

The Living Church.

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

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CHICAGO, SATURDAY, DECEMBER 16, 1882.

WHOLE No. 215.

News and Notes.

The Rev. A. Zabriske Gray was formally installed in his arduous, if honorable position of Warden of Racine College, on Tuesday, the 5th inst.

The remains of Archbishop Tait were interred at Addington, one of the archiepiscopal residences, on Friday, the 8th inst. Representatives of the Queen and of the Prince of Wales were present. The Duke of Connaught, the Queen's third son, attended in person.

Sir Hugh Allan, founder and principal owner of the Allan Steamship Line, and the magnate of Canada, died in Scotland last Friday. He came to Montreal as a youth, without money or friends, and by sturdy, indomitable work, achieved for himself, fame, fortune and rank.

The transit of Venus was pretty successfully observed in America. The German party at Aiken, S. C., were the only unfortunates. Now we will know exactly how far we are from the sun. The weather lately has been of a kind to make us believe that we are much farther than has been imagined.

Mr. Gladstone's government was losing popularity, but the Egyptian affair has saved it, and there seems every prospect of its continuing in power for a long time to come. Liverpool, one of the most important constituencies, has to everyone's surprise just returned a Liberal, in place of a Conservative.

The past week was a fatal one from a literary point of view. Louis Blanc, one of the most distinguished of the French writers, and Anthony Trollope, a most voluminous and interesting novelist, passed to the majority. The latter gives probably the best and most realistic, most home-like, sketches of English life and character. His clergymen are admirable.

It now seems almost certain that we shall have a two-cent letter-rate. While Congress is about it, there are one or two other little postal affairs that they might arrange. For instance, they might allow unpaid letters to be forwarded to their destination, collecting then a double rate, if they like, as in England, and they might have boxes put up in the large cities in which newspapers as well as letters could be posted.

On Saturday, Dec. 9th, Dean Hoffman, of the General Theological Seminary, received the very gratifying information that ten thousand dollars had been bequeathed to the Seminary by a member of Grace Church who had read with deep interest the Dean's Pamphlet on the seminary, (published some time ago) and which led to this gratifying result.

The gift was none the less prized, because entirely unexpected.

Blessings on the memory of the brother who expressed the wish, and on the sister surviving, who has carried it out so faithfully and cheerfully.

The French are not ordinarily hypocrites, but when they are, there are none so impudent. The other day in opposing a motion for the abolition of the Embassy to the Vatican, the Prime Minister actually grounded his opposition on the fact that France "had religious interests in the East, which she could not abandon without sacrificing her noblest traditions." If Christianity is a lie in Paris, how is it true in Syria, and in Cochinchina? The Chamber accepted the Minister's view, either because they were convinced by his argument, or, what is more likely, because they were sensible that a re-action was setting in throughout the country. The Embassy is therefore to be maintained. Probably if France conquers Tonquin, she will announce to the world with a composed and pious face that she has done it to advance the interests of the Church, and to protect thousands of Christian Converts persecuted by the heathen. And next day, the Chamber will vote that Christianity being an illusion, no Cleric can be permitted to teach in state schools, even, at the parent's request. The English are often, perhaps not unjustly accused of hypocrisy, but at least they do not announce that they have occupied Egypt in the interest of the Coptic Church, and of the Armenian Christians.

The Russo-Greek Chapel in New York will be closed shortly by order of the Government at St. Petersburg, after having been in operation thirteen years. The Rev. Nicholas Bjerring, the priest in charge, has received as yet no official notice, but from private information has learned definitely that the Government has so decided. The reasons given are three; first economy, second, the very small number of Russians and other members of the Holy Eastern Church resident in New York, third, the slight impression made in the direction of the re-union of Greeks with Anglicans and Protestants, by the presence of the chapel, that impression having been a leading object in its original establishment. Referring to himself, the Rev. Mr. Bjerring has recently said: "My relations with the Russian Government have always been most friendly, and I understand that a place would be found for me in St. Petersburg if I would accept it. But I prefer to stay here. I have been an American citizen for about ten years. I am a native of Denmark; my wife was born in Germany,

and our children were born here. I hold some liberal religious and political views, and I am in sympathy with the spirit that animates this Government, and this will continue to be my home."

It is just forty-two years since the privilege of franking came to an end in England. The origin of the custom is thus given in the Parliamentary History. It occurred in the debate on the post-office bill in 1680. "Colonel Titus reported the bill. Sir Walter Erle moved that members' letters go free during the session. Sir H. Finch stigmatized this proposal as below the honor of the House." Sir George Downing and Sergeant Charlton were for it. The latter observed that the privy council's letters were free. A division being called for, the Speaker said he 'was ashamed of it,' but Sir Walter's clause was in the end inserted, but the Lords threw it out." At a subsequent period, however, both houses were not above availing themselves of the privilege, and many abused it outrageously. Dr. Halloran, for a time chaplain to the forces, was transported for seven years for forging a frank. Penny postage killed the system.

Saint Agatha. The Sicilian Martyr. A. D. 251.

Written for the Living Church.

The fair Island of Sicily, surrounded by the blue waters of the Mediterranean, fanned by balmy zephyrs, over-arched by the deep azure of the Italian sky, might well seem a Paradise on earth, a very Elysian clime. But beautiful as was the Isle of Sicily, and rich as she was in tropical fruits and grains, yet she nursed within her bosom the smouldering fires of a fearful volcano which ever threatened ruin to the land. This internal element of destruction was not the only cause of suffering to the people of Sicily. For many centuries they had been continually beset with external calamities, and the Island was often the scene of the fiercest bloodshed and carnage.

Situated as Sicily was, commanding such fine harbors, and being as it were the stepping-stone between Italy and Africa, it was natural that the Greeks, Carthaginians and Romans should have always striven to acquire the complete control of so important a centre. At some periods the people were enslaved by the most cruel tyrants, at others wise and virtuous kings held entire sway; and again they were left for years in peace, and allowed to regulate their own affairs. Thus they passed alternately from abject slavery to peaceful liberty until they succumbed to the irresistible power of the Romans; and under their rule the people enjoyed all their ancient privileges, promising in return to obey the governor appointed, as if he were a being of their own choice. Thus the third century of the Christian era found Sicily a part of the Roman Empire, and governed in the same manner as it had been for a long period.

Here, as in Italy and Africa the Christian religion had made great progress, and the patron deities, Ceres and Proserpine, were worshipped by fewer votaries each succeeding year. Seven centuries of persecution had already swept over the Church, but during the period of time that elapsed from the death of Maximin (237 A. D.) to the beginning of the reign of the usurper Decius (249), she had a season of rest and refreshment. This was granted to prepare for a greater persecution than the Church had yet undergone. The reign of Decius was one of bloodshed; having gained the throne by the murder of Phillip, he scrupled not to carry out all his brutal designs against the Christians whom his predecessor had favored. The extreme severity of his persecution excelled by far any that had preceded. He issued the most fearful edicts, he threatened with death his officers if they failed to execute his orders, and he counseled them to use lingering and exhorciating tortures to induce their victims to recant. The fiendish cruelty of the heathen now roused by the influence of their Emperor found full vent against the helpless Christians. The subordinate officers had power to revenge private wrongs, and so accused any Christians upon whom they wished to execute personal revenge, and brought them to the stake. St. Fabian, Bishop of Rome, was one of the first to suffer and die; and the noble Alexander of Jerusalem also won a martyr's crown.

The beautiful old town of Catania in Sicily, founded seven hundred years before Christ, and famed as the first post captured by the Greeks under Alcibiades, was situated at the foot of the great Mt. Etna so celebrated in classic mythology. Here in the most beautiful and fertile spot on the whole Island, surrounded by all the beauties of nature, and provided with all the luxuries that Grecian art and civilization could supply, lived a wealthy and illustrious family. Their daughter Agatha was famed for her great beauty and amiability of manners. The name Agatha means good and is one of the sweetest Greek words. Early in life she had consecrated herself soul and body to the service of the one true God, intending that no earthly love should induce her to break her vow of entire consecration. Whether she was born of Christian parents or was converted by influences outside of her family is not known. As it is nowhere said that

her parents interfered with her religion or tried to prevent her martyrdom, it is more than probable that they, too, were believers in the new faith.

One possessed of such rare beauty as Agatha, could not remain long unsought. Quintianus, Consul or governor of Sicily, had seen the beautiful maiden, "Whom to look at was to love," and had become most deeply and passionately devoted to her. So urgent were his entreaties that the holy virgin retired to Palermo to avoid his marked attentions; but he bestowed upon her the most expensive presents, he told her of her power to charm him, and he made her the most extravagant promises, but all was in vain. She could not lightly esteem her vow even to become the wife of one greater than her present suitor. One month was given to her that she might reconsider his offers.

Fearful must the struggle have been through which the young saint passed. On the one hand was an offer which would satisfy the highest earthly ambition; she would be surrounded with all that wealth could procure; she would be greatly admired, and loved with intense devotion. Might not the tempter have whispered that her influence over Quintianus would be so great that the power would be virtually in her own hands? And that she might be the means of converting him also, to the true faith? On the other hand, if persisting in her refusal, she must undergo fearful tortures ending in death. How the two pictures must have risen before her, displaying their fearful contrast! But by continual prayer she kept herself true to her heavenly spouse:—

"Nor numbers, nor ambition with her wrought To swerve from truth or change her constant mind."

When Quintianus knew that Agatha was a Christian, and that he was foiled in his attempts to win her, his love, as is often the case, changed to hate; and he ordered her to be brought before him for trial. On her way from Palermo to Catania she could only weep and pray for strength to be sustained during the trial.

Quintianus tried to move her with threats, but she replied:—"If thou shouldst throw me to the wild beasts, the power of Christ would render them weak as lambs; if thou shouldst kindle a fire to consume me, the angels would quench it with dew from heaven; if thou shouldst tear me with scourges, the Holy Spirit within me would render thy tortures harmless." She was then made to suffer the most inhuman treatment and was cast into prison. When again brought to him, she prayed in these words:—"O Jesus Christ, Lord of all, Thou seest my heart; Thou knowest my desire; do thou alone possess all that I am. I am Thy sheep; make me worthy to overcome the evil one." She was then put to the rack, and afterwards laid on a bed of broken glass mingled with live coals of fire. An earthquake shook the city to its very centre, and the people ran to the palace, crying, "This has fallen upon us because of the sufferings of this Christian damsel," and threatened to burn Quintianus if he did not release her. She was remanded to prison burned, and in great agony. She entreated that God would release her from her pain, and her prayer was answered, for she immediately fell asleep in Jesus and was at rest. The Christians embalmed the poor, charred remains of the once beautiful maiden, and buried her with great honours, placing her in a tomb of porphyry.

In the little Isle of Malta there is a subterranean chapel dedicated to St. Agatha; it is hewn from solid rock, and its walls are richly frescoed. Tradition tells us that her family once owned this ground. The Catholic Church remembers the fifth of February as the anniversary of her death. There is a very beautiful Latin hymn of the fourth century upon St. Agatha by Damasus, a Bishop of Rome.* It is remarkable as being one of the first instances of Latin rhyme, observing at the same time the laws of quantity; the metre is quite unique from its graceful use of dactyls. The hymn is entitled "Hymnus De Sancta Agatha." I subjoin the first two stanzas with a literal translation in the same metre.

Martyris ecce dies Agathæ
Virginis amicit eximie
Christus eam sibi quæ sociat
Et diademæ duplex decorat.

Stirpe decens, elegans specie,
Sed magis actibus atque fide,
Terrea prospera nil reputans,
Jussa dei sibi corde ligans.

Lo! the day dawns of Saint Agatha blest,
Virgin and martyr now called to her rest;
Christ welcomes her to the home of His love,
And crowns her with twofold glory above.

Noble in birth, of countenance fair
Nobler in faith and of piety rare,
Lightly esteeming earth's glory and art
She bound the commandments of God to her heart.

CAROLINE F. LITTLE.

*Bishop Damasus was of a Spanish family, but appears to have been born in Rome, 305. His father was a priest of the Church of St. Lawrence in Rome, and Damasus served during his early life in the same church. He was chosen Bishop of Rome in 366. St. Jerome was for a time his secretary. He calls him an incomparable person, learned in the Scriptures. Theodoret places him at the head of the famous doctors of the Latin Church. He adorned the cemeteries of the Saints with Epitaphs in verse, of which about forty are extant. His divine poems are often celebrated along with his singular learning and piety. He has been called the inventor of rhyme, but without satisfactory evidence. He died Dec. 18, 384.—March's Latin Hymns.

The Pennsylvania Womans' Auxiliary.

Correspondence of the Living Church.

The Pennsylvania Branch of the Woman's Auxiliary held its annual meeting in Holy Trinity Chapel, Philadelphia, on Tuesday morning, Dec. 5th., Bishop Stevens in the chair. The Rev. Henry Swift, of the Cheyenne River Agency, Dakota, made the opening address, in behalf of the Indians. He said that people living in the far west knew less about the Indians than those interested people of the east who had done so much for them. He was once riding in a stage coach, in the neighborhood of an Indian settlement. The driver, pointing towards the tents, said: "Over there are Indians it would be as much as your life is worth to go among. I would not stay a night in this neighborhood for a fortune." The missionary could afford to laugh at this, for he had staid thirty days in their midst, and had found them tractable, and far advancing towards civilization. The Indians to whom he has ministered have a knowledge of farming, and work industriously in the fields; while the women are neatly dressed, and keep their homes in order. Prejudice and a lack of interest keep those near at hand from a true knowledge of the state of affairs. Bishop Garrett spoke for the domestic cause. Beginning with Nebraska, he set forth in order the needs of each Missionary Bishop from the Pacific coast to the Gulf of Mexico. Referring to his recent visit to England whither he had repaired for his health, he said that while there he had endeavored to discover the secret of the success of English missions; and he felt convinced that it was because the best men were invariably sent out, men who felt they were honored in being sent; as an instance of this, he referred to Bishop Sillitoe, of New Westminster, who, at the time of his election, was Chaplain to the Earl of Malsby, and who gave up his comfortable living, was elevated to the Episcopate, and went bravely forth to a new, wild, and uninviting field. The Earl, at the same time, put aside his titles, and accompanied the newly made Bishop,—the man who had formerly been his chaplain—to work under his directions in British Columbia. Bishop Riley submitted his report, and the Rev. E. H. Thomson spoke of the work done in China. The Rev. S. D. McConnell gave an account of his visit to the colored people, the memory of which he will always cherish, as it was in connection with the last official work done by the late Secretary. At one place Dr. Twing found twelve hundred negroes awaiting him, many of them having walked twenty miles to see him. Upon the Doctor's saying he was pleased to see them, one old dame, who goes by the name of "Aunt Sallie," wended her way through the vast assemblage up to the speaker, and shook hands with him in the presence of them all. Dr. Twing was regarded with an almost superstitious feeling by the negroes of the south, many of them believing that he could cure them of disease, and relieve them from their necessities,—all of which shows how vast was their faith in his goodness and in his ability to succour them. A business meeting of the ladies followed, at which it was determined to endow a memorial bed in Mrs. Buford's hospital. Subscriptions were at once handed in for this purpose.

St. Luke's Hospital, Chicago.

