstances and surroundings in which they are to be cultivated. Some need but little care; and, even if they have no blossoms, their green leaves will give a cheerful appearance to every room, and much pleasure to those who tend them.

Nothing gives more mental and bodily vigor than sound rest, when properly obtained. Sleep is one great replenisher; and, if we neglect to take it regularly in childhood, the result will be all the worse for us, when we grow up. If we go to bed early, we ripen; if we sit up late, we decay; and sooner or later we contract a disease called insomnia, or sleeplessness, allowing it to become permanently fixed upon us; and then we begin to fade, even in youth. Late hours are shadows from the grave.

We need to use very carefully our power over our children, and not often render ourselves liable to reproaches such as a father received a few days ago from his two-year-old daughter: "Papa must not shut baby up in the bedroom when she is naughty, for papa is a great big man and baby a little girl." If we wish our children to be just, generous, and kind, we must be all these ourselves. The child has his place in the house, his right to be there. He owes obedience and allegiance to his parents, and they also owe much to him. It would do no harm for us all to read once in a while that little song of Heine's beginning "My child, we were children once."

TORCHON LACE.—H. H. sends these directions for a torchon lace: Cast on 16 stitches. 1st row: Knit 3, over, narrow, over, narrow, knit 5, narrow, over, knit 1, over, knit 1. 2d and every alternate row: Knit plain. 3d row: Knit 4, over, narrow, over, narrow, knit 3, narrow, over, knit 3, over, knit 1. 5th row: Knit 5, over, narrow, over, narrow, knit 1, narrow, over, knit 1, over, knit 1. 7th row: Knit 6, over, narrow, over, knit 3 together, over, narrow, knit 5, over, knit 1. 9th row: Knit 5, over, narrow, over, narrow, knit 2, over, narrow, knit 5, over, knit 1. 11th row: Knit 4, over, narrow, over, narrow, knit 4, over, narrow, knit 5, over, knit 1.

To clean kid gloves; take about half a cupful of naphtha in a bowl, previously well dried. Put the gloves in, and wash them as you would a soiled garment, rubbing the dirty spots most. Take them out and squeeze them; throw away the naphtha, and take fresh and rinse the gloves. If they are very much soiled, they may need another rubbing. Lay them on an old piece of cloth, and rub lightly with another piece; flannel is good. Benzine will answer the same purpose; but, after the gloves are cleaned, they should be hung up in a fine current of air, so that the wind may blow through them and carry off the disagreeable odor of the benzine. Gloves may in this way be made to look nearly as good as new.

CLEANING IVORY AND MARBLE.—Polished marble or alabaster, when soiled, may be cleaned with a weak lye of potash and soft soap. Muriatic acid is the best thing for removing iron stains; it should be applied with a rag, but if used too freely or too strong will make the surface rough. The following is the best recipe for removing ordinary stains from ivory or marble: Dust-lime is mixed with the strongest soap lye pretty thick, and instantly, with a painter's brush, laid on the whole of the marble. In two months' time wash it off perfectly clean, then have ready a fine, thick lather of soap (soft) boiled in soft water; dip a brush in it and scour the marble, not with powder, as in common cleaning. This will, by very good rubbing give a beautiful polish. Clear off the soap, and finish with a smooth, hard brush, till the end be effected.—House-keeper.

There is nothing to laugh at or despise in the desire, which is universal just now, to decorate the wall; much ingenuity is displayed in converting simple, every-day things into ornaments. The way to make use of a fan is to spread it open and tack it on the wall, put two or three photographs between the sticks—it makes a pretty background—and if you put the pictures in carefully you have a serviceable frame, which is both ornamental and inexpensive.

People may laugh at the mania for rugs, but it is after all a very sensible fashion, and the young housewife may need this warning: do not wait until you are obliged to lay them down to cover ragged places, but if possible avoid this trouble by covering with rugs the places where the hardest wear is likely to be felt. A careful observer will soon notice that at the head and foot of the stairs the feet make havoc in a short time. The carpet in front of the sofa, stove, or grate needs protection. It is not necessary that the rugs shall be costly or handsome, though if possible it is pleasant to have them so; but a piece of oilcloth neatly bound with carpet binding, or a bit of clean old carpet, hemmed will answer.

BIBLE STUDIES.—NO. XLIII.

Written for the Living Church.

A shrub that produces very sweet flowers. The leaves are like a reed, long, thin, and hard. The stem is straight, smooth, and triangular; and the blossoms are at the top, with several stamina collected into large buttons. There is an Island of the same name, and also a sort of stuff, both black and white, corresponding to Crepe. The Arabians have a different name for the shrub. They use this plant combined with another, as a dye. Not far from Jericho, and near the mouth of the Jordan, is a city where this shrub abounds. Pliny speaks of Campus as producing it in finest quality, and Askalon, in Palestine, as next. What is the shrub? What the Arabian Name for it? What the Island? What the City near Jericho? How is the plant spoken of in the Canticles?