This noble charity has just received a very sensible augmentation of its funds through the kindly exertions of some ladies of the Ascension Parish, generously seconded by others not of our Faith. The ladies wished to endow another bed, and to this end decided to get up an entertainment, or rather a series of entertainments, consisting of musical selections and amateur theatricals. Mrs. George M. Pullman, with a kindness as graceful as natural, gave the use of her magnificent house, and the performances took place, before very large and appreciative audiences, on the 2nd, the 5th, and the 7th inst. The musical portions were rendered by Mrs. B. F. Haddock, the well known and popular pianist, and by Mr. Bernard Mollenhauer, a violinist of marvellous power, who has completely taken the musical world of Chicago by storm. Where all did so well, and where all were actuated by so noble a purpose, it seems invidious to signal out any, but one could not refrain from mentioning the charming rendering of a difficult part by Miss Warren, a daughter of a lady ever foremost in good works of the Parish, the admirable humor of Mr. McMillan, and the winning grace of Miss Beckwith. Altogether a sum of \$1,600 was realized. To all young ladies and gentlemen with similar talents we can only say, go and do likewise.

Ember days are certain days set apart for the consecration to God, of the four seasons of the year, and for the imploring of his blessing by fasting and prayer upon the ordinations performed in the Church at these times; in conformity to the practice of the Apostles, who, when they separated persons for the work of the ministry, prayed and fasted before they laid on their hands. They are called ember days from a German word which means abstinence, so says one authority; another derives it from a Saxon word, which imports circuit or course, returning every year in certain courses.—Wheatly.

A Sunday School Conference.

Correspondence of the Living Church.

An interesting and profitable Sunday School Teachers' Institute was held at Christ Church, Detroit, on Friday, Nov. 10th, Bishop Harris presiding, and arrangements being made under consultation with the Rector of Christ Church by the Church Sunday School Institute of Detroit. The Institute opened at 9:30 A. M., with a well attended celebration of the Holy Eucharist in the Church, the Bishop making an address on the Church's responsibilities for the children. The history of the redemption of man cannot be historically traced out without our observing how large a part of it supposed the birth and nurture of children. Marriage was instituted, not as the perverted civil legislation of many States, and perverted public sentiment falsely assumed, for the convenience and pleasure of the married pair, but for the bearing of children. The hope of the race is always in the little ones, and the Church has no higher responsibility, no loftier work, than the Christian nurture of these her spiritual wards. As these superintendents and teachers were gathering with the clergy to confer as to methods of Sunday School work, the Bishop pleaded, not only with those now actually engaged in the work, but with all the adult Christians he saw before him, for a more fatherly heart towards all the little ones and the young about us. Theology knows no higher truth than that of the fatherhood of God. Let us all learn what this Divine attribute is by exercising its earthly type in the family and the Sunday School.

At 11 A. M., immediately after the conclusion of the above service, the clergy, superintendents and teachers assembled in the chapel, and discussed Failures and Successes in Sunday School work. The discussion was opened in a felicitous analysis of the causes of success and failure by the Rev. G. Mott Williams. Among the speakers that followed him was the Rev. Wm. Charles, who created a sensation by mentioning a city parish whose record contained the names of three hundred baptized members of Christ, of whom, however, only thirty or forty received instructions in the Sunday School. The church was practically abandoning these adopted children of God to unbelief, heresy and schism. Addresses were also made by Mr. Geo. H. Minchener, of St. John's Church S. S., Rev. W. Warne Wilson of the same, and the Rev. Geo. W. Bloodgood, of Wyandotte. The earlier speakers dwelling with too marked an emphasis on the failures, were happily followed by the Rev. Dr. John W. Brown, of Buffalo, and the Rev. Mr. Clark, of Detroit, who affected all present most deeply by the mention of two instances of apparent failure that turned out beautiful examples of success.

The Question Box was then opened. As each question was taken from the box and read, the Bishop either himself answered it briefly, or called on some clergyman or superintendent to give the desired solution of the problem or counsel under difficulty. The rapid outlook thus obtained into the wide field of Sunday School work, the sudden changes in subjects, the contrasts afforded by the points of view occupied by the questions, were most interesting, and many of the answers were given with admirable skill.

After the session, the Bishop and the rector and visiting clergy enjoyed an elegant luncheon with the Rev. C. B. and Mrs. Brewster, at the rectory of Christ Church.

At 3 P. M., the Institute re-assembled, and papers were read as follows: On the Infant Class, by Miss Harriet Marsh, of St. Paul's Church S. S.; on Classes for Girls, by Mrs. A. H. Doty, of Emmanuel Church S. S.; and Mr. A. L. Bours, of Grace Church S. S.; on Classes for Boys, by Mrs. J. T. Stirling, of St. Paul's Church S. S., Mrs. N. O. O'Brien, of Christ Church S. S., and Mr. Benj. McKeon, of St. John's Church S. S.; on Bible Classes, by Mr. Benj. F. Comfort, of St. Peter's Church S. S. These papers were mostly of marked excellence, and were read generally with animation and taste.

A carefully prepared criticism of the various lesson leaflets in use throughout the Church, by the Rev. Alfred A. Butler, who was unable to be present, was then read by the Rev. G. Mott Williams.

At 4:30 P. M., the subject, How to Make the Sunday School Grow, was introduced in an admirable paper by Mr. Seth E. Smith, of St. James' Church S. S., who was followed in addresses by the Rev. Paul Ziegler, the Rev. S. W. Frisbie, and the Rev. C. B. Brewster. The Question Box was then opened and proved as interesting and suggestive as at the morning session.

In the evening, the large church was well-filled, and powerful addresses were made on the Relation of the Congregation to the Sunday School, by the Rev. M. C. Dotten, the Hon. Justice Campbell, of the Supreme Court, Gen. L. S. Trowbridge, the Rev. J. W. Brown, D. D., and the Bishop. The presence and words of Dr. Brown, a beloved former rector of Christ Church, seemed to give much pleasure. The Institute thus closed was pronounced a brilliant success, and the results of the effort will doubtless soon be manifest in the growth and improved work of the parish Sunday School primarily had in view. A curious and interesting variation of the programme in the evening, was an energetic and plain spoken appeal for St. Stephen's Mission S. S., by Mr. Morrow, the superintendent. This was the Sunday School of 300 baptized children, and only 30 to 40 scholars actually present, to which allusion had been made in the morning. The mission had been languishing for years, because the Church had neglected it. Mr. Morrow has appealed before, let us hope that his appeal will now be heeded. The chief lack is in competent and faithful teachers.

Calendar.

December, 1882.

- 3. First Sunday in Advent. Violet.
10. Second Sunday in Advent. Violet.
17. Third Sunday in Advent. Violet.
21. St. Thomas, Apostle. Red.
24. Fourth Sunday in Advent. Violet.
25. Christmas Day. White.
26. St. Stephen, Martyr. Red.
27. St. John, Evangelist. White.
28. Holy Innocents. Violet.
31. Sunday after Christmas. White.

Third Sunday in Advent.

Written for the Living Church.

O Lord Jesus Christ, who at Thy first coming didst send Thy messenger to prepare Thy way before Thee, grant that the ministers and stewards of Thy mysteries may likewise so prepare and make ready Thy way, by turning the hearts of the disobedient to the wisdom of the just, that at Thy second coming to judge the world, we may be found an acceptable people in Thy sight, who livest and reignest with the Father and the Holy Spirit, ever one God, world without end. Amen.

This Collect, like the preceding one, appears to be an Anglican compilation. Nothing corresponding to it appears either in the Roman or Roman Missals, nor can it be traced to any of the ancient Sacramentaries. In style it accords better with what may be termed the classic collects, although it is not without a trace of that didactic or preaching quality which so curiously predominates in the one preceding it. This itself would indicate a Protestant rather than a Catholic origin.

The invocation in this Collect is altogether unique. The only approach to it is found in the "Salvator mundi" in the Offices for the visitation of prisoners and the sick, and in the invocation, "O Holy Jesus," in two prayers, one in the Office for the Visitation of Prisoners, and the other in the Office of Institution. Its peculiarity consists in this, that in direct departure from what is the common use of the Collects, it is addressed to the Second Person in the Holy Trinity. Whether it was so designed by the compilers or not, two important ends have been secured. The propriety of addressing prayer to our Lord as a divine Person is recognized, as opposed to the objections of modern Arianism; while at the same time, the general style of Catholic invocation is opposed to the irreverent familiarity of sectarian emotionalism. The general distinction would seem to be this: in the deep and trustful, loving and fervent, communings of the Faithful with their Lord in their private devotions, either domestic or Eucharistic, direct prayer to Christ as the Second Person in the Holy Trinity, is permissible, and often inevitable; in the public Services of the Church—her Grand Worship—the Divine Being should be approached, addressed, and supplicated, chiefly in such personality and character as most embody and represent His supreme function and glory as the Eternal King.

In the ascription which follows, there is another and still more curious example of the dogmatic tendency of these later compilations, and of the effort to enforce the doctrine of our Lord's divinity. Out of all accordance with the natural impressions gained from Holy Scripture, the Collect represents our Lord as having sent His own Forerunner to make preparation beforehand for His Advent. If, now, our Lord Christ were only a human personage, it were absurd to represent Him as sending St. John Baptist, who was born before Him, and began the preparatory work before meeting and knowing Him as the Christ, as a messenger to prepare His way. But if our Lord was mysteriously possessed of two modes of being, or two "natures," one, essential, eternal, and divine; the other, derivative, finite, and human, He might, as the Son of God, send His messenger to prepare the way for His own coming as the Son of Man. And this, doubtless, was the view taken in framing the Collect. The Collect, then, is one of the bars of the Church against the approach of those to her Holy Offices who doubt or deny the divinity of Christ.

The petition which, having thus invoked the Lord of the Forerunner, we now present, is primarily for the Sacred Ministry. Brief as it is, it is crowded with Catholic truth which the people are prone to forget. The prayer is for those in Holy Orders, because the Catholic and Apostolic rule is, first, the consecrated Bishop or the ordained Minister, then the organic Church in the Diocese or the congregation. The congregation does not make the minister, but the minister the congregation. Furthermore, the clergy are not merely ministers to the people, they are also in a higher sense, God's stewards, and as such, are first responsible to Him. And they are not merely in a general way, stewards in His household, but are in a particular sense stewards, or keepers and dispensers of His Sacramental Mysteries. Those mysteries, however, must be something more than mere shadows, typical forms, or commemorative ceremonies, with no inward substance or supernatural grace. What need of Sacramentally ordained stewards of mysteries out of which all mystery has been discharged?

Our prayer for them is, first, that they may likewise prepare the way; that is Elias-like, as fearless and faithful preachers of righteousness; through wise, holy, and self-sacrificing labor in word and doctrine. Men's minds and hearts cannot be prepared for a humble, holy, and happy reception of Christ at His coming, either by preaching philosophy, or glorifying culture; either by loading the divine word with individual and misleading fancies, or by optimistically prophesying smooth things of the world's condition, and the sinner's prospects. It is rather to be done by preaching repentance toward God, and faith in the Lord Jesus Christ; or, as we learn from St. Paul, by reasoning concerning righteousness, temperance, and the judgment to come.

The Collect indicates this still further, by showing what must be the grand aim and the strenuous endeavors of the minister and steward of the Christian Mysteries. He is to turn the hearts of the disobedient to the wisdom of the just. This, and not his own temporal advantage or ecclesiastical preferment, is to be his chief joy; that holy ingathering of souls into the Kingdom. He is to seek to turn men's hearts, because the root of their disobedience is to be found in their worldly and sinful desires and affections; and because, however much may have been done to enlighten the mind, nothing is accomplished without the regeneration of the nature, or the renewal of the heart. Men are, also, to be turned to the wisdom of the just. Repentance, faith, and a holy life, are not a miscalculation and a folly, as some men count them. They are the truest wisdom, for godliness is profitable in all things. They are, however, the wisdom of the just, both because without justness or righteousness in character and life, all are merely simulation and lies; and because only the truly just through the fear of God and faith in Christ, are capable of seeing how truly wise is a godly, righteous, and sober life.

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All this work is to be done with solemn reference to our Lord's second coming to judge the world. Without a thoughtful anticipation of that day, few are likely to forsake the world and follow Christ; few can be counted on to live steadfastly a sober, righteous, and godly life; and few will assure themselves of holding out faithful unto the end. Not that we are to accept and serve Christ through fear, but that such is the liberty of our natures, that we must be sobered by some view of eternal things, in order that we may realize the underlying solemnity of things temporal; and that such is our passionate hold upon this life, that except we learn to weigh its fleeting pleasures and fair-seeming promises in the decisive balance of the Judgment, we are little likely to stretch out our hands and send forth our hearts' yearnings towards the life that comes with His coming Who is both our Saviour and Judge.

All this we pray, in order that when He shall come, searching as the inquisition of the end may be, we may be found an acceptable people in His sight; acceptable, not merely as saved sinners, but as faithful followers, loving sons, and perfected saints; and acceptable in His sight, not merely as being the consummate man and the divinely guided prophet of the new evangel, but as in very deed, very God of very God, living and reigning co-equal and co-eternal with the Father and the Spirit, one God, world without end.

Chapter and Verse.

Written for the Living Church.

III.

Bible Statistics and some of their Errors.

Though having a common origin, the divisions into chapter and verse of the Septuagint, Hebrew, Vulgate, and English Bibles are not identical. While their agreement is remarkable, there are many exceptions to the rule. The tables of verses in the Old Testament, Hebrew and English, at the close of this article will illustrate this. Notwithstanding the care and superintention of the ancient Rabbins, it was almost impossible for the copyist to preserve even the text free from minor errors, and there are probably as many "various readings" in the Hebrew MSS. of the Old Testament, as in the Christian MSS. of the New. Since the invention of printing, errors have been reduced to a minimum, but they have not been entirely eliminated. For example: The Revised Version, Cambridge Press, authorized by the American Committee, May 20, 1881, "mixes" the fifth verse of third chapter first Corinthians in this style:

"Ministers through whom ye Lord believed; and each as the gave to him."

Here is another example of error: In order to show the laborious minuteness and painstaking accuracy of the ancient Jewish Rabbins, Horne copies in his "Introduction" (from Bishop Walton) a table compiled by the Masorites, giving the number of times each Hebrew letter occurs in the Old Testament. This table of the Masorites is also given in Hahn's "Key to the Masoretic Notes," etc., translated by Alex. Meyrowitz, A. M. (Prof. Heb. University of N. Y.), and affixed to the Hebrew Bible of Letters, from the press of John Wiley & Sons, 15 Astor Place, New York, Edition 1876. It does not agree with Horne's reprint but makes He, number two hundred more than his table, Isadhe sixty less, and Resh fifty more. The writer of this article does not know who is correct where the differences occur, and only gives it as an illustration of error where the design was to exemplify minute accuracy. But the "Key," as published, is wrong somewhere, as the total given in it is fifty less than the sum of its own table. Again: At the end of nearly all the books (the Key says "every one") of the Hebrew Bible, the Massora puts chazak (Be strong!) and then gives the number of pesukim, or verses. Thus, at the end of Genesis, in the Bible of Letters referred to above, we read—

"The number of verses in the Book of Genesis is one thousand five hundred and thirty-four." Hebrew letters have numerical powers, and so the number is carefully repeated with a mnemonic sign having the significance of a "pointer" calling attention to these cabalistic letters. There are but fifteen hundred and thirty-three pesukim or verses in the Hebrew of Genesis. If we turn from the first Book to the last one in the Hebrew Bible (2d Chronicles) and look at the end of it, we find that the Massora informs us that there are 1,656 verses in both Books of Chronicles; the fact is there are 1,763. Any student may verify this by translating that portion of the Massora, and by adding up the verses of the different chapters as they stand. The table at the end of this article will show at a glance other errors. There is a sufficient number of them to cause us to discredit

the accuracy of the compilers of this portion of the Massora. About one hundred years ago, some prisoner, it is said, to pass away the time, spent three years in counting chapters, verses, words, letters, and so on, in the English Bible, thus doing for it what the Masorites had done for the Hebrew. This curious piece of work is printed in Horne's Introduction, and a like table, though not so extended, is in "King's Ten Thousand Wonderful Things." They do not agree in the numbers of words and letters (and no one is likely to dispute with either of them about it), but where they do agree in giving the number of verses they are both wrong. They give Old Testament verses, 23,214; New Testament verses, 7,959; Total, 31,173. The correct numbers are, Old Testament 23,145; New Testament 7,957; Total, 31,102. There being an even number of verses in the English Bible, there can be no "middle verse" to win the various "beautiful prizes" which are every now and then offered by country newspapers for that piece of information. The middle of the English Bible lies between the first and second verses of the one hundred and third Psalm.

NUMBER OF VERSES IN THE OLD TESTAMENT.

Table with columns for Book, Hebrew No. in Massora, English, and Total. Rows include Gen., Ex., Lev., Num., Deut., Jos., Jud., Ruth, I Sam., II Sam., I Kgs., II Kgs., I Chr., II Chr., Ezra, and Neh.

It will be observed that Leviticus, Judges, Ruth, Esther, Job, Ecclesiastes, Song of Solomon, Lamentations, Daniel, and the twelve minor Prophets, are alike in all three; but Joel has in the Hebrew one chapter more, and Malachi one chapter less, than in the English Bible. The variation in the number of verses between the English and the Hebrew ("Actual Count") arises from the Hebrew sometimes condensing two or three of our verses into one, or vice-versa. Joshua is an exception to this, as in the Hebrew, verses 36-7, chapter xxi, do not form part of the text but are placed in the margin. The Psalms are, also, an exception, as in the Hebrew their titles are usually numbered as verses in the text. Thus in Psalm LI, the title "To the chief Musician," etc., is numbered as the first and second verses, so that the English first verse is the Hebrew third. The text is alike, however, in essentials throughout the whole of the Old Testament.

The only apology which the writer has to offer, for spending any time upon a subject which would seem insignificant to many, is that it was thought worthy of the pens of Wescott, Horne, Prideaux, Walton, and others, and surely an humble Presbyter of the American Church may be permitted to correct what appears to him to be errors in part of the work, and give the results to the 500,000 readers of the LIVING CHURCH, who have not access to or time to consult the old writers. Wm. C. McCracken. Grenada, Miss.

A correspondent of the Independent writes of the question, "Can we safely admit child-Christians to the Church?" "No," says the conservative elder and the good deacon—"No. It is a dangerous experiment." "No," says the examining committee; "wait a little longer, my boy. When you are five years older come to us again, and we will see if we can admit you then." "No," says the anxious mother. "I don't think you had better attempt to join the Church now, my daughter. You are too young, and I'm afraid you do not know your own mind." "No," says the timid pastor. "I wish I could bring them in; but there are no means of nurturing and training the children after they come into the Church. As things are, I dare not risk it." And so the boys and girls go away; and the elder and deacon forget that it is a terribly dangerous experiment to leave them outside of the Church; and the examining committee never see that boy present himself for

admission when he is five years older; and the anxious mother finds that her daughter never afterward is sure enough of her own mind even to seek admission to the Church; and the timid pastor finds that the boys and girls are slipping away from his influence, and that he can no longer reach them."

Does not this furnish one good reason for the decadence of the sects?

The Late Dr. Twing.

ACTION OF THE DOMESTIC AND FOREIGN COMMITTEES.

Immediately after the funeral services at Grace Church, the Domestic and Foreign Committees each convened in their own room under a notice previously issued for their stated meetings, and by adjournment they came together in joint session to take action on behalf of the Board of Managers. A Special Committee consisting of the Rt. Rev. Dr. Elliott, the Rev. Dr. Leeds, the Rev. Dr. Eccleston, Mr. J. C. Garthwaite and Mr. Lemuel Coffin were appointed to prepare a suitable Minute, which was adopted as follows:

The removal from his earthly labors of the venerable Secretary of this Board, the Rev. Alvi Tabor Twing, D. D., is to its members as well as to the Church at large, an occasion of mingled sorrow and joy; sorrow, for the loss of his valuable services, but joy for his entrance upon the Rest that remaineth for the faithful laborer.

For a period of sixteen years Dr. Twing was the Secretary and General Agent of the Committee for Domestic Missions, his connection with which marked an era in their history. From the first day of his appointment even to the last he was felt to be a power. His quickening influence was discernible everywhere in an awakened interest on behalf of Missions and an enlarged scope of the Church's aggressive movement. Wholly lost in his work he had the satisfaction of seeing its field extended, its appliances multiplied, its literature improved and its hold on the heart and conscience of the people strengthened year by year.

He brought to the office he so successfully filled qualifications of no common order, to which, it might be said, he was himself a stranger before his appointment, and which, but for this appointment, might never have been revealed. He was apparently designed for just such a position as this, as he was designed for no other. To a natural warmth of heart he united intense enthusiasm and rare devotion in his Master's cause; combining with these a Catholic breadth of sympathy, a solidity of judgment, a tenacity of purpose and a loyalty to authority, which are seldom to be found in one and the same person. He had the bravery of a chieftain and the winning manner of a leader, with which to attract a kindred following. His commanding presence and equally commanding voice rose above all discouragements, to the great relief of his brethren in hours of trial. His strength was as it were the strength of a giant; and to his powers of endurance under a fearful accumulation of responsibility and toil there was for a time no seeming limit.

One cannot fail at an hour like this to recall these traits, these characteristic features; nor yet to remember with what genuine modesty and almost childlike simplicity and transparency of spirit they were blended both in public and in private.

Dr. Twing will be sadly missed, not only in the Rooms of the Domestic Committee, where his cordial and sunny welcome greeted all who entered; but far out on the frontier, in mountains and valleys and on widespread prairies, where he knew, as few know, the Missionaries themselves—to whom his animating and sustaining letters were perhaps more valuable than the remittances they enclosed. His later service was to the colored population of Brunswick County, Virginia—his journey to whom precipitated a death which, alas! was impending many months before.

In the often delicate relations of the Domestic and Foreign Committees, Dr. Twing was a wise and generous coadjutor. He saw no antagonism between the two, but on the contrary, a unity of aim and a like fulfillment in their respective spheres of the One Great Command of our Lord and Saviour.

This Board would place upon permanent record its unanimous testimony to his Christian character and distinguished usefulness, most earnestly invoking the Great Head of the Church to guide to the selection of one like-minded to take up his responsible and difficult task. They beg also to tender to Mrs. Twing assurances of their heartfelt sympathy, together with the expression of their grateful appreciation of her invaluable counsel and help to their departed friend.

ROBERT W. B. ELLIOTT.

GEORGE LEEDS.

J. HOUSTON ECCLESTON.

J. C. GARTHWAITE.

LEMUEL COFFIN.

MINUTE OF THE AMERICAN CHURCH MISSIONARY SOCIETY.

Room 30, Bible House, N. Y., Nov. 13, 1882. At a meeting of the Executive Committee of the American Church Missionary Society, held as above, the following action was taken:

Resolved, That this Committee has learned with profound sorrow of the death, on Saturday last, November 11th, of the Rev. Alvi Tabor Twing, D. D., Secretary of the Board of Managers of the Domestic and Foreign Missionary Society of the Protestant Episcopal Church and Secretary of the Domestic Committee of that Board; that we unite with the whole Church in lamenting the loss of one whose services have been so eminent in stirring up the Missionary spirit among the people and the parishes; that while we cherish the memory of his Catholic spirit and Christian zeal, we invoke the consolation of Divine grace upon his bereaved family. Wm. A. NEWBOLD, Secretary.

The Chicago Times reports a most extraordinary case of divorce in Indiana. Mrs. Mather sought separation from Dr. Mather, on the sole ground of his being frequently called up in the night, by which her rest was disturbed. "The suit itself was scarcely more singular than the remarks of the presiding judge. He said there could be no doubt, under the laws of Indiana, that Mrs. Mather was entitled to a divorce. He then proceeded to show how the progress of society had necessitated changes in the marriage laws. Indiana, he said, was a progressive State, and the people would never endure laws like those of other States, where couples like this must go on to the end of their days in unhappiness. He regarded this case as an excellent illustration of the beauties of Indiana law. The parties could now seek happiness where it might be found.

The Household.

CRACKER SANDWICHES.—Three pounds raw round steak, and one onion chopped fine as sausage meat, to which add two teaspoonfuls black pepper, and five of salt. Mix thoroughly and put a layer between two crackers.

Moderation in eating and drinking, short hours of labor and study, regularity in exercise, recreation and rest, cleanliness, equanimity of temper and equality of temperance—these are the great essentials to that which surpasses all wealth, health of mind and body.

A good way to bake apples and pears is to first put them into a small jar, cover them with water, and bake slowly for at least two hours. If you choose, scatter sugar over each layer of fruit before putting the water on. The juice will then be ready to serve with them, but you can add the sugar afterward and let it come to a boil.

When knitting children's stockings of the German knitting yarn, or of other heavy qualities of yarn, do not use too large needles. Of course, you get along much faster, and the stockings will thicken somewhat when washed for the first time, but they will not be nearly so serviceable as if knit with smaller needles, only a trifle larger than those which you use in knitting the cashmere yarns.

Orange jelly which does not require any boiling will be a new and popular dish for many housekeepers. Take four large oranges, grate the rinds of two of them, use the juice and pulp of the others, and the juice and pulp of two lemons also. Soak half a box of gelatine in half a pint of cold water, sweeten to taste, put with the juice of the fruit, and then add two-thirds of a pint of boiling water. Strain into moulds.

There are times in the lives of children when colds are taken, no one knows how, and when toothache is almost unbearable, and yet it is not advisable to have the tooth extracted; one means of relief at such a time is to cut a large raisin open, roast it, or heat it, and apply it around the tooth while it is as hot as can be borne; it will operate like a little poultice, and will draw out the inflammation. To wet a flannel cloth with strong vinegar, and then put a hot iron under it, and so to steam the face, will aid in reducing the inflammation.

A housekeeper of forty years' experience gives the following directions for preparing corned beef for the table: If dinner is at 6 o'clock, put on a piece that weighs eight pounds at 1 o'clock, and let it boil gently till it is time to serve it. If dinner is at 12 or 1 o'clock, the beef should be put on to boil as early as 7 o'clock. If boiled for this length of time, and gently, it will be very tender and have a fine flavor. It will cut easily and smoothly, and notwithstanding the tradition that it should be boiled rapidly and in less time, will be found to be more digestible and in every way more desirable.

Economical housewives please take notice. Stale but perfectly sweet home-made bread can be disposed of in this way: Soak it in milk or water till soft, then mix it with your sponge. Squeeze the milk or water from it before adding to the sponge; its presence will never be perceived in the new bread. A somewhat similar economy can be practised in regard to buck-wheat cakes; take those that are left at breakfast, break them in small pieces and put them in the fresh batter; they will soon be completely assimilated, and the cakes will be even better for having them in the batter; they will be of a more decided brown, and have a smoother surface.

Self-repression is one among many difficult lessons that one cannot begin to learn too soon, and which yet must be learned in such delicate portions as not to destroy individuality. Those children who are cruelly and entirely repressed find themselves as good as ruined for all purposes requiring genial and active energy or alert personality, but those who are never at all repressed are like vicious weeds whose rank growth overtops, chokes out and suffocates everything else. It is only by kindly but firm, if very small effort, at the first, and constantly repeated to the end, that we are able to discover that we are not of such interest to anybody else as we are to ourselves; that while we are painting the portrait of our qualities the listener is either bored or amused; and that, after all, as vagueness, mist and distance magnify natural objects, so the less we say of ourselves in especial, the larger we loom upon the admirer.

HINTS FOR POOR SLEEPERS.—Poor sleepers will find it advantageous often to raise the head of the bed a foot higher than the foot, and then to sleep on a tolerably thick hair pillow, so as to bring the head a little higher than the shoulders. The object is to make the work of the heart in throwing the blood to the brain harder, so it will not throw so much. A level bed, with the head almost as low as the feet, causes an easy flow of blood to the brain and prevents sleep.

Persons who find themselves restless and unable to sleep at night, would do well to place the head of the bed towards the north, as it is undoubtedly a great conducive to health. A hot mustard foot-bath, taken at bed time, is beneficial in drawing the blood from the head, and thus inducing sleep. Sponge the entire length of the spine with hot water for ten or fifteen minutes before retiring. This will often induce a good night's sleep.

Active outdoor exercise, and avoidance of excessive and long continued mental exertion, are necessary in all cases of sleeplessness. Where these means fail, such remedies as are known to diminish the amount of blood in the head should be resorted to—of course, under the direction of a competent physician. Opium, chloral, etc., increase the quantity of blood in the head, and are highly injurious. Their use should never be resorted to.

THE BEST GYMNASIUM FOR GIRLS.—The exercise that is best adapted to develop all parts of the body in a natural, healthy manner, is domestic labor. It is always at hand; it can be taken regularly every day, and there is such variety that almost every muscle can be exercised. Housework should never be considered menial or degrading; it is nature's laboratory in which the girl may obtain not only the best physical development but most valuable knowledge that will fit her for the duties of life. This training may be supplemented by other kinds of exercise, such as walking and out-door sports. The very general introduction of foreign help into domestic service has proved most unfortunate for the health of American women.

Closely connected with this neglect of physical training at home is an evil of great magnitude—that is, supreme devotion to brain work. The practice pursued very generally at the present day of confining the girl in school or seminary for a series of years consecutively is attended with the most serious evils. In the language of a most popular writer, "it is educating our girls to death." While we would not discard education in all its various departments, extending to the highest culture, we maintain that it is no advantage or blessing if it is to be obtained at the expense of the physical system. There are other parts of the body besides the brain that need faithful training. The highest accomplishments and mental acquisitions will not compensate for impaired constitutions and poor health.

A CHILD'S LETTER.

Turning old letters over, As the twilight begins to fall...

Only childish prattle on paper; But how freshly hit off each event...

Alas, again and again do I kiss it, With her image still fresh in my mind!

Back, back, with the rest, I return you, Dear missive, more treasured than all!

The Legend of St. Cecilia.

Written for the Living Church.

The pretty legend of St. Cecilia has all the childish simplicity of ancient times;

Cecilia belonged to a rich and noble family of queenly Rome. Some writers assert that she lived and died under the Emperors Marcus Aurelius, and Commodus...

Cecilia, although her parents still adhered to the beautiful but erring mythology of her earliest youth. She devoted her whole life to prayer, to good works, and to teaching the law of Christ.

Before she reached womanhood, her parents formed for her an alliance, suitable to her rank, with Valerian, a young Roman of illustrious origin, remarkable equally for graces of disposition and of form.

Sometime after, the two brothers, condemned to death for the faith, gave light also to the Centurion Maximus, who was leading them to the scaffold, and who joyfully laid down his life with his whilom prisoners.