ANSWERS TO BIBLE STUDIES.

Answer to "Bible Study" No. 40: The place is Calvary, also called Golgotha. St. Matt. 27, 33. St. John 19, 17. The events referred to are the Crucifixion of our Saviour, also the building of a church on that place by the Empress Helena, who was the mother of Constantine. The curiosities are skulls etc. The art is painting. MAGGIE S. HOUSTON, Rochester, N. Y., November 15th 1881.

The Martyr of Mangalore. A. D. 1560.

BY REV. J. M. NEALE, D. D.

The train of the Portuguese Viceroy of India, Constantine de Braganca, was sweeping the low sea-coast of Beejapoor on its return to Goa. The Viceroy himself reclined on a superb litter; his horse was led by its side; the Portuguese troops, numbering about a hundred men, advanced on foot, trumpets sounding, and colors flying; three or four of the courtiers rode by the side of the Viceroy, or made excursions to the right or left, as an old monument, a ruined temple, or a shady grove of palms, excited their curiosity. But Father Melchior de Lisboa, the priest attached to the expedition, walked on foot with the men, refusing more than one offer of a horse, saying that a soldier of Christ should be able to endure the same hardness that is the lot of the soldiers of this world.

The sun was going down over the broad sea, to their left; and the refreshing breeze began to give new life and energy to the weary troops. They were now passing a narrow strip of cleared land, between the Indian Ocean and a thick jungle. Dispositions were made by the officers to prevent a surprise, for the character of the natives was anything but friendly; and the place gave every advantage for a sudden attack. The defile was nearly passed, when a native appeared to the right, perfectly unarmed, and advanced rapidly to the approaching company. He was a good-looking man, of some thirty years of age; he wore the white tunic-like dress, that was then used by the Christian Indians of Mysore and Travancore; and after a profound reverence to the Viceroy, he inquired, in tolerable Portuguese, if there were not a priest in the party?

"I am a Priest, my son," said Father Melchior, advancing from the rear; "what do you need?" "Holy Father," said the Indian, "one of my children, even now, lies at the point of death in my hut, a league from hence. I heard that some Priest would pass this way; and I came to beseech you, for God's sake, to baptize it."

"I will go, my son," replied the Priest; and advancing near to the Viceroy, he said, "I can rejoin your Excellency at the encampment to-night."

"Good Father," said Constantine, "bethink well that this may be a plot. I know not whether I ought to allow you to risk your life. I cannot send any soldiers with you, for we have all too few, as it is, in case of a sudden assault."

"My Lord," said Father Melchior, "I am quite content to go alone; and I fear no danger in this case. If I did, my duty would be equally clear."

"Hark ye!" cried the Viceroy to the Indian. "Do you ever come to Goa?" "Only to have our children baptized, and to communicate," replied the Indian.

"May it please your Excellency, I know the man," said one of the soldiers, stepping forward; "his name is Andrew, I have seen him at St. Ildefonso's."

"I remember you," said the Indian; "that is my name."

"Then, Father, we shall expect you before dusk, at the encampment," said Constantine. "We shall not journey above another league. You had better take a horse."

Andrew, however, said that a horse could scarcely penetrate the jungle paths to his cottage; and so the train passed on, and the Priest and Indian entered the jungle.

The good Father learnt, as he went, that Andrew was the only Christian for many miles around; and that he had much to endure from the taunts and persecutions of his heathen neighbors, who were only kept back from open violence, by their fear of the Portuguese. "And, after all," said Andrew, "I often think that I must move nearer Goa; for except on the great feasts, we can seldom go thither to Church."

Father Melchior encouraged him rather to remain where he was, that, perhaps, some of the heathens might be won over to the profession of the truth. And so they plunged deeper and deeper into the heart of the jungle, the twilight thickening around them. The bright and beautiful birds no longer dived from branch to branch; the lizard no more darted across the sunny path; the wind, too, had sunk; deep evening silence prevailed.

seen through the stems of the trees—the faint whisperings of their branches—the otherwise intense stillness—made him realize the end of life, as distinctly as he then saw the end of that day. He could not shake off the impression, he ceased to speak to Andrew, and walked quietly behind him along the forest path, till his guide said, "That is the cottage, Father." Father Melchior looked up—saw the neat enclosure of bamboo—the cottage thatched with the broad leaf of the palm—the plantain and the banana in the well-stocked garden—and saying to himself, "Well, if it be so, I will thank the Lord for giving me warning," he entered by the wicket.