On the 19th day of November following, Cecilia, in her turn appeared before the Prefect, who sought, by insidious questions, to embarrass and frighten her;

Saint Cecilia has ever been a favorite in the Church. She is one of the four Latin martyrs (the others are St. Agatha, St. Lucy, and St. Agnes) who are found in the very

earliest Martyrologies, and in the most ancient Missals. Both the Greek and the Anglican branches of the Church admit her to their Calendars;

It has now been proved conclusively that St. Cecilia was not a musician, and that it was only on a false interpretation of two Latin words of the legend that she was adopted as patroness by musicians.

A War Incident.

The cry of "On to Richmond" awakened no enthusiasm in the hearts of the "Third Ohio" one day when they found themselves en route as prisoners of war for that famous capital.

The Fifty-fourth Virginia regiment was encamped near by, and some of the men came down to have a look at the "Yanks."

"Had your coffee?" asked one, of a blue-coat, stretched disconsolately on the bank.

"Not a sup," answered the other. "Ain't you had any rations to-night?"

This was told to the boys of the Fifty-Fourth, and old Virginia hospitality showed itself at once. The men soon made their appearance with coffee-kettles, corn-bread and bacon, the best they had.

No wonder there was a warm spot in every heart of the Third Ohio ever after for the generous Fifty-Fourth.

A fresh slide in the magic lantern gives another of these shifting war pictures. In the distance is Mission Ridge, which has just been stormed. That long line of prisoners passing over the pontoon bridge and up the stony mountain-road is the Fifty-Fourth Virginia.

In an instant the loungers sprang to their feet and rushed to camp. "The Fifty-Fourth Virginia is at the ferry," they shouted, as they run in and out among the tents of the Third Ohio.

The Ohio boys were quickly in motion. Boxes from home and all reserve stores were speedily ransacked. Coffee and sugar, beef and canned peaches and the best of everything were freely brought forth.

"Do you mix anything with your candies?" he asked, as he laid his money down and picked up the package of gum drops. "Well—ahem—a little glucose, perhaps."

There is a tale told of a sea captain who, in a distant corner of the Southern seas, visited an undiscovered or unexplored group of beautiful islands. After landing and trading with the gentle natives, he was astonished by the visit of a white man, evidently a man of means and consequence, who, after making himself very agreeable, implored the captain to give him a story book, if he had such a thing in his possession.

They had never heard a story before. From that day I became a great and honored man. When they had a grand national festival I sat on top of a hill, and thousands wept (while some elderly relative was being cooked for a feast) at the cruel death of the grandmother as caused by the wick-

ed wolf. I had with me a volume of 'Fairy Tales,' and I soon began to set a price on my performances. 'Red Riding Hood' is rather worn; I only get a hundred cocoanuts for her now, but 'Cinderella' is still good for four pigs and a turtle, and 'Beauty and the Beast' brings six or seven, according to the quality.

The Bell patent would, it is considered by those competent to form an opinion, be cheap at \$10,000,000. The consolidated telephone interests of the United States are estimated at from \$100,000,000 to \$150,000,000.

"First a cough, carried me off, And then a coffin they carried me off in!" This will not be your epitaph if you take your cough and Dr. R. V. Pierce's "Golden Medical Discovery" in time.

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ST. HILDA'S SCHOOL, Morristown, N. J. A Boarding School for girls. Under the charge of the Sisters of St. John Baptist. For terms, etc., address THE SISTER IN CHARGE.

ST. MARY'S SCHOOL, 8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1882. Address the SISTER SUPERIOR as above.

CATHEDRAL GRAMMAR SCHOOL, Pekin, Ill. A Boarding School for Boys. \$300 per Annum. Seven teachers. Send for Catalogue.

MISS ISABELLA WHITE'S School for Young Ladies, will open (D. V.) Sept. 20, until Sept. 1. Address MISS WHITE, at Butler, Pa.

ST. MARY'S SCHOOL, Knoxville, Illinois. A CHURCH SCHOOL FOR GIRLS. FOUNDED, A. D. 1868.

MADemoiselle DE JANON'S, (Successor and former partner of the late Miss Haines) French and English Boarding and Day School for Young Ladies and children.

MRS RICHARDSON'S English, French, and German Boarding and Day School for Young Ladies re-opens September 23.

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SEASIDE HOME AND SCHOOL For Young Ladies and Children, Asbury Park, N. J. Fourth year opens September 14th, 1881. Boarding and tuition \$200 per year.

KEMPER HALL, Kenosha, Wis. A Boarding School for Girls under the charge of THE SISTERS OF ST. MARY.

ST. JOHN'S SCHOOL FOR BOYS, Sing Sing, N. Y. Rev. J. Breckenridge Gibson, D. D. The next School Year will begin on Tuesday, Sept. 12th, 1882.

CHRIST CHURCH SEMINARY, Lexington, Ky. Rev. Thos. A. Tidball, D. D., Rector. A boarding and day school for girls. Particular attention given to the cultivation of graceful and elegant manners.

ST. AGNES' SCHOOL, 717 W. Monroe St., Chicago. Will commence its seventh year, Wednesday, Sept. 13th, 1882.

ST. JOHN BAPTIST SCHOOL, 233 East 17th St., New York. Under the charge of the Sisters of St. John Baptist. Address the MOTHER SUPERIOR, as above.

Miss Mary E. Stevens' Boarding and Day School for Young Ladies. W. Chilton Ave., below Wayne, Germantown, Pa. Autumn session will begin Sept. 14th, 1882.

St. John's School. Founded by the Rev. Theodore Irving. Tenth year—Oct. 1882—21 and 22 West 32nd St. New York City, between Broadway and Fifth Avenue.

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St. Margaret's Diocesan School for Girls, Waterbury, Conn. The sixth year will open (D. V.) on Wednesday, Sept. 13, 1882.

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The Living Church.

Chicago, Dec. 16, A. D. 1882.

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THE LIVING CHURCH CO.

Rev. C. W. LEFFINGWELL, D. D., Editor.

Liturgical Enrichment.

It looks as if a change had come over us. It looks as if our conservatism had found out, that, so long as the banks of the river are firm and its bottom has not fallen out, it is not necessary to keep the surface frozen hard, in order to preserve its integrity or to secure the safety of the adjoining territory.

But it is a little curious to note, how simple has been the device which has opened the possibility of this. As the artist, under some sudden inspiration, with varying touch here and there, changes the frowning face, into one beaming with grace and goodness; so the General Convention, with dexterous twist, changing the alarming phrase "the alteration of the Prayer Book," into this other of milder phase, "the enrichment of the Prayer Book," has made at least the promise of a Liturgical summer to arise upon "the winter of our discontent."

But this is after all, not a conjuror's trick. It is really one of those unconscious strokes of wisdom, in which men meet better than they know, not only the pressing need, but also God's providential shaping of the past for that precise instant and action. It is now possible, and it is seen to be so, not by a class or party of extremists, but by Prelates of mature judgment and experience, by adding new services, rather than altering old ones, to enrich the worship of the Church and to enlarge the liberty of some whose needs demand it, without disturbing either the old order or the habits and feelings of those who desire no other.

Several things are signally in favor of this plan. The Prayer Book having provided only for clear essentials, the whole field of enrichment and special adaptation has been happily left open and unincumbered. Furthermore, the influence of the Catholic Revival has led to a loving search for the Liturgical treasures of the past, and has put within our reach, the richest materials for our choice, and the noblest models for our inspiration. Finally, the progress of the age, and the quickened life of the Church, have not only more sharply defined our needs, but have also so enlarged the common feeling of liberality, that the movement towards the enrichment of the Prayer Book has seemed to commend itself spontaneously to the general good-will.

We are led to this line of remark by an article on Liturgical Enrichment, by the Rt. Rev. John Freeman Young, S. T. D., Bishop of Florida, published in the October number of the American Church Review, an article by which we have been at once surprised and delighted. The Bishop's profound reverence for the Holy Eucharist; his quick sense of its relation both to the discovery of our Liturgical needs, and to the direction of the required relief; his varied knowledge of the ancient Liturgies, and his exquisite feeling for their divine beauty and sweetness; and the mingled wisdom and moderation of his suggestions are worthy of all praise. It is impossible for us to give even a synopsis of the article; but we wish it could be had in a more accessible shape, and be far more widely read. It is most apt to the time, the movement, and the proposed end.

The Rev. Mr. Blank made an address on a recent occasion, which was remarkable in more ways than one. There are many things which he does not like—respecting the Church. Indeed it would be difficult to say what there is about it that he does like, unless it be that it has been of material benefit to him. But he

does not say anything about that. Among other things he referred to the papers published by the Church and said he "blushed at their inefficiency." It is hardly necessary to say that we have no "papers published by the Church." We have various papers published for the Church, but none "by the Church." That is, these various "Church papers," as they are sometimes called, are private property but published in the interests of the Church. There are a good many of them, but unfortunately none of them please the Rev. Mr. Blank. In fact he says (we have his word for it) that he "blushes" at their inefficiency. It is not for us to say what would or should make Mr. Blank blush. There is the Churchman. Surely there is nothing blushing about the Churchman. Then there is the Register, a most respectable paper, and the Standard, the Southern Churchman, and the Standard of the Cross. But none of them please Mr. Blank. He says he blushes at their inefficiency! Mr. Blank ought to have a paper of his own. It is a free country. He has perfect right to own, edit, and publish a paper. We have no "Church paper" after his heart. There seems nothing for it but that he should have one of his own. We have had a good many Church papers. Some still live and are growing more and more venerable, and others are young and strong; but the many succumbed to nature's law and died young. It has been a survival of the fittest. Those have lived that can afford to live. They are taken because a sufficient number of people think them worth taking. In other words they speak for a sufficient number. They represent a constituency.

Mr. Blank blushes at the inefficiency of our Church papers. Let him have one of his own; then we shall have one that will not make him blush. If a sufficient number are willing to become subscribers it will live. As he belongs to a class noted for self-sacrifice, perhaps he might publish a paper at his own costs, for the Church's sake.

A Change of Heart.

"What is a change of heart?" Nine people out of ten seem to have but the vaguest notion of what the expression really means. We do not ask what it may be thought to mean in the inquiry-room of the modern revivalist, but what meaning it ought to have in the mind of an intelligent man. What, then, does it mean? Is it that the organ in a man's body called the heart ceases to beat, or turns black, or blue, or brown? It can have no reference to any physical change. But what does it imply? Evidently a change of purpose and desires. The heart was once held to be the seat of the affections, and so if a man was of ardent feelings he was said to be a warm-hearted man, while a man without much sympathy was said to be a cold-hearted man. Hence a "change of heart" meant a change of feelings, affections, desires, purposes. This is what the expression ought to mean with reference to a man's attitude toward God. If he has not loved God or cared for Him or His Service, then he should have a "change of heart," and the sooner the better. It does not mean having an ecstasy, or an "experience," or anything of the sort, but a change of affections and desires, and so of actions. When an irreligious man has had a change of heart he will cease being irreligious, will love God and try to serve Him. If then, a man who has not loved God comes to love Him, and desires to serve him, he has had a "change of heart." The proof of it, be it remembered, does not consist in any mere sentiments that he may have had, but in deed and in truth. It is witnessed to by facts, not fancies. Before he had a "change of heart" God was not in his thoughts; he did not care for Him or His Service. But having a "change of heart" he now really believes in God his Father, and in Jesus Christ his Lord and Saviour. Believing in Him he believes what He has said; takes God at His word; believes that what his Lord has enjoined that he ought to do. Therefore he desires to live a Christian life, that is, to do what a Christian ought to do and to be what a Christian ought to be. And so he sets about it. He begins trying, by God's help, to do right and to be righteous. So he turns to the Scriptures in order to know

what God would have him to do and to be. Then he takes up the first known duty and does it; then to the next and the next, and keeps on doing it, looking unto Jesus the Author and Finisher of his faith. This is the evidence that the man has had a "change of heart," and the only evidence of the slightest possible worth. Any radical change in a man for the better is by the operation of the Holy Spirit. "The wind bloweth where it listeth and thou knowest the sound thereof but canst not tell whence it cometh and whither it goeth; so is every one that is born of the Spirit." But many modern religionists do not believe it. They can, they claim, tell just "whence it cometh." According to their notion it came in certain experiences that they had. They can point to the very time and place when they "got religion," and tell how it came about. And this they call having "a change of heart." It is a mere notion, and a very foolish notion, in support of which there is no authority either in sense or in Scripture. And not that only; it is a misleading and hurtful notion, because it makes many think themselves in the right way when they are not, and it keeps hundreds from setting about their Christian duty because they have been led to think that it was not enough to know what they ought to do and begin doing it, looking unto God for His help, but that they must needs wait for some mysterious feeling which they have never yet known and very likely never will or can know. The sum of the matter is that whosoever is living an irreligious, unchristian life ought to have "a change of heart;" that is, of affections, desires, purposes, actions. This no man will have but by the converting power of the Holy Ghost, his own will consenting and yielding thereto. Other than this he cannot tell "whence it cometh." Who then should need a "change of heart?" Plainly, those who do not love God and are not trying to do His will. But suppose it be said "I do love God, I have always loved Him; there has never been a time when in some sense I have not tried to serve Him; do I need a 'change of heart?'" No, if what you say of yourself be true. To love God and to serve Him is the very state of heart and life that ought to characterize you. If it does, you need no "change of heart." If it does, then, as a baptized, confirmed, communing member of Christ's Church, you are trying, by God's help, to walk in the commandments and ordinances of the Lord blameless. Our Lord Himself made this the test of fealty to Him. "If ye love me keep my commandments," and, "He that hath my commandments and keepeth them, he it is that loveth Me." If you love God, and, as well as human infirmity will allow, are trying to do His holy will, you are already in the right way; keep in it; "add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ,"

A writer in the Kentucky Church Chronicle advocates a limited rectorship of three years, giving parishes and clergy the option of changing at the end of that period. This he thinks would result in an average rectorate longer than the present one, and prove a blessing both to parishes and clergy. To this it might be objected that while the plan would afford relief in many cases, it would encourage the spirit of change where it does not now exist, and increase the instability and uncertainty of the pastoral relation. A general readjustment of Canons would be needed by which the Bishops might have power to assign the clergy to duty in vacant parishes and compel their maintenance for at least three years. If this could be effected, the three-years plan would commend itself to many. Without it, the clergy would lose much and gain nothing.

without editorial revision. Upon examination of the book the editor declines to give an unqualified endorsement.

We are pleased to be able to promise our readers a very attractive Christmas issue for next week. It will be printed on paper of fine quality, and consist of twelve pages. The first page will have a head-piece suitable to the Season. A great variety of Christmas reading will be given, original and selected.

A special Missionary edition of the LIVING CHURCH is published this week, entitled "Our Diocese of Illinois." It is issued under the supervision of the Bishop, and is to be circulated throughout the Diocese, in the interest of its missionary work.

The Rev. Daniel M. Bates' address is Saranac Lake, New York. The address of Rev. S. C. M. Orpen is Lima, Ind., and not Greenwood Iron Works, N. Y.

Correspondents who are not willing that the slightest alteration should be made in their copy, will please notify the Editor that effect in forwarding it. No other copy needs some editing before going to the compositor, and we desire to save ourselves trouble and the writer annoyance in cases where corrections are likely to be needed. Stamps must be sent for return of copy if that is desired.