"Thank God you are come!" cried Catherine, (Andrew's wife) to her husband; "and God reward you, holy Father, for this labor!" "My reward will be sufficient, my daughter," said Father Melchior, "if I am in time. Is this the child?"

Catherine was holding it in her arms, and trying to warm in her bosom those little hands and feet that never again would be warm till the end of all things. "It is, Father," she said, "it lives, but that is all."

"Let us lose no time," said Father Melchior. "Are all things ready?"

"They are, Father," replied Catherine, leading the way into the house.

It was soon over, that blessed Sacrament. Little Maria, for so the child was called, was a member of Christ, a child of Christ, a child of God, and an inheritor of the Kingdom of Heaven; and her father and mother might have thought, as they looked at their other young children, half frightened at what had been done, and then at the ebullient life of their last little treasure—

Them, in this naughty world, from us May sin and sorrow sever; But if our own poor faith fail not, She must be ours forever.

A few kind words to the mother—one prayer to commend the departed infant into its Heavenly Father's hands—and then the Priest said, "Now, good Andrew, I must be going, or they will think that some evil has befallen me."

"I will show you the shortest way, good Father, to where they will be," replied Andrew, "and God reward you for this day's work, for we never can."

"I am loth to let you go with me," said the Priest, under such a case. But I must, for else I could hardly find my way." He bade farewell to Catherine, gave his blessings to the children, and went out with the peasant.

Again that strange gloom fell over him, as he trod the paths of the forest. They proceeded silently for half a mile, till they came out in a place where the jungle was cleared, and a circle of a hundred yards in diameter was left free, perhaps for future tillage.

In a moment there was a loud yell, a rush from the jungle, and ten or twelve Indians were upon them. They seized Father Melchior, and at the same time bade Andrew to be off.

"Leave me, my son," said Father Melchior, seeing that he hesitated. "You cannot advantage me; you are bound not to throw away your own life."

Andrew fell on his knees, and pleaded hard, in his native tongue, for the Priest. He represented how Father Melchior had taken his life in his hands, to do him a service; and how foul a return they were making. But he could obtain no other answer than a rude command to depart, and an assurance that it would be the Priest's fault, if a hair of his head were touched. Still he would have supplicated; still he knelt; but one or two of the boldest bent their bows at him, and he rose.

"Go, my son, go!" said the Priest commandingly; and very slowly and sadly Andrew retired.

"You are a Christian?" said the man who seemed the leader of the band, in very broken Portuguese.

"I am."

"And a Bonze?" "I am a Priest."

"Give me the Cross, Munhi Kat'hana." And a rude Cross, made simply of two sticks, tied together transversely, was produced.

"There," said the leader, throwing it on the ground; "you will have your choice of trampling on that, or of being shot to death."

"It is made already," said Father Melchior; "and I thank our Lord that He has vouchsafed me the honor of suffering for His Name's sake."

The chief spoke some words to his men, and they arranged themselves in a crescent, a little distance from the Priest; their bows in their hands, their arrows at their sides.

"We know," said their leader, "that Teeranum (whom you call Andrew) had been to call a Bonze to incant his child; and we are determined that you shall either trample on the Cross, or never return to Goa. But we will give you time. Derma Rama!"

The man addressed put his arrow to the bow; the string rang; and the barb quivered in the Priest's arm.

"Now will you?" cried the chief. Father Melchior only said, "Into Thine Hands I commend my spirit; Thou hast redeemed me, O Lord, Thou God of Truth."

certed the aim of his tormentors, or that their anger could be satisfied no longer with aught short of death, the Captain of our Salvation saw that His faithful servant had contended long enough. The next arrow quivered in the Priest's heart.

And so, having endured to the end, he obtained the promise; dying, as a Priest, in fulfilling his charge; and as a Martyr, in refusing to dishonor the means of our Salvation.

Young Disciples: Boys and Girls!

Boys and girls! I want to talk to you. I know a great many of you, and I have great pleasure in knowing all the young people I come across. I live in a great town where there are hosts of people, young and old; it is "full of boys and girls playing in the streets." I like to see them at play, and I like to see them at work. And I do see more than a thousand boys and girls at school on Sundays and week days.

People get to like one another when they meet often, and are willing to be pleased with what they meet. And friends should talk to one another for one another's good. And that is why I speak to you now.

I hope you see the claim I have to write all that is to follow in the column on "Young Disciples." Let me tell you also why I write it now, and why I choose this subject.

An hour ago I was teaching a large class at school. It is a week-day morning, yet I taught my class the morning lesson out of the Bible. This, of course, is no more than what is right. There are, indeed, some schools that do not teach the Bible. It is neglected, the teacher reading a portion for a few minutes, but not being a "teacher" all the while. The "teacher" is not allowed to be more than a reader, and the boys and girls are only listeners, not learners. But if I had anything to do with a school of that sort, I would not talk to you about religion now. I am glad to say that in our Church Schools the Bible is not only read but taught. We think God's words are so good and perfect that we cannot take too much pains in trying to know what God would teach us in them.

Well, then, I was teaching my class, as I said. And the place that came in course was the tenth chapter of the Holy Gospel according to St. Luke, the first few verses of it. The story tells of our Lord's sending out His "seventy disciples," and it did not seem at first sight to have much to do with my large class of young people. But as I looked at the chapter and looked at the class, the two seemed to suit one another. And, after a little talk, I thought that what the Lord said to his disciples eighteen hundred years ago might do very well for "Young Disciples" now.

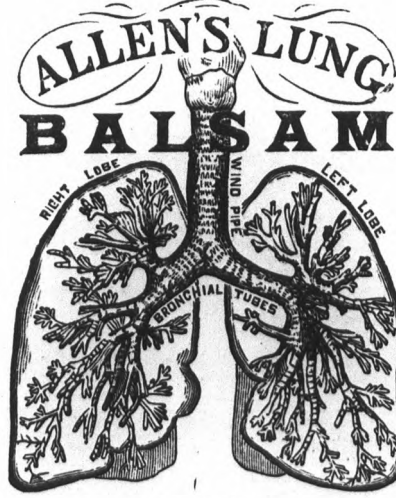
And then I thought that many boys and girls who read the *Gospeller* might learn what we had learned, and be the better for it. When the Lord Jesus sent out His Apostles to "preach the Gospel to every creature, He told them to "teach all nations," or, as the word means, "make disciples of all nations." Now Jesus Christ loved the young as well as the old, and He said, "Suffer the little children to come unto Me." He, therefore, desires that His words should come to His "Young Disciples," to do them good.

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PUBLIC PRAYER IN GREAT EMERGENCIES.

To the Editor of the Living Church:—In your very comprehensive and interesting report of the recent Church Congress, I notice, under the subject of "Liturgical Growth," that the remarks of the Rev., the rector of Trinity church, Boston, in denotation of "the narrowness with which the liturgy was regarded," was illustrated by an experience of the General Convention on a certain occasion, which illustration seems to have been received by the galleries with great applause.