Rev. G. Mott Williams—Bishop Strommayer opposed the declaration of Papal Infallibility. He and Bishop Fitzgerald, of Little Rock, Ark., were the only two who had the courage to say non placet, at the final vote. Both, however, immediately accepted the definition, and both seem to be at present in high favor at Rome.

C. L. B., C. J. D., F. E. G.—Your poems are accepted with thanks.

ST. LUKE'S HOSPITAL, CHICAGO. Contributions are solicited for the endowment of a bed for crippled children. The sum of \$4,000 is sought to be raised for this purpose. All who feel disposed to aid in this good work are requested to send their contributions to Mrs. A. Williams, Treasurer of the fund, 2324 Prairie Ave., or to Rev. Clinton Locke, 2324 Prairie Ave., Chicago.

Contributions to Cot for Crippled Children: Fidelia Henry, Chicago, \$1.50; Nelson Barnes, Chicago, .50; Frank Hubbard, .10; Helen Shepard, 1.00; Stuart S. ... 1.00; Luke's Penny Savings Society, 7.18; Grace Church S. S., 9.00; Previous contributions, 1,694.13; Total, \$1,718.41. Mrs. A. WILLIAMS, Treas.

Mrs. A. Williams, Treasurer of the fund, 2324 Prairie Ave., Chicago.

For more than fourteen years the daily services of St. Luke's School have been held in the Study Hall. The foundation of a Chapel is completed, and funds are greatly needed to continue the work. Reference is made, by permission, to the Bishops of the Province of Illinois.

Mr. M. W. Ferguson, the Manager of the Chicago Roller Skating Rink, corner Michigan Ave. and Congress St., has established an enviable reputation for his institution here, during the last two winters; and upon the opening of the Third Season was flattered by the response, to his complimentary invitations, of a large number of the patrons heretofore; but he hopes to see many new faces among the skaters this year, and renews the same promise, which is well known to the friends of the Rink, that no persons of doubtful repute shall be admitted.

"L'Avantur" a monthly. The only French Episcopal paper, every subscription, \$1.50. The Third issue began Oct. 15th, 1882. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2039 Sanson St., Philadelphia, Penn.

SOCIETY FOR THE INCREASE OF THE MINISTRY. Formed, 1857. Incorporated, 1859. A general society, neither sectional nor partisan in its administration. Aids students for the ministry in college and in the Seminary. Scholarships from \$50 to \$200 per year. Six hundred and six of its scholars already ordained; twenty-five the past year; five hundred and twenty-five still living and serving the Church. Permanent funds, \$25,000. Address: Rev. H. B. Whittelsey, Corresponding Secretary, Hartford, Conn.

Form of Bequest.—I give and bequeath to the Society for the Increase of the Ministry, incorporated by the laws of Connecticut, its office being in the City of Hartford, in said State, the sum of \$1,000, to be applied to the uses of said Society.

Board of Managers of the Domestic and Foreign Missionary Society. ADVISORY AND EPISCOPAL APPEAL, 1882-83.

The voice of the Great Master of the whole Vineyard calls again to His workmen. We who have been baptized in His name and have confessed His Faith are by promise His workmen. There are stewards of His mysteries; and there are stewards of His common grace. We are put in trust with all we have,—the knowledge of that grace, the Word of Life, the privileges and hopes of the Christian Era, and the Kingdom of Christ. Every gift in our spiritual inheritance is for use, to be stirred up, imparted, and so increased. Accountability—"How much owest thou?"—is written all over our estate. In the judgment of our Great Master, the only way to the Kingdom of Christ is by the way of disinterested service, and so to the Kingdom of Christ is by the way of disinterested service, and so to the Kingdom of Christ is by the way of disinterested service.

The number of Missionary Stations is one hundred and thirty-four. The whole number of laborers is three hundred and fifty-two, of whom three are Missionary Bishops, one a Bishop of the Haitian Church, and one a Bishop of the Mexican Church. There are twelve Boarding Schools; two Orphan Asylums; and a Divinity School in Mexico, and a Medical School with the College, in China, sixty-five day-schools, and twenty-six Sunday schools.

A special feature is the Medical Mission. Several young men are studying medicine at Shanghai and Wungking, and several at Osaka. The number of twenty-one thousand five hundred patients have been treated, in the hospitals, during the year.

The amount required for the current expenses of the Society for the year ending September 1st, 1882, was \$28,201.93, will be duly contrived.

Appropriations for buildings, etc., laid over to the present fiscal year (not covered by previous receipts) \$2,852.40. For the Mission in Greece, 2,800.00. For the Mission in Africa, 21,116.00. For the Mission in China, 2,285.10. For the Mission in Japan, 90,812.12. For aid to the Haitian Church, 5,645.00. For aid to the Mexican Church, 31,600.00. For aid to disabled Missionaries, etc., 2,625.00. For Central Expenses and Cost of making the work known (about), 15,750.00.

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escape from it. All people, tribes and tongues are fastened together in an inwrought, hereditary, universal necessity of mutual blessing or cursing. More and more as knowledge spreads and nations intermingle they drag each other down or build each other up, corrupting or purifying one another by social forces and innumerable lines of influence. The contest is becoming fearfully close. The ends of the earth are brought nigh. The accountability weighs heavier and heavier. Communion carries with it life or death, virtue or vice, faith or despair. Disorder or Christianity emigrates on the ships and trains. New populations, restless, unsettled, excited, loosed from all ties, take readily all sorts of impressions and are exposed to wild delusions. In all the enterprise, the admirable energy and skill, the intermingling of streams of blood and tradition, there is no assurance of permanent safety. The Almighty has given no pledges in history or in the Bible that any people or all people together shall be saved by their own arm or their own wit. The nation He did more for than any other, carrying it so long in His arms, neither His love nor His justice, His mercy nor His patience prevented His people from perishing like a potter's vessel. American or European progress has in it no guarantee of perpetuity. The blossom of our flowering civilization will go up into the air, and the splendors of art and culture and luxury in our brilliant cities will be scattered as chaff in our brilliant cities, unless the bond is left unbroken between them and the laws and Gospel and Church of Christ—unless they are sustained by the presence of the Holy Spirit. Who shall see to this if not the Church herself in her Missionary enterprise? The great universities will not do it; wealth and industry will not; political liberty will not; statesmanship will not; ecclesiastical furniture, parochial influence, an unwarlike strategy, theological literature, the grandest metropolitan worship, whatever else they will not do this, for it is not in them. They will not convert the sinful, sanctify the private or national conscience, unify mankind, preach the Gospel to Pagan continents, bring the light of the Gospel to every color into the fold, or save the Republic from destruction.

So the "Foreign" countries and our own "Domestic" fields blend together with the men, the women, the children of the Christian cause is not divided but single. Amidst all the agencies of civilization directed in these days by Providence, the "children of light" must go first, or all is lost. They must be sent—"and there are now no senders but ourselves. The night is far advanced, and we must do as do others. The gates of the morning are opening in the East. Africa over the sea and Africa in the United States stretches out its hands. From the remotest barbarous parts of our schools and sanctuaries. They have waited long with pathetic patience; if we do not heal after hurting them they read and burn our borders with a desperate revenge. In the ages of its glorious conquests, the number of those who have been made manly and brave, it went out. It left its old, strong seats. It sought the sheep. Our Church may prosper materially on its old ground; it is descending, nevertheless, to inward atrophy and death if it forgets the principles of its being, the commission of its life, the sacrifice of service, the sacrifices without which no spiritual life grows or is safe. We hear every day fabulous accounts of accumulations of perishable riches in the grasping hands of individuals—of colossal fortunes heaped together with but a passing breeze, and then scattered to the winds. The people of the South and the West, the sacrifices without which no spiritual life grows or is safe. We hear every day fabulous accounts of accumulations of perishable riches in the grasping hands of individuals—of colossal fortunes heaped together with but a passing breeze, and then scattered to the winds. The people of the South and the West, the sacrifices without which no spiritual life grows or is safe. 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JOSHUA KIMBER,
 Sec'y for Foreign Missions.
JAMES M. BROW,
 Treas. for Foreign Missions.

W. BAYARD CUTTING,
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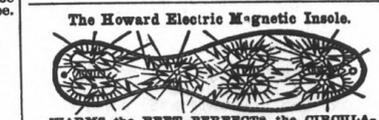
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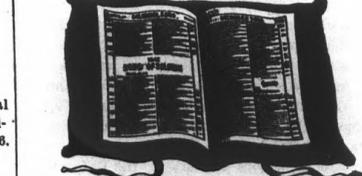
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BOOK REVIEWS.

THE MAGAZINE OF ART: December Number. Cassell, Petter, Galpin & Co., London, Paris and New York: (739 and 741 Broadway). Price 35c. Yearly subscription \$3.50.

This very handsome quarto devoted to Art is in the present number of 55 pages, not one whit behind its predecessors in rare merit and beauty. Seldom have we seen a more striking, or richer etching than the frontispiece, which is G. L. Seymour's "Maiden-Dreams." It is deep and soft in sepia tone, and beautifully lighted; looking as if it might have been done by the brush, and the subject is full of tender interest. Of course the plate has been laid to the heaviest paper, full page; if cut out and framed it would be well worth as a single picture the price of a year's subscription. Then there follow 53 other engravings and wood-cuts, four of which are full page. The engraving of Elohannon Vorveer's "Sheer Hulks" has remarkable strength. Seafaring men are always picturesque, and the savour of blue water and big yarns clings to the lively figures and countenances of these two old salts. A copy of Landelle's "Rebecca" impresses us as a delicate suggestive piece of warm and accurate form drawing, with rich eastern face and deep dark eyes. Any student may find a strong lesson from a weird head in Linton's engraving after a drawing by Titian. These are the more prominent. Then there is, in the text, a charming article on "America in Europe," dealing with the rarer works of our own artists now on exhibition across the water, with illustrations; the most considerable of which is Julian Story's "Entombment" (of the Christ). Mr. Story is the son of our American Sculptor, and his picture unites admirable qualities; good and harmonious composition, vigorous drawing, with a sober scheme of color, as we are told, effectively carried out. Altogether, December's number is full and well varied.

ERAS AND CHARACTERS OF HISTORY. By Wm. E. Williams. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price \$1.50.

The author of this book has treated a class of subjects which are always interesting and which will always repay careful attention to set them forth in new lights and combinations. The volume contains a number of lectures upon subjects selected from different periods of Ecclesiastical History, e. g. Nero and Paul, Monasticism, Augustine and Chrysostom, Buddhism, Mahometanism, the Crusades, Luther and his times, John Calvin, John Knox. There are twelve sketches in all.

While there are some thoughts in the book that are valuable, and some characters, e. g. those of Nero, Titus, SS. Augustine and Chrysostom, and others are graphically depicted, yet the whole book is marred, we had almost said, defaced, by the author's exceedingly faulty style. Many of his phrases and choice words are a sore offence to the lover of pure English, and many of his sentences are extremely awkward and devoid of lucidity. We have small space for quotations, and a few examples must suffice, for several may be found in every lecture. "Divine truth which is the out-gush of the Divine Nature," "the scrawl of the Apostle's pen remains;" "Paul's date of death;" "Nero vaulted into the imperial throne;" "they darted the grasp of their prayers;" "as a theologian his walk has seemed to be more on the nature of the Godhead and the Incarnation." The italics are ours. The author is an intense Protestant, and is withal very prejudiced and often narrow in his opinions. In his sketch of Monasticism he displays a surprising amount of this narrowness, and has failed to grasp the true idea of the Monastic or "Religious" life. In his account of SS. Augustine and Chrysostom, he states that both of them virtually deserted the monastic system when entering on their wider and more public career of usefulness, (p. 82); whereas every student of Church History knows that this was not the case particularly with St. Augustine, for he made his house at Hippo into a monastery, and the "Rule of Augustine" is still observed. The author has all the prejudices of the Covenanters against Popery, Prelacy, and even true Catholicism, and sees little to admire in the "Nominal Church" as he calls it, before the era of the Reformation. But he enters heartily into his subject at all times, and presents us with a volume which is interesting, and which would be more valuable had it been written more carefully and with a greater respect for the purity and dignity of the English language.

A HOMILETIC ENCYCLOPEDIA of Illustrations in Theology and Morals. Selected and arranged by R. A. Bertram. Publisher, Thos. Whittaker, 2 & 3 Bible House, New York City. Strong, heavy cloth board. Price \$2.50, nett. This very useful book has now passed to its fifth edition. In its whole range it is in effect a handbook of practical divinity and a commentary on the Holy Scriptures. To the hard-pushed parish clergyman, it is simply a boon; for if he wants to stimulate thought in the ceaseless mill of weekly sermon-preparation, on any imaginable topic, he may in an instant, guided by the clearly arranged and admirable index, turn to that part of the book, in its order of alphabetical sequence, and find ready to hand valuable thoughts and illustrations upon his chosen subject, and even in its most minutely shaded divisions, which have been selected from the writings of the old Catholic Fathers, the Anglican divines, and the greatest preachers of the modern pulpit as well as the ancient heathen Classics. The selections and illustrations under every head, and each particular subdivision, are simply a marvel of painstaking and discriminating choice, evincing the widest possible acquaintance—as it seems to our examination—with all that is valuable and worth knowing of the thoughts of others—the great thinkers of every age upon that subject. Nothing serves better to excite original thought than the intellectual commerce of our own mind with others,

and in the absence of possibility for this sympathetic converse, the solitary and fagged parish-parson may summon to the light of his study-table every grand thinker and teacher that the world has known of old, or recognizes to-day. J. T. Coleridge once said: "Great works are not in everybody's reach, and though it is better to know them thoroughly than to know them here and there, yet it is a good work to give a little to those who have neither time nor means to get more. Let every bookworm, when in any fragrant, scarce old tome he discovers a sentence, a story, an illustration, that does his heart good, hasten to give it."

The thousand pages of this volume are royal-octavo, in double column, clearly printed, on tough paper, and we wonder at its cheapness. Here is a Christmas present for your parish curate that he will care about, and remember you by.

PERSONALITY: HUMAN AND DIVINE. By the Rev. Wm. W. Olssen, S. T. D., Professor of Greek and Hebrew, St. Stephen's College, N. Y. Published by Thomas Whittaker, 2 & 3, Bible House, New York City. Pages 117. Price 75 cents.

After a brief introduction to the main subject, Prof. Olssen divides his treatise into three sections.—I. Human Personality; II. Personality of God; III. Tri-Personality of God. For clear, compact thought and unmistakable exactness in expression, the author stands abreast of the best writers of the Church in our day, on the deep things of God, and his book must challenge the earnest attention of all strictly contemplative minds. After a careful review of its simple and scholarly pages, we lay it down with a feeling of gratitude to the master who wrote it.

SONGS OF REST. Edited by W. R. Nicoll, M. A. New York: James Pott. Cloth, pp. 101.

Mr. Nicoll has made a selection of some of the most beautiful and comforting poems of modern writers, and arranged them in groups under five headings, "Desponding Believers," "The Anxious," "The Sick and the Maimed," "The Bereaved," "The Aged and the Dying." It is a little book of gentle heart-ministries and calculated to do much good. The publisher has issued it on fine paper, with gilt edges and an inexpensive but very ornamental and attractive binding, suitable for holiday times.

THE CHILDREN'S CHRISTMAS. New York: James Pott.