"What did the convention do?" asks the reverend gentleman, "when the news came that Chicago was in flames? They knelt down and said the litany!" In the presence of the calamity of the Chicago fire, they knelt down and said the Litany!! and there wasn't a petition in that litany, from beginning to end, about a burning city, and that city, Chicago! Oh, the poverty of the prayer-book! Hinc illa lacrymae; hence, also, that applause. Doubtless, a graphic description of the blazing city, and its attendant horrors, offered up by some eloquent deputy, would have been a more befitting address to the Almighty, and a more moving incentive to prayer, for the congregation of bishops, priests, and laymen. The Almighty, not knowing what they were deprecating or praying for, in saying the litany after the news came, would thus have been properly informed; and the congregation, not knowing otherwise, why they were there and then on their knees, would have been properly posted and moved. Mr. Editor, if one Church Congress is in any way specially accountable for such inflammatory illustrations, it may be fortunate that it has the cold, northern winter so near at hand to cool them off, and possibly a General Convention within hailing distance, to say the Litany, in deprecation of the church being set afire by them, after the manner of the Providence audience. But, really, Mr. Editor, was the litany such an inappropriate supplication to offer, on the receipt of the appalling news of the burning city? Was the lack in that solemn form of intercession, of a special suffrage for burning cities, so glaring a disqualification, as to warrant the occasion of its use by the General Convention at the time mentioned, being turned into an occasion of invective and ridicule before an assembled Church Congress? As an illustration of the "narrowness with which the liturgy is regarded," can the selection be called a happy one? When the church, in her assemblies, large or small, and on special occasions, repeats the Litany, it is with direct reference to the calamity there impending or in progress. Each petition then and there tends with all the weight of stirred feeling to the prevailing affliction, nor does the occasion require specific mention, when the occasion is filling all men's hearts. And under the pressure of a great calamity, what is prayer at such a time for, if not in deprecation of God's wrath, the imploping of his mercy and succor through every availing plea, and the forgiveness of every sort of sin, of which the nation and men in particular are guilty. I ask, what more comprehensive, more noble, more touching sentences for these things can be found, than in this very Litany, with its succession of entreaties, deprecations, observations, petitions? Are these wanting in appropriateness, because there is no mention among them, in so many words of fire? Why, fire is the one element of all others, which it was supposed Boston would pray, not only to keep out of the Prayer Book, but to expunge from the Bible. But let any one look over the Litany, if he needs thus to refresh his memory, and see for himself its wealth of supplication and entreaty, which on the occasion referred to, must have impressed every heart with its exceeding fitness and power. I refer only to a few instances of special fitness, when I mention the opening entreaties for mercy; the deprecations of "Vengeance of Sin," of "Evil and Mischief," of "Murder and sudden death," "In all times of our tribulation," the petitions to "Succor, help and comfort those in danger and necessity," "the sick persons and young children," "the fatherless and widow," "the desolate," for "mercy upon all," the Kyries, the Lesser Litany (so called) with its impressive supplication for defense under "adversities and persecutions," its reiterated entreaty, "O Lord! arise, help us, and deliver us for thy name's sake." But suppose that instead of using this strong cry of intercession, to which the hearts of churchmen at least, are so well attuned, and know so well how to turn to special account, the Rt. Rev. Fathers had in their wisdom set forth a new prayer as a substitute for the Litany; or if there was not time for that, suppose, as I have already suggested, (the church, having become disenthralled of its detestable narrowness, in the use of its liturgy), that some eloquent deputy had been bidden to step forth and unravel from his capacious mind, a good "long prayer" for the edification of the brethren, in which of the two ways would Chicago and the distressed country have been prayed for? In this way or that? "That's the question" which the Church Congress will on some future occasion, perhaps, have the goodness to answer in good faith and with perfect clearness, and without over-respect for the galleries. Not to prolong these remarks, doubtless the church is moved to-day, with a strong desire for liturgical amplification, where-in the resources of the Book of Common Prayer, will find extension and enrichment. Yet one can not help noticing that all this cry about liturgical narrowness comes from the most part from quarters where liturgical uses have least been made a study of, where they have been kept within the narrowest limits possible; where, so far from our present resources being wisely used to their fullest extent, they have been persistently ignored if not disparaged, and in not a few cases, another and a foreign, and as this church has always taught, a wrong principle has been introduced in the laudation and use of extemporized prayers, to say nothing of the general looseness in the manner of conducting divine service. Mr. Editor, if men wish to teach devotion after this failure, let them. But let them at the same time, cease to call that "narrowness."

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In comparison with others—

Table comparing word counts of various papers like Am. S. S. Union, Youth's World, etc.

It will be seen from this table that where the school arranges so that different members of each family represented get a different paper, as is easily done in most cases, even without any arranging, when using our graded papers each family will have the reading of from eight to sixteen times the matter per week that they will using any other paper published.

The fact that each of the papers is prepared for a special age of readers does not prevent the widest range of reading, all while each is especially well pleased, any more than it does the ordinary Sabbath-school paper, which is supposed to have a little in for all classes.

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8 1/2c. MONTHLIES.

THE S. S. GEM, CAREFUL BUILDERS, [HIS JEWEL, THE YOUNG FOLKS' FRIEND]. Four monthlies each at 8 1/2c. per year, or 2 1/2c. per quarter, in lots of five or more. These are larger size than the average church Sunday-school paper, are printed on the finest quality of material illustrated in finest style of art, and filled with choice reading, containing nearly double the matter of many S. S. papers, yet costing less than any published by others.

30c. Weekly.—THE WEEKLY MAGNET.

An illustrated serial weekly paper for the main school. In clubs of five or more at 30c. each per year, or 8c. per quarter. An immense thing, five times the matter of most Sunday-school papers (please count words) and a choice serial running through the quarter. Nothing in it to keep up the attendance; invaluable as a means of getting good in the home besides, in many cases, preventing the reading of bad books and papers. Other papers, with less than one-fifth the matter, cost 60c. to 60c. a year.

11c. MONTHLIES.

THE ROYAL ROAD, [GRACIOUS WORDS, THE CONQUEROR'S HERALD, OUR OWN S. S. PAPER]. Four monthlies for intermediate and older scholars, 11c. a year, 3c. per quarter; may be used for the whole school, if desired. These contain over 16,000 words in a number, or twice to three times the matter of most S. S. papers (more than any other); are printed on finest paper, illustrated with finest engravings, and contain matter from the ablest pens, and yet are sold at lower rates than the papers of any other publisher.

A Bible-Class Paper.—A Weekly for the Bible officers.

THE CHURCH AND HOME Illustrated, the only paper of the kind extant. Contains nearly 30,000 words in a number. Nothing like it to hold adults and older scholars in attendance. Is gotten up on the plan of a \$2.50 religious weekly. Price of the weekly—in lots of five or more, each, 50c. per year, 13c. per quarter; less than five, \$1.25 each per year, 35c. per quarter. Semi-monthly—in lots of five or more, 30c. each per year, 8c. per quarter; less than five, 60c. each per year, 20c. each per quarter.