A book of exquisite colored engravings relating to the scenes of our Lord's nativity, accompanied by simple poems and descriptive text.

MY FAVORITE STORY BOOK. New York: James Pott, 1883.

Fifteen stories and full page pictures of much more than ordinary merit, for little readers.

The Electrician. We are in receipt of the December number of this valuable publication. In its columns new discoveries and inventions in electricity are described and illustrated in a way to interest, not only the scientific, but the general reader—it contains illustrated articles on "Sporting by Electric Light," "The Proach Telegraph Key," "The Gressom Motor," "The Fuller Electric Light System," "The d'Arsonval Telephone," and "Electrical Sketches." Also able papers on "An Excursion in a Torpedo Boat," "On the Manufacture of the Weston Carbon," "The Future Electric Lighting," "On the Gold and Stock Telegraph System," "On the Munich Electrical Exhibition," etc. It is published by Williams & Co., 115 Nassau St., New York, at the low price of \$1 a year.

Littell's Living Age for 1883. This standard weekly magazine, now nearly forty years old, continues to afford the most convenient means of keeping informed in the best literature of the day, and abreast with the work of the most eminent writers. It gives an amount of reading unequalled by any other periodical, and is the only satisfactorily complete compilation of a current literature which embraces more, and more every year the productions of the ablest writers and thinkers in all departments of literary and scientific work. Hence, its importance and value to American readers. It fills the place of many quarterly, monthly, and weekly publications and the reader is thus enabled, at a small expenditure of time and money, to keep pace with the best thought and literature of the time. The prospectus is worthy the attention of all who are selecting their periodicals for the new year. Reduced clubbing rates with other periodicals are given; and to new subscribers remitting now for the year of 1883, the intervening numbers are sent gratis. Littell & Co., Boston, are the publishers.

The Harpers have issued a very beautiful Christmas number—printed on fine paper, and handsomely illustrated. Price 75 cents. Thus this country is no longer dependent on England for such publications, while the name of the eminent publishers is a guarantee that the work is, to say the least, quite equal to anything that comes to us from abroad.

By arrangement with Messrs. Rivington of London, Messrs. E. P. Dutton & Co., the well known Church Publishers will publish here selections from the writings of Canon Liddon at the low price of one dollar.

Whittaker's Almanac reaches us in good time. As usual it is tastefully got up, and contains full parochial and clergy lists and statistics. We are glad to see that the LIVING CHURCH ANNUAL has been of use to the publisher, and that he has adopted our mode of placing the Bishops' names in the general clergy list.

Messrs. Thomas, Nelson & Sons, 49 Bleecker street, New York, have just issued a very beautiful edition of the Prayer Book and of the Hymnal, uniform, 48mo, printed on fine Indian paper, and handsomely bound. The edition is known as the "thin paper edition." While the light weight of the paper decreases materially the bulk of the volumes, yet they present as clear and legible a type as though printed on a heavier paper. These books are admirably suited for Christmas presents. Messrs. Nelson have also published the Bible in the same form, thus solving the problem of large type and small compass,

Which Sunday-school Leaflet?

A paper read before the Detroit Sunday School Institute.

The subject of the uniform Sunday school lessons, and the passages of Scripture upon which they are based are chosen by the Diocesan Committees, but the entire plan of the lesson, and treatment of the subject, depend upon the editors of the different leaflets. There are three publishers who sell leaflets and teachers' helps, and those who adopt the system, are almost entirely dependent upon them for the quality, quantity, and method of instruction given in the Sunday School. Practically the editors employed by these three firms decide, to a large extent, the instruction given to over 200,000 children of the Church. It thus becomes a very important matter that we should know what that instruction is.

I have before me the three leaflets just mentioned—that published by the Standard of the Cross, at Cleveland, Ohio, that by Mr. T. Whittaker, of New York, and that by Messrs. Roper & Burdge, of the same city.

The lesson on each leaflet is that for the first Sunday in Advent. The portion of Scripture, S. Luke xiv:16 to 24, being our Lord's Parable of the man who made a Great Supper, and bade many. Each of the three leaflets prints the Parable in full; each follows up the Bible selection with two series of questions, one for younger and one for older scholars; and each gives at the end a list of Bible readings for a week. In these respects all three papers are substantially the same. On all three papers, the questions for advanced classes, for the most part refer the pupil to Holy Scripture for the answer; with the questions for ordinary scholars, however, there is a great difference of treatment. Although the Ohio and the Whittaker leaflets both print the Scripture lesson, none but the advanced pupils are ever obliged to look at them, the answers to all the principal questions being printed in full immediately after the question. According to this plan, there is no reason why the publishers should print any Bible selection, except on the last page in connection with the few questions for advanced pupils. They might as well omit the Bible selection from the leaflet as to omit it from the lesson. It certainly would be more honest, for then the public would understand at once, that the child was getting his "Scripture lesson" without seeing a work of Scripture! In fact, the leaflet system having in past years made it unnecessary that any but an advanced pupil should use his Bible, now seems trying to make it unnecessary that the ordinary scholar should read a single line of the few inspired words printed on his leaflet. The Roper leaflet is rather better in this respect, about one-half of its questions requiring the reading of our Lord's Parable by the pupil, in order to find his answers.

But you may say are not the answers printed in full, because the questions are difficult? Not at all. Here are some from the Ohio leaflet (the Whittaker questions being of almost the same grade): "To what sort of a feast did Jesus compare His kingdom?" "What did this man do when all things were ready?" "What did they [who were bidden] begin to do?" "What did the first one say?" "What did the next one?" "What did a third say?" "What did the servant do?" "What did the Master say to the servant?" etc., etc. Surely any child old enough to read the Parable, could, on being told which verse contained the answer, read it for himself, without having it printed in full immediately after the question. Such a method may contain the truth of Scripture, nevertheless it teaches the child to neglect the Scripture, and to grow up in ignorance of the sacred text.

All three leaflets print the Collect for the day. Whittaker and Roper also print the proper questions and answers for the Catechism. The Ohio leaflet, however, omits them, referring the pupil to the Prayer Book. We consider this a mistake, as any part of the lesson which has to be hunted up elsewhere, is very likely to be neglected. Roper prints the Collect and Catechism at the head of the first page, where it will be the first thing taught. Whittaker places it at the foot of the last page, a position where it is most apt to be unrecalled and unrecited. Roper also differs from the others in printing 12 questions on the words of the Church Catechism, the answers to which are partly printed in full, and partly given by Scriptural references. Most of them are fitted for larger pupils.

Examining the questions on the Parable, we find that in these the Ohio leaflet makes one reference to the Advent season, and then ignores it entirely. The Roper leaflet also has only one question directly referring to Advent, but all its instruction takes it for granted that the scholar knows what Church season the lesson is on. We consider this a defect in both. The Whittaker leaflet has some nine or ten questions about Advent, and they are just what the average Sunday School Scholar needs.

For the great body of pupils in the Sunday School the answers to all questions are printed in full. Now if the Scripture lesson was not printed, the ordinary scholar would have no excuse for holding his leaflet during recitation; and being without his paper he would be compelled to study his lesson in order to recite it. But the printing of the Bible selection on which the questions are founded, gives the pupil an excuse for holding his leaflet open before him, and enables him to read the printed answer instead of reciting it. In other words, the combination of Bible selection and printed answers, enables the ordinary pupil to avoid all previous thought or study, and even to dispense with the small exertion of turning from the question

to the inspired words printed above it, in order to find his answer. Whether such instruction as this tends to spiritual development, or to lazy indifference, each can judge for himself.

Another defect, and one quite common in the Ohio and Whittaker leaflets, is, that the questions tell the scholar too much of the lesson. The first rule of the art of questioning is that the teacher should so interrogate the pupil as to tell him nothing; and yet on a leaflet before me the pupil is sometimes told twice as much as he is required to tell the teacher in his answer.

An excellent feature of the Ohio leaflet is its practice of condensing the whole teaching of the lesson into two or three final truths, and making them clear and emphatic. Its "Teachers' Helps" are probably the fullest published. Its chief defects are its lack of Prayer Book teaching, and Biblical reference; and the temptation it presents to an indifferent teacher, or a lazy scholar to slip along without a mental effort. A praiseworthy specialty of the Whittaker leaflet is a paraphrase of the Scripture selection, written in simple language and well adapted to help the pupil to get at the real meaning of the lesson. Its chief defects are its lack of Scripture reference, its consigning the Catechism to the fog end of the lesson, and the care it takes to make everything easy for lazy scholars. The excellence of the Roper leaflet is in its admirable matter and arrangement, its many Scripture references, the prominence it gives to Prayer Book teaching, and its larger number of questions for advanced classes. Its only defect is a lack of simplicity both of thought and language, which makes it difficult for the average pupil. Such is the result of my examination of the leaflets now before the Church. Each reader must draw his own conclusion as to which leaflet, if any, is best for his own work. The Ohio leaflet being the most simple, the easiest to learn, is adapted for quite young pupils. The Roper leaflet being the most thoroughly Scriptural, and at the same time the most truly in harmony with the Prayer Book, is altogether the best for older scholars and Bible classes. Its "Teachers' Help" would be an aid to most rectors and superintendents who close the school with a general exercise. The Whittaker leaflet not being so simple as the Ohio, nor so difficult as the Roper leaflet, is perhaps better adapted to the mental capacity of the average scholar. We could commend it with more warmth if its arrangement were better, and if it sent the pupil for his answer to the Scripture selection, instead of giving it to him ready made.

ALFRED A. BUTLER.

In his paper on "Bible Study," in the last New Englander, Prof. C. H. Bopes says: "We often hear of instances in which the meaning of individual words is dwelt upon entirely against their real connection. A preacher in England discoursing on Isa. xxxviii. 14, is reported to have said that God's care never left His servants; even after death he would preside over their obsequies, as he did for Moses of old, for does not the prophet cry, 'O Lord, I am oppressed; undertake for me.' And to my own knowledge a worthy divine in Massachusetts not long ago preached on Ps. viii. 4, 'What is man that thou art mindful of him,' and dwelt on the idea that God's mind was full of man! But the worst instance of such literalism for which I can vouch, and which forsook sense utterly, was the utterance of a layman in eastern Massachusetts. Gen. i. 2, had evidently impressed him as peculiarly forcible, for he testified in prayer meeting that he had not used tobacco for ten years in any 'form or vivid.'"

A Munich professor has invented a bracelet that will remedy the affliction known as "writer's cramp." The penholder is fastened to the bracelet in such a manner that it can be used to write with ease and without bringing the fingers into use at all. The hand can rest on the table, moving easily along as the letters are traced, and it is said that little practice is required to give expertness in the use of the invention.

The fact that the comet has already gone to pieces is a startling warning against the habit of early rising.—Philadelphia Bulletin.

A telephone that wouldn't say Snooks for Blannerhasset would be a great help.

Lord Byron, in reference to a beautiful lady, wrote to a friend—"Lady—has been dangerously ill, but now she is dangerously well again." American belles, when attacked by any of the ills that flesh is heir to, may be kept, *well*, and avoid being killed, by using Dr. R. V. Pierce's "Favorite Prescription," which banishes feminine weaknesses, and restores the bloom of health. By all druggists.

If it wasn't for the belles, a good many people would miss being church members.

THROAT, BRONCHIAL, AND LUNG DISEASES a specialty. Send two stamps for large treatise given self treatment. Address World's Dispensary Medical Association, Buffalo, N. Y.

A Hartford man is acquiring popularity by dining on English Sparrow pie once a week.

Don't neglect your cough! Ayer's Cherry Pectoral will quickly cure it and prevent consumption.

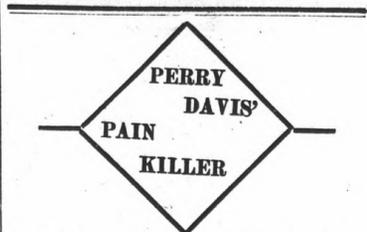
Say, for instance, a dog loses his paw, and a rooster loses its man, does it make orphan's of them?

Two bottles of Ely's Cream Balm cured the wife of Gen. John C. Fremont, Ex-Governor of Arizona, and also two army officers stationed near there. They had catarrh. See adv. for full particulars.

CONSUMPTION CURED. An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure for Consumption, Bronchitis, Catarrh, Asthma, and all Throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. As acted by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this receipt in German, French, or English, with full directions for preparing and using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 149 Power's Block, Rochester, N. Y.

Forty Years' Experience of an Old Nurse. Mrs. Winslow's Soothing Syrup is the prescription of one of the best female physicians and nurses in the United States, and has been used for forty years with never-failing success by millions of mothers for their children. It relieves the child from pain, cures dysentery and diarrhoea, griping in the bowels, and wind-colic. By giving health to the child it rests the mother. Price twenty-five cents a bottle.

Important to Travellers.—Special inducements are offered by the Burlington route. It will pay you to read their advertisement to be found elsewhere in this issue.



Every Merchant, Farmer, Miner, Mechanic, and Housekeeper should keep a bottle always near at hand, for internal and external uses.

For Bowel Complaints, It is a remedy unsurpassed for efficacy and rapidity of action.

For Bruises, Cuts, and Burns, It is unequalled as a liniment.

For Rheumatism & Neuralgia, It has been proved by the most abundant and convincing testimony to be an invaluable medicine. Ask your Druggist or Grocer for it. Directions on each bottle.



Remedy for Curing Consumption, Coughs, Colds, ASTHMA, GHOUP, All diseases of the Throat, Lungs and Pulmonary Organs.

It is harmless to the most delicate child. It contains no opium in any form.

Directions accompany each bottle.

J. N. HARRIS & CO., Cincinnati, Ohio, PROPRIETORS.

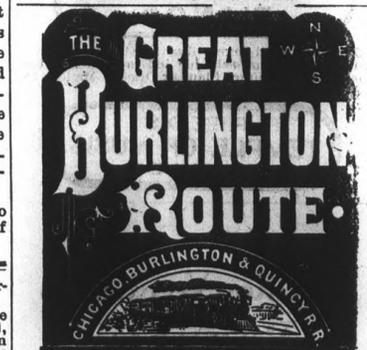
Sold by all Medicine Dealers.



THE BEST THING KNOWN FOR Washing and Bleaching

In Hard or Soft, Hot or Cold Water.

SAVES LABOR, TIME and SOAP AMAZINGLY, and gives universal satisfaction. No family, rich or poor, should be without it. Sold by all Grocers. BEWARE of imitations well designed to mislead. PEARLINE is the ONLY SAFE labor-saving compound, and always bears the above symbol, and name of JAMES PYLE, NEW YORK.



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CHAS. D. DANA, Prop. 10 STATE ST., CHICAGO, ILL.

Mack's Oat Meal and Cracked Wheat.

OUR MOTHERS.

A True Incident of the late War. Written for the Living Church.

The revelry in our kitchen, The tale was told, the song was sung, And through the stillness of the night In boisterous shouts loud laughter rung. Forgotten were the ties of home. Its sweet restraints were cast aside, Their only thought to drink and jest, Although next day perchance they died. 'Twas like the reckless life they led, That orgie wild, unseemly, loud, The ribald song, the immodest jest With shouts were greeted by the crowd. 'A toast! a toast! give us a toast! Now fill your glasses, one and all! And man by man, with joke or gibe, They drank in answer to that call. One only, silent sat nor smiled— A farmer lad, of country birth, Who drank no toast and spoke no word, As louder grew the reckless mirth. 'Tis your turn now, my jolly boy.' A comrade said close at his side; 'Ah, yes! a toast, the new recruit Shall give a toast,' they laughing cried. A moment's pause—the silent sat, They thought the ordeal he would shrink. But rising slow, there clearly rang, 'Our Mothers! gentlemen, I drink.' He drained the glass and tossed it high, Then bowing, from the scene withdrew; The song was hushed, the laughter stilled, And none the revel could renew. MARY BAYARD CLARKE.