They suit the age of each.

They furnish a companion teacher's help in each grade.

They save expense of song books, giving thirty-eight pieces in each number—one hundred and fifty-two in a year.

They give you lesson songs worked right out of the lessons.

They are arranged to sing at sight by means of old and new tune combination.

They introduce a system of home study and lesson marking, which always improves the lesson standard.

They are vastly superior every way, and yet they cost far less than others.

Revised Versoin Text.

All of our lesson helps for 1882, both for teachers and scholars—all, except the abridged editions—will contain both texts—the old and the new. Schools can use either one or both.

THE GRADING. The great advantage of GRADED LESSON HELPS over the ordinary can hardly be estimated. Sufficient to say that every scholar has just what he wants—every teacher the same. Through work on the part of both is encouraged as it can never be in the ordinary. We are the originators of graded quarterlies, and provide the only series which gives graded teachers' helps as well as graded scholars' helps. We are the originators of lesson songs, and furnish the only series that gives hymns written expressly for the lessons, and the only ones that provide old and new tune combination, so that pieces can be sung at sight, or that put in sufficient music so that the school does not need to buy song books too. We are the originators of the lesson marking system, so conducive to home study, and the only ones to supply class records blank in our teachers' helps.

SAMPLE OF MUSIC.—From our graded quarterlies. Old tunes, to which the piece can be sung, indicated above the music under the title. Three lesson hymns furnished on each lesson, two of which are set to music; one, words only, to old title, besides opening and closing hymns. THIS HYMN is on Lesson of first quarter, 1882; title "Power to Forgive." Scripture text found in Mark 2: 1-17. A comparison of hymn with the Scripture text will give some idea of the beauty and value of hymns written on the lessons. Every one of our lesson hymns is written on the lesson with which it is used, same as sample. No other publisher goes to this expense.

Hymns Opposite the Lessons.

No turning over pages to find the hymns you want, for opposite each lesson is placed the hymn especially well adapted to it. This not only saves time, but serves to connect the lessons with the hymns in the mind, and thus preserved from quarter to quarter, by using a bit of string, ribbon, or common paper fasteners. Coming ready punched in this way, it is little trouble for the school to attach a second quarter's book to the first of each scholar's and teacher's, or to induce each to do their own attaching. Thus the books for the whole year are preserved, forming a whole song book of 152 pieces, and a commentary on the whole year's lessons.

Binding the Quarterlies. We publish only quarterlies that are sent out perforated at the back, so as to be easily fastened together by a simple plan of giving credit for learning each part of the lesson, and a handsome printed quarterly certificate of membership in the Bible Learner's Band, together with blank for entering total lesson credits earned, etc., all accompanying the quarterly without extra cost. May be used by infant class when in same room with main school. Sold only in lots of five or more, 8c. each per year, 2 1/2c. per quarter.

24c. Teacher's Journal. The Intermediate Teacher's Quarterly. In addition to the usual matter it contains Bible Lesson Lights, Class Blackboard Work, Cabinet of Lesson Illustrations, Pithy Sayings of Great Men, etc., etc., on each lesson; also sixteen double-column pages of general matter for teachers, a class record, blank letters to send to absent scholars, etc. In lots of four or more, 24c. each per year, 7c. per quarter; less than four, 30c. each per year, 8c. per quarter.

11c. Scholar's Help. The Advanced Scholar and the Bible Class Scholar. Arranged especially for classes of those grades, with illustrations, exhaustive lesson comments, etc. Sold only in lots of five or more, at 11c. each per year, or 3c. per quarter.

30c. Teachers' Journal. The Advanced Teacher. The usual lesson matter, and in addition, sixteen large two-column pages of general matter especially for teachers, class record, blank for letters to absent scholars, etc. No other helps of this kind published. Price of each in lots of four or more, 30c. per year, 8c. per quarter; less than four, 40c. per year, 12c. per quarter.

18c. Teacher's Journal.

The Juvenile Teacher's Journal. Contains lesson matter, object lessons, lesson illustrations and blackboard work. In lots of four or more, 18c. each per year, 5c. per quarter; less than four, 24c. each per year; 7c. per quarter.

9c. Scholar's Help.

The Intermediate Scholars' Quarterly. New and beautiful chromo cover. Choice illustrations, concise lessons, a very successful lesson marking system, securing thorough home study, a quarterly report blank for framing, etc., etc. In lots of five or more, 9c. each per year, 2 1/2c. per quarter.

40c. Teachers' Journal. The Primary Teacher's Journal. The largest lesson help extant, and all for the primary. A grand thing for the primary department teacher. Upwards of fifty illustrations in a number. Primary lessons for teachers use strictly in blackboard work, lesson stories, object lessons; primary editorial articles, and Round Table of 15 double column pages; several pieces of primary music; class record blank, etc., etc. Costs, in lots of 3 year, 15c. a quarter. Less than 3, 50c. a quarter.

Two 4c. Scholars' Helps. Abridged editions of our two most popular quarterlies—"The Juvenile Scholar," and the "Intermediate Scholar."—Every copy contains a leaf of responsive readings, opening and closing hymns and one lesson hymn, words and music, old and new tune combination, etc., on each lesson. As abridged, being more complete than many other quarterlies. Cost but 4c. each per year, or 1 1/2c. each per quarter (no single). Far cheaper than lesson leaves, and a thousand times better.

The Duplicate Lesson Leaf. A weekly containing, besides the lessons, our lesson hymns for each week, and adding to the less n for the current week the lesson for the coming one. Thus enabling scholars to come prepared on lesson for coming Sabbath when absent on Sunday, and otherwise encouraging home lesson preparation. The best and most practical weekly lesson leaf ever offered. Price, in lots of 100 or more, \$5.40 per 100 per year, or \$1.50 per quarter. Less than 100, 6c. each per year, or 1 1/2c. per quarter. Quarterly prices always charged on all our Helps and Papers, unless ordered for a full year.

10c. Chromatic Lessons for the infant class.

The beautifully colored weekly cards, with lesson story, questions, title, golden text, truth, lesson hymn, and two pictures on each lesson—each lesson on a card by itself, accompanied by a set of lesson credit tickets and a large reward certificate to be given in exchange for small credits. Subscriptions must be for the full quarter. Sold only in lots of five, ten, fifteen, twenty, etc.; 10c. each per year, 2 1/2c. per quarter. Or, if preferred, the Primary Quarterly, a beautiful book with chromatic cover, edited by W. B. Jacobs, in lots of ten or more, 15c. each per year, 4c. per quarter; less than ten, 20c. each per year, 5c. per quarter. Or the Primary Weekly, price, ten or more copies, 1c. per month, 7 1/2c. per year; fifty or more, 6-10c. per month, 7-10c. per year.

Envelopes for Illuminated Lessons. In 10c. as lessons, 1c. each per year, or 1/2c. per quarter. A neat envelope, just large enough to hold the tickets and lesson-leaf. Blank for scholar's name, address and number of lessons recited during quarter; a letter to primary explaining the system, asking them to co-operate, etc.

40c. Teachers' Journal. The Primary Teacher's Journal. The largest lesson help extant, and all for the primary. A grand thing for the primary department teacher. Upwards of fifty illustrations in a number. Primary lessons for teachers use strictly in blackboard work, lesson stories, object lessons; primary editorial articles, and Round Table of 15 double column pages; several pieces of primary music; class record blank, etc., etc. Costs, in lots of 3 year, 15c. a quarter. Less than 3, 50c. a quarter.

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Press Endorsements.

Baltimore Methodist.—A leading, if not the largest publisher of Sunday-school supplies on the continent. Gazette and Courier.—This man seems to be the No. 1 poison of Sunday-school literature. Central Methodist.—Whatever Mr. Cook puts his hand to is given life and energy. Evangelical Charivari.—These publications have had to seek trade solely on their merits, and yet, within a few years they have become more popular than any other Sunday-school publications extant. Pittsburg Journal.—Mr. Cook's reputation as a publisher of Sunday-school literature has become worldwide. Chattanooga Democrat.—When we mention his name in connection with any Sunday-school literature, it is sufficient guarantee of its excellence. Chattanooga Circle.—His array of Sunday school publications is a marvel of cheapness. Everything under the sun in regard to Sunday-school literature he supplies. Musical Million.—The most enterprising publisher of Sunday school supplies on this continent. Our Monthly.—We see they are sincerely referred to as "cheap mushroom concerns." Well, they certainly are cheap, and like the mushroom, of wonderful rapid extension. But they are good, too, and we assure we are doing Sunday-school workers a favor in bringing them to their notice. Chicago Signal.—The one prominent principle of his business has always been the utmost conscientiousness with excellence; consequently, his Sunday-school helps and papers can be had at a large discount upon the prices of other houses. What Subscribers Say. Doubled the school. JASPER, N. Y. We are much pleased with the goods you furnish. They have doubled our Sunday-school in a few weeks. S. T. JERMAN. All due to "Cook's Supplies." KILLBUCK, ILL. Allow me to say that our Sunday-school is prospering gloriously, and no mean part of its prosperity is due to "Cook's Supplies." We are an enthusiastic subscriber. T. A. DAVISON, Supt. 100 per cent. Increase. AUBURN, CAL. The interest in my schools here has increased 100 per cent. since using your publications; they are pre-eminently for adoption, attractiveness, effectiveness, and cheapness. G. W. FITCH. We owe it to your helps. SEYMOUR, IND. We, as a school, will ever acknowledge that we have accepted your trial offer, as our school is the best in this part of the country, and we owe it mostly to your books and papers. C. O. FINLEY. Rapid Strides in Study. LEBANON, PA. They have given entire satisfaction; our school has made rapid strides in the study of the Word; your quarterlies are the plainest and fullest that I have ever seen. W. A. MUNNELL. A Revival Started. STEWARTVILLE, ONT. I will not pretend to calculate what the Quarterlies are doing in our school, but I know that the Holy Spirit is blessing our school with a knowledge of the Scripture that we had no conception of before we got our Quarterlies, and I know "the day will declare it." God prosper our own good work, and bless you in and for your part to it. A. HAMILTON.