Hampton Institute, Va.

Correspondence of the Living Church.

The efficiency of the work being done at "The Hampton Normal and Agricultural Institute for Negro and Indian Youth, at Hampton," near Old Point Comfort, Virginia, was strikingly exemplified on November 23rd, before a large and appreciative audience assembled in the Tabernacle on Broadway and Thirty-fourth streets. On the platform, with many prominent clergyman and philanthropists, was General Armstrong himself, and six representatives of those under his care, four of them being Negro graduates, young men and women, all of them at present acting as teachers either there or elsewhere, and two Indian boys, one of them a Sioux, from Niobrara, named George Striker, aged 19, and the other, an Apache, from Arizona, named Robert McIntosh, who is somewhat older, and one of three, who are the only individuals of that tribe who have sought at Hampton for an education. The programme was pleasantly varied by addresses from prominent men interested in the cause, and essays of decided merit read by the colored graduates, and the singing of plantation melodies, and by short talks of the Indians. The Sioux had been in the school taught by the Rev. Joseph Cook, at the Yankton Indian Agency, and the Apache had been employed as a scout by the Government, with whom he has a good record. He was asked on coming to New York, what he most desired to see in this great city, and he replied "The monkeys and bears in Central Park." He had seen bears in his own country, and they sometimes tried to catch him, and now he wanted "to see a civilized bear." His few remarks, made without help or suggestion of any kind, were received with repeated and prolonged applause, because of their good sense, simplicity, and truthfulness. He wished to say what they would like best to hear, and he believed they would like best to hear about the Indians. Some Indians were good, and others were bad and made trouble, and in that respect they were like white people. Bad men often went among the Indians to act as interpreters, and he knew where was bad interpreter there was bad Indian. He had come to Hampton to be educated, "so that he could go back and be interpreter for his own people." There were those present who, from the knowledge of the terrible wrongs done to both Indian and Government by wicked interpreters, could feel the deep import of those words, and could appreciate the blessing it would be to have educated Christian Indians to take the place of such emissaries of the Evil One. It is said that a powerful Indian Chief, who finally submitted to the Government, asked for a good man to teach him to become like white men, and to tell him about the white man's God, and when the missionary came, the fiendish interpreter whom the missionary could not understand, told the Chief that the Great Father at Washington had given him orders to have him well fed and when he was fat and in good condition, to kill and eat him. A strong plea is this, not only for conscientious interpreters, but for missionaries who themselves understand the language of those among whom they labor. The Rev. Dr. Henry Potter, who was necessarily absent from this meeting, sent a letter of regret and expressed his hearty sympathy with, and interest in the work. Remarks made by the Rev. Heber Newton, D. D., the Rev. Prof. Hitchcock, D. D., and others, were excellent. "The Hampton Institute" was opened in 1868, and though it receives some aid from the State and General Government, it is owned and controlled by a board of trustees, and is supported mainly by voluntary contributions. It has now 400 Negro, and about 100 Indian students of both sexes. The Negro students provide their own board and clothing by the labor of their hands, on the farm, in the work shops, and in the household duties, and they have earned for this purpose the last year, \$31,530. Food and clothing needed for the Indians is supplied by the Government.

It is said that Hampton Institute stands alone in giving to the other races the happy combination of a common school education with a knowledge of useful and practicable labor. (We think others in a small way are endeavoring to do something similar.) It gives those who desire to help themselves, the ability and the encouragement to do so, and trains them to become efficient aids in elevating their own race, by teaching and example. Professor Hitchcock said in his remarks that

his "admiration of General Armstrong" was "simply unbounded." Dr. Heber Newton was loudly cheered when he spoke, in his own striking and impressive manner, of our mistake—one of the greatest we have ever made, in divorcing labor from brain work. In educating the masses, these should not be separated. He found it summed up in the language of the dear old Catechism of the Church he served, where she teaches her children to learn and labor truly to get their own living, and to do their duty in that state of life unto which it shall please God to call them. The expense of educating each student, is \$70 a year.

Applications for admissions are numerous, and funds are greatly needed to supply the constantly increasing demand. As a result of the meeting in the Tabernacle, quite a number of individuals, probably twenty and over, pledged themselves to give \$70 each, to carry a student through the three years' course.

Bishop Seymour in Indiana.

Correspondence of the Living Church.

On Monday, Nov. 20th, the parish of Vincennes, Indiana, was very highly delighted and greatly instructed by a lecture, delivered in the parish church, by the Bishop of Springfield, on "St. Athanasius and his Times." Considering that the lecture was unwritten, and in fact never had been written by the Bishop, it was a marvel to all who listened. The Bishop compared the fourth century with the nineteenth, from a social political and religious point of view; comparing the things which hindered the spread of Christ's Church then with those which hinder it now. He spoke of the several banishments of St. Athanasius, by whom caused, and for what purpose, and pictured the man physically, intellectually and spiritually; his trial at the Council of Tyre and the utter discomfit of his enemies. Then the Bishop gave a short sketch of the lives of the various emperors with whom St. Athanasius had to contend. How with the powers of the Roman empire, on the one side, the majority in the Church, and on one occasion the Jews also in the case of Julian, on the other, Athanasius defended the divinity of our blessed Lord, and proved by his whole life the truth of the title which is given him "Athanasius contra mundum." It is needless to speak of the well-known power of presentation, the choice language, the illustrations, the eloquence and earnestness which seem natural to the Bishop of Springfield who is always overflowing with his subject. The people of Vincennes, and especially the members of St. James' Parish, will not soon forget the instruction received on the evening of this lecture. A word for the parish of St. James', seems here necessary, and more particularly at this time. Shortly previous to the election of the present rector, the Rev. William Morrill, this parish seems to have been started into new life and earnestness by a visit of this same Bishop of Springfield. Since then, beginning their work on the fifth day of last June, the church building has been beautified within by being painted and decorated in water colors, by being carpeted all over the floors of both chancel and nave, making a radical change of appearance. Then besides this there have been repairs made in and around the rectory for the comfort of the present rector. There being made an entire expenditure of about twelve hundred dollars, all of which expense has been promptly met.

W. M.

The New York City Mission.

Correspondence of the Living Church.

The work of the Protestant Episcopal City Mission of New York City is divided up as follows: The work at the Charity Hospital, and among the Germans at the Alms House in charge of one Missionary; the Penitentiary and Work-House in charge of another; the Alms House and Lunatic Asylum for Women in charge of a third; and at the Homeopathic and Emigrant Hospital on Ward's Island; and at Bellevue Hospital; one for the "Tomb" and prisons of the city (a clergyman who has been in this department fifteen years); one at St. Barnabas' House, and a special Missionary and Financial Agent. The force is stronger, by two workers, than it was a year ago. As already stated in the LIVING CHURCH, the financial affairs of the Society are in a flourishing condition, and, for the first time in several years, there is absolute freedom from debt. The work, however, calls for a steady increase of offerings if the Society is to keep pace with the growth of the city, and avail itself of the opportunities constantly arising for ministrations to souls, and upbuilding of Christ's Kingdom.

The work of the year may be summarized as follows, in our opinion a remarkable showing: 1,717 public and 454 private Services, with an aggregate attendance of 111,281 persons; Confirmations, 75; Holy Communion received by an aggregate of 3,787 persons; 11 couples united in marriage; 11 adults and 285 children, baptized; 151 persons buried; communicants, admitted 75; died, 50; present number 275; an average of 8 teachers and 78 scholars in St. Barnabas' Sunday School; of 43 children daily in the Day Nursery; of 35 in the Day Schools of St. Barnabas' House; of 15 teachers, and 150 girls in the Industrial School; of 43 women supplied with sewing weekly, by the Employment Society from November to April; of 22 boys and young men nightly in the Free Reading room; 1,038 families, and an aggregate of 45,152 persons visited by the Missionaries and Sisters of the Good Shepherd in institutions and tenement houses for material relief and spiritual comfort; books drawn from the Society's libraries on Blackwell's Island, 43,499 times, and 79,787 magazines and papers distributed; 2,372 volumes taken from the "Gilbert Library" in the Tombs for the use of prisoners, and 8,444 magazines and papers distributed in the various prisons. Reading matter is

more and more in demand, for hospitals and the other institutions, and has a most important influence in leading to reform and a Christian life.

Dr. Pusey.

To the Editor of the Living Church: The following notice appears in all the English papers:

At a very crowded Meeting of Churchmen, held at the house and under the chairmanship of the Marquis of Salisbury, K. G., Chancellor of the University of Oxford, on Thursday, Nov. 16th, 1882, it was unanimously agreed, after speeches from Rev. Dr. Liddon and others,—

"That a Fund be established in Memory of Dr. Pusey, and devoted, in the first place, to the purchase of his Library and the provision of suitable buildings in Oxford, bearing his name, to contain it; and secondly to an Endowment for two or more Clergymen, who shall act as Librarians and shall promote, in whatever way, the interests of Theological Study and Religious Life within the University; and that a sum of £50,000 be raised to give effect to the aforesaid scheme to be called, 'The Dr. Pusey Memorial Fund'; and further, that Trustees and a large Committee be appointed to carry out the scheme."

Thirty thousand dollars were at once subscribed in England. Now, Sir, there are very many Churchmen in this country who would like to do something to show their love for the illustrious master, and their appreciation of his work. I venture to suggest that you undertake the charge of a fund to be added to the English one. A very good amount would, I feel convinced, be speedily raised among your subscribers, I am but a poor man, but I ask the privilege of contributing \$10 for the purpose. If every one of your subscribers will do as much in accordance with his means, the LIVING CHURCH addition to the "Pusey Memorial Fund" will be no mean offering. PUSEYITE.

[We will very willingly take charge of all monies sent us for this purpose, and will undertake to forward them to their proper destination. ED. L. C.]

An Incorrect Definition.

To the Editor of Living Church.

It is to be supposed that the author of a church catechism, designed for general use, desires that its peculiar doctrinal features be fully understood by all rectors and others who may wish to introduce it into their Sunday schools. I therefore beg leave to call attention through your columns to the treatment of the doctrine of baptismal regeneration in the new catechism by the Rev. Walker Gwynne.

Q. "Why did you receive a new name when you were baptized?"

A. "Because I then received a new nature." Watertown, N. Y. RUSSELL A. OLIN.

Keble, Pusey, and the Word "Mass."

To the Editor of the Living Church:

Please allow me to ask you or some of your readers, acquainted with the writings of Keble and Pusey on the subject of the Holy Eucharist, whether the Celebration of that Blessed Sacrament is ever spoken of by them as "The Mass." Of course that word is often used by them in quotations, as meaning the Holy Communion, but do they make use of it themselves? Can the authority of either be quoted as sanctioning such a use? SENEX.

[Our opinion is that neither Dr. Pusey nor Mr. Keble ever used the word "Mass" in this connection. ED. L. C.]

The Parish Church.

The following is from a sermon of the Rev. Dr. Adams, of Nashotah, preached in St. Alban's parish, Sussex, Wis., on the occasion of its fortieth anniversary:

I say to you all, fathers and mothers of the Church of St. Alban's, bring your Children to Holy Baptism in their infancy as your fathers have done for countless generations, in the parish churches of that ancient land from which you came. Teach them the Creed and the Lord's Prayer as they have been taught for a thousand years in England, in their own tongue (Anglo Saxon first and then English) from the time they left their ancient heathen worship of Odin and Thor, and believed in Christ, our risen and ascended Lord.

Teach them also to believe in the presence of our King and Priest and Prophet with us His people, both here in His Temple where we are to-day assembled, and in all the walks of our daily life, guiding and governing us by His providence, and instructing us and aiding us by the Grace of His Holy Spirit.

And you that are young, and have been baptized and taught in the name of Christ, show forth to those that are without, in your life and conduct, the value of your faith, and of the system of the Holy Church in which you are. For in the Church, a true Christian, a man or a woman, a girl or a boy, is a seed of God's harvest, over the whole world, wheresoever his lot may be cast, in whatsoever state, or far-distant foreign land he may chance to dwell.

And all of you, young and old, children and parents love exceedingly your Book of Common Prayer, the book which along with the English Bible is the book of our Church and of the Church of England. Keep it perpetually in use here in your Church and privately in your homes. And in connection with this last thought I will close by telling a fact that happened here among yourselves. Old Mr. William Weaver, the father of the founder of this Church, in the year 1845 (I think) was upon his death-bed. He was attended by my colleague, the Rev. Mr. Breck. Mr. Breck asked him what prayers he should use with him, and the old man's reply was, "Oh! Mr. Breck, use the old prayers of our Prayer Book. There is nothing like them for any man living or dying."

A German Arithmetician has been calculating the aggregate number of combinations in the game of dominoes, and has shown them to be 284,528,211,840! Two players, playing four games a minute, would only exhaust these combinations in 118,000,000 years.

Some French chemists have succeeded in solidifying petroleum, in which state it burns like tallow. The solidification is effected by adding to distilled petroleum twenty-five per cent. of the purified juice of plants belonging to the family of the Euphorbiaceae.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Maryland.—Last Spring several of the inmates of the College of St. James, Washington Co., were attacked by scarlet fever, which had been brought in the clothes of one from a distance. No one who has never gone through the experience can imagine the trials which attended the devoted teachers and nurses as they battled with the disease. Under God's providence all recovered, though several were very near death's door.

Mr. Henry Onderdonk, the Principal, determined that he would give the scholars and their friends an opportunity of publicly returning thanks for their merciful deliverance. Very appropriately, the night of Thanksgiving Day was set apart for that purpose.

The Service was full choral and in the chancel were the Rev. Messrs. Mitchell and Clayton, of Hagerstown, and Edwards, Chaplain of the College. The students, teachers and clergy marched to their places singing the Processional "We march, we march to victory." Many friends were present and the beautiful chapel was filled. The entire Service bore direct reference to the goodness of God in delivering them from the pestilence of the fever. Mr. Onderdonk had found amongst some papers, a collect which his uncle, then Bishop of New York, had caused to be offered when the plague of cholera had abated in his Diocese, fifty years ago. This with slight change was used. The Rev. Mr. Edwards made the address and the Principal spoke of the dark clouds which had hung over them and were now dispelled. The offering of \$50 will be devoted to the improvement of the college chapel as a memorial of the event. Two beautiful brasses had been placed in the chancel but recently, one in memory of Bishop Whittingham, the founder of the college, the other of Bishop Kerfoot, the first President. Such memorials in a college chapel seemed very appropriate and also in accordance with the nature of this Service, for those Godly men took every opportunity to impress upon their children that for signal and daily mercies thanks should always be given. The darkness referred to by the Service but rendered the present prosperity more apparent. After the congregation had left the chapel they proceeded to the hall and enjoyed the hospitality of the college which professors and students vied in offering.

Central Pennsylvania.—Wyoming County, Pa., has been without any House of Worship of the historical Church hitherto, although an organization, St. Peter's Free Church, has existed for about twelve years in Tunkhannock, the county-seat. A lot was purchased and a quantity of stone bought about that time; but Services were only held occasionally for many years. On Oct. 3d, 1880, the Rev. George D. Stroud, formerly of the Philadelphia bar, but who had been ordained Deacon on June 10th, 1880, by Bishop Howe, by appointment of his Bishop took charge of the field (in connection with St. Andrew's Church, Springville, Susquehanna Co.), and began to hold Services and to preach the Gospel in Platt's Opera House. This hall was found to be too large, so on Jan. 1st, 1881, Billing's Hall was rented at a moderate rent, and has been occupied ever since by the congregation. It is in the third story, up two steep flights of stairs, and is very difficult of access for aged, sick, or stout persons. In May, 1882, the Pastor resolved to make an effort to build a neat but inexpensive church on the lot, and on May 8th, began with the Bishop's approval, to solicit subscriptions.

California.—We are greatly rejoiced to learn that the Bishop is so restored that he can read even the finest print.

Pittsburgh.—The Bishop is publishing in his Diocesan Chronicle, a new undertaking admirably edited by the Rev. G. A. Carstensen, a very valuable and interesting series of lectures on the Prayer Book.

Delaware.—On Thanksgiving Day, the Church of the Holy Trinity, Wilmington, was decorated with the fruits of the earth, which were taken to the sick and poor of the parish after the Service. Trinity Chapel seems to have broken in upon this custom of several years' standing, there being none of the usual decorations this year.

The Rev. R. Heber Murphy, Rector of the Church of the Ascension, Claymont, and Calvary Church, Brandywine Hundred, and Instructor in Classics at Ragle Academy, Wilmington, having accepted an invitation to Shrewsbury Parish, Diocese of Easton, leaves these three positions vacant.

The Rev. William McC. Jefferis, Rector of Grace Church, Brandywine Hundred, and Professor of Mathematics at Delaware College, Newark, has resigned these positions and accepted the Rectorship of the Church of the Nativity, Philadelphia, Pa.

Georgia.—St. Andrew's and Thanksgiving Day at St. Peter's, Rome, was a red letter day. The church was tastefully decorated with the fruits of the earth—particularly corn, wheat, cotton, fruits, flowers etc. A large and valuable assortment of provisions was offered for the sick and needy. The congregation was very large and the offerings, under Canon for Aged and Infirm Clergy of the Diocese, amounted to \$42.77. The number communicating was very large—nearly equal to the number communicating on Sundays. By the way, Holy Communion has for several years been celebrated in this parish weekly and on all holy days and is now celebrated daily throughout each Octave; and on the first Sunday of each month twice—once at an early hour, and at mid-day.

The Rev. Geo. W. Wilson, of St. Peter's, Rome, is holding Services regularly on week days at the Church of the Good Shepherd, Cave Spring, and at Rookheart during the vacancy in the pastorate.

New Hampshire.—On Oct. 1st, the Rev. Sydney Kent assumed the pastorate of All Saints' Church, Littleton. Since then, the parish has fallen into line with those mentioned in the LIVING CHURCH ANNUAL list, as having fortnightly and Saints' Day Celebrations of the Holy Eucharist. Gregorian music has been adopted and many changes in small matters have come about, all resulting in making the Services bright and hearty. A sentence over the chancel arch—a brass Altar-book rest—a hymn-board—the thrice Holy in gold upon the ratable—new Prayer and Hymn books for the whole church; each serves in its way to mark the House of God. A pastors' class, numbering some 25, meets every Sunday afternoon for study of the Prayer Book. Before Thanksgiving, the cellar and pantry of the parsonage were stocked with all manner of good things, and a kind note from "a few friends" contained \$50 in cash. Winter Services once a month, are held by the pastor at Bethlehem, five miles off, where a very good attendance is had and the continuity of the Church's teaching maintained between summer and summer when the visitors alone maintain large congregations.

Central New York.—During the summer and autumn extensive repairs have been made

upon the church and chapel of St. Paul's Parish, Oxford (the Rev. J. M. C. Fulton rector). The beautiful stone church, with tall spire on one corner, and a large bell tower on the other, needed re-pointing, as, after the lapse of 25 years, the mortar had become somewhat dead and rotten. Hence, the Vestry who are determined to keep the whole property in the best condition began the work and from the tops of spire and tower, down, and all over the church, it was faithfully re-pointed with dark cement. This done, the wooden or shingled roof, the only incongruity about a gothic stone church, seemed to need repairing; and forthwith the shingles were replaced by most beautiful slate, making the roof the most beautiful in town, and completing the artistic effect of the whole exterior. A part of the elegant frescoing of the chancel having faded, this was re-frescoed at considerable expense.

The chapel, a very churchly building, within the same elaborate iron fence inclosure, needed decorating; and the children of the Sunday-school having been for about two years contributing towards a fund for this purpose, and having raised enough, with some help from the Guild of the parish, have had their desire gratified in the frescoing and painting of the main chapel, together with the Annex for the Infant Department. This building, ample, commodious and churchly, serves not only for Sunday-school but for all week-day Services. This work has been attended with some drawbacks; just as the chapel was completed, a sudden and severe storm blew down the tall chimney breaking through the roof and damaging seriously the decorations. Not long after this was repaired, the largest one of the five beautiful out-glass chandeliers in the church, a gift from old St. George's Church of New York to this parish, fell and was utterly demolished. This could not be replaced under five or six hundred dollars. This "Hulsey-like Church and Vicarage," as Dr. Gibson calls it, is free and kept free from debt. The parish raised last year, for its own working and for all other church purposes, about \$4,000, and is regarded by common consent, as a model parish of the Diocese in its churchly ways and contributions to all our Church interests. It has regular celebrations of the Holy Communion on the first Sunday in the month, on all High Festivals and on All Saints' Days, with weekly Communion during Lent. The number of registered communicants is 200, with an average attendance at Holy Communion on Sundays of 90. The Rector and his family have again been passing through great affliction, having lost their fifth child out of six, a beautiful little boy, three years and three months old. This affliction was greatly aggravated by the fact that the Rector was absent in Vermont, on his vacation. But all that it was possible that a parish could do by their prayers and kindly aid was promptly done, to make this great affliction as little grief to the stricken parents as possible. Let us devoutly pray, that the remaining child, a boy of ten years, may be spared to the parents; and may become such a blessing to them and the Church, that they may be reconciled to the many afflictions through which our merciful Father has called them to pass.

The Arnot Memorial Chapel, Elmira, a splendid structure, was consecrated on the 28th ult., by the Bishop of the Diocese. It was intended for, and after full completion and furnishing presented to, the parish of Trinity Church, Elmira, by the oldest daughter of Mr. John Arnot, until his death a banker, and long an opulent resident of the city. The generous donor, now the widow of Mr. William B. Ogden, has named her late husband among the five persons thus affectionately commemorated. The emblematical representations, highly significant and appropriate, appear in the special memorial windows, which are works of skillful ecclesiastical ornament over the altar, and by their peculiar light given to the chancel the windows cannot but affect the worshippers in a manner suited to devotion.

Attached to the chapel and opening into it, yet designed for the social uses of the Parish, Mrs. Ogden has provided and furnished with generous taste, parlors, library, dining-room, kitchen etc., with whatever can be needed for light and heat. Nothing remains but for the parishioners to prove their acceptance of the munificent gift by enjoying its advantages.

Without reflecting upon other memorial structures, otherwise than favorably according to their merits, the Arnot Memorial Chapel, because of its design in beauty and for religious uses, including Sunday-school exercises, may be regarded as eminently fitted to express the goodness as well as the affection of a devout heart.

Western Michigan.—The Rev. W. T. Whitmarsh, Rector of St. Paul's, Muskegon, has received a call to a very important sphere of labor in connexion with the Rev. S. Burford, Rector of St. Mark's, Grand Rapids. He has the call under consideration. The parish here at Muskegon has grown largely during Mr. Whitmarsh's rectorate of but a year and a half. The communicants list has been increased from 68 to 153. He has baptized 55 including 10 adults during the period. About \$2,000 is being now expended in building chapel and guild rooms, and in placing a steeple on the church; while flourishing missions in the neighborhood have been established and sustained by him aided by a lay reader, now a postulant of the Diocese, whom he received into the Church from the Congregational Ministry.

New York.—The funds for Diocesan Missions in the Diocese have run so low, that the Treasurer, Mr. James Pott, has not sufficient on hand to pay the stipends soon falling due. The Bishop of New York has accordingly issued a pastoral letter to the clergy and laity, making known the facts, and appealing for liberal offerings to meet the deficiency. A diocese which contributes so much to the general work of the Church, and to its own hospitals and philanthropic institutions in the great metropolis, can hardly permit its Diocesan Missions to languish for lack of support.

Two new memorial windows have been added to those which during the last two years have been placed in Grace Church, New York. These are in memory of the late William C. Laught, and of the children of David and Adelia Stewart. They possess very considerable art merit.

A brass lectern has been placed in All Saints' Church, New York, as a part of the work of renovation and improvement recently completed in this church. It is a memorial to the Rev. Benjamin Evans, a priest for more than forty years of the city and diocese.

The annual donation for the faithful clergyman in charge of the "Rosedale Episcopal Mission Chapel," was held on Tuesday the 21st ult., at the hospitable residence of Alonzo Purdy Esq., at Pleasantville, Westchester County, and was a great success. The supper was superior and the music excellent. This was furnished by a band from Mamaroneck.

It is thought the amount of money realized, will be considerably over one hundred dollars. A most kind and commendable interest was shown by friends of the cause from the neighboring towns. Over a hundred guests were present from Harrison, New Rochelle, White Plains, Rye, Mamaroneck, Port Chester, Greenwich, and other places.

A special Service in celebration of the sixty-first anniversary of the New York Protestant Episcopal City Mission was held at St. Thomas' Church, New York, on the evening of the first Sunday in Advent. The Rev. C. T. Woodruff, Superintendent of the Mission, read the annual report. The amount of money needed during the coming year to meet expenses, was stated to be \$30,000. The Rt. Rev. Dr. Elliot, missionary Bishop of Western Texas, made an address advocating the importance of the work.

Massachusetts.—Emmanuel Church, Somerville, is having a special course of Advent lectures on Sunday evenings, by the following named clergymen in the order given: Dec. 3, the Rev. N. K. Bishop, rector; Dec. 10, the Rev. William O. Winslow, Boston; Dec. 17, the Rev. George S. Bennett, Boston; Dec. 24, the Rev. Samuel Snelling, Charlestown.

An Advent card issued at St. Peter's by the Rev. Mr. Gushee, Rector of St. Peter's, Cambridge, includes four Sunday evening lectures by the Rector on "Recent Disturbances in Religion," and Friday evening lectures on "Lands of the East" by the Rev. G. P. Tustin, D. D.

Wisconsin.—On Thanksgiving Day a beautiful credence bracket was put up on the Chancel wall of St. Luke's Church, Baldwin. It is a gift from the Vestry, and was made from the designs of the Rector, the Rev. H. H. Van Deusen.

Dakota.—On Sunday, Nov. 26, Bishop Clarkson consecrated Trinity Church, Watertown assisted by the Rev. Dr. Hoyt, the venerable missionary.

Nebraska.—On Thanksgiving Day, Nov. 30, the Bishop consecrated St. Mary's Church, Blair, assisted by the Rev. Messrs. Paterson, Doherty and Jacobs. Both of these churches have been built during the past year, and are of course out of debt.

The Clerestory windows of the Omaha Cathedral, (32 in number) have been all placed in position. They are very beautiful, and each one bears the name of a parish or church institution in Nebraska. They are from the manufactory of McCully & Miles in Chicago. There is a good prospect now of the Cathedral being ready for consecration at the next meeting of the Diocesan Council in May. It will be entirely completed then except the highest story of the tower. A chime of bells (ten) will be placed in the tower, in memory of the late William B. Ogden of Chicago, by Mrs. Ogden, when the tower is finished.

St. Mary's Church, Nebraska City, has lately purchased a parsonage, a commodious and comfortable building nearly opposite the church.

The Bishop is anxious to find a young man of missionary spirit, and good health, fond of work and travel, for a very interesting and important field.

Colorado.—Bishops Hare and Clarkson spent Advent Sunday, Dec. 3, in Denver with Bishop Spalding. They were very much delighted with the Cathedral and churches, and schools and hospitals, all of which they visited. The Services in St. John's Cathedral, Denver, are very impressive and imposing, the choir being composed of 40 boys and men in surplices. The Precentor and Organist are both from England, and thoroughly skilled in Cathedral music.

Mississippi.—Sunday, the 3rd inst., was the seventeenth anniversary of the assumption of his present charge by the Rev. Dr. Sanson, Rector of Christ Church, Vicksburg. The Services were of a special character in honor of the event, and the parishioners vied with one another in testifying their love and admiration for the pastor.

Springfield.—The Rev. A. W. Mann, assisted by the Rector, held a "combined Service" for deaf-mutes and the rest of the congregation, in Holy Trinity Church, Danville, on Friday evening, Dec. 8th. There are only a few deaf-mutes in Danville and its vicinity, some four or five only, but three of these were present. However the intense interest which they took in the service amply repaid the zealous missionary for his visit. One of these deaf-mutes was a member of the last confirmation class in the parish, and made her first Communion on Advent Sunday. We hope the Rev. Mr. Mann can arrange to make Danville one of his regular stations.

Connecticut.—The funeral Services of the Rev. C. H. B. Tremaine, Rector of St. John's Church, New Haven, and Secretary of the Diocese of Connecticut, were held on Monday, December 4th. At the Service in his own church the Rev. Drs. Beardsley and Vibbert officiated. Other Services were held later in the day in Christ Church, Hartford. The Holy Communion was first administered, the Rev. Prof. Hart and the Rev. Mr. Goodrich, classmates of the deceased, officiating. In the burial Service, Bishop Williams was assisted at the church by Bishop J. A. Paddock, and the Rev. Messrs. Goodrich, Lines and Nichols; and at the grave by the Rev. Profs. Johnson and Hart. A large number of the clergy were present in surplices; and much sympathy was expressed for the bereaved family.

Maine.—The Advent meeting of the Maine Board of Missions was held in St. John's Church, Bangor, Dec. 5th and 6th. On Tuesday evening the Bishop administered Confirmation to a class of 9 candidates. After this an able paper on the Church's Theory of Conversion was read by the Rev. Harry Nichols, Rector of St. Paul's, Brunswick, followed by speeches from the Rev. Samuel Upjohn, Rector of St. Mark's, Augusta, and from the Bishop of Maine. On Wednesday morning, there was a celebration of the Holy Eucharist, followed by a business meeting of the Board, matters of importance being brought before the meeting, touching the establishment of a much-needed Church School in Aroostook County, for which there is now a most remarkable opening, and touching the appointment of an itinerant missionary to labor among the two hundred thousand people of Western Maine, where there is at present but one clergyman of the Church. In the afternoon the clergy assembled in the Study of the Rector, the Rev. Wm. Allen Fiske, D. D., to hear and discuss an Exegetical paper presented by the Rev. Arthur W. Little, Rector of St. Paul's, Portland, on the subject, "Baptism for the Dead—its Bearing on the Resurrection," being a critical and doctrinal examination of I Cor. xv:29. The closing exercise, a general missionary meeting was held in the evening. Stirring addresses were made by Messrs. Upjohn, Little and others. The offerings were devoted to Diocesan Missions.

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