David C. Cook's TRIAL OFFER for 1882.

The whole matter left in the hands of the school. If our publications are not better than others (as well as cheaper) we ask nothing for them. READ THESE OFFERS TO YOUR SCHOOL.—We do not see how any one can refuse to give us just one trial.

TRIAL OFFER ON OUR GRADED HELPS.

We claim our graded helps are every way superior to the ordinary non-graded ones, and we are willing to back up this statement by an offer which gives every one the helps free or cost if the trial proves a failure. If our trial is not to your liking, you will then have three months' helps free; and if they do suit, you get one quarter at half price and on balance of year you save considerable, as the prices of our publications are much less than others.

FORM OF TRIAL ORDER.

To DAVID C. COOK, Chicago, Illinois: DEAR SIR.—We have never used any of your Lesson Helps in our school. We wish to try them with a view to taking them regularly if they really prove better for our use than those we have been using. If you will send, as per order below, we will try them carefully, always using the lesson hymns with the lessons on which they are written, using responsive readings, opening and closing hymns at least occasionally. Endeavoring also to induce home study in the various classes, as suggested in the helps; in fact, to use every means in our power to make the helps most useful in securing thorough study and in impressing the lesson. Then, if at the end of three months, I can conscientiously write you that we have tried the helps faithfully, but that they have not proved really better helps, securing more home study, more interest in the lessons, pleased the school better than those we have been using, you are to return me the half price paid for them. But if not we will continue using them. On these conditions please send me for first quarter of 1882.

PLEASE NOTICE.—1st, that in trial offers on papers, we give you three months' time to pay for them, while on quarterlies we require pay in advance, at half subscription price. 2d.—That we agree to cancel bill for papers and return half price paid for quarterlies upon receiving a report from you at the end of three months, that they have not proved as represented, same as embodied in form of order.

We make no discount in our prices on papers as we publish them so exceedingly cheap that to sell at half price would be to sell for less than actual cost of paper contained in them. However, we do what we think will at least please the skeptical just as well, i. e., give you the papers for three months to try without a cent of pay, and then if they don't prove better you certainly have it all in your own hands. We expect, however, that every one will treat us fairly in this matter of trial offers. We wish our goods to have a just and honest trial, and then, if really better, we expect to be paid for them.

TRIAL OFFER ON OUR GRADED PAPERS.

If your school has never used any of our papers, you may order of us full supply for school on trial, with the express understanding that if they do not prove better than those you have been using you are not to pay us one cent—you to have three months' trial and not to pay us anything till the end of that time. As a trial cost nothing at the start, and nothing at all if it don't prove a success, will it not be worth your while, when if it succeeds, you save 20 to 40 per cent. a year in your expenses?

FORM OF TRIAL ORDER.

To DAVID C. COOK, Chicago, Illinois: DEAR SIR.—We have never used any of your Sunday school papers in our school. We should like to try them with a view of getting them regularly if they prove really better. If you will send me, as per order below, we will try them and state to the school when the first numbers are given out, that they have been ordered on trial. That we want them read carefully, and that if we like them better than those we have had we can have them regularly. At the close of three months, we will ask the opinion of the school, and if I can then conscientiously write you that the school does not like them better than other Sunday school papers we have been using, it is explicitly agreed that you are to send me agreed-upon BILL for them. If I do not write you as above at the close of the three months, then I will pay you as per price below. On these conditions, please send me for the first quarter of 1882, January, February and March.

Address DAVID C. COOK, 148 Madison St., Chicago, Ill.



