



NOVEMBER 19th 1892.

The Living Church

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The Living Church

A Weekly Record of its News its Work and its Thought

Vol. XV. No. 34

Saturday, November 19, 1892

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Publisher's Announcement

THE LIVING CHURCH takes this opportunity to thank its friends for the many congratulations which it has received, on its new form and dress.

There is every indication that THE LIVING CHURCH by its forward movement is attracting wide-spread attention. Its circulation is increasing rapidly. Each week brings larger gains. There are many reasons for this, and among them the following:

1. In its new dress it is pleasing to the eye. It may fairly claim to be the equal, in typography and artistic finish, of any religious paper. A subscriber writes: "In these days of perfect typography, nothing more chaste and attractive can anywhere be found in the realm of secular or religious journalism."

2. In quantity it has been increased by the addition of from four to eight pages. In quality it shows a steady improvement. An editor writes: "I think your correspondence from Baltimore is the most readable account of the General Convention that I have seen." A clergyman writes: "Let me also congratulate you on the improved appearance of the paper. I was delighted with this week's edition. It is just what we want; Churchly in

tone, and full of the records of the Church's life, progress, and work, without being dry or tedious, and not swelled to the proportions of a magazine. Will try to get some subscribers, as I would be glad to have it taken in the parish."

3. THE LIVING CHURCH is not conducted in a mercenary spirit. Its earnings are devoted to its improvement. It is a fearless and independent representative of sound Prayer Book Churchmanship, and as such, rectors are glad to circulate it in their parishes; realizing that by helping it they help themselves. Its friends are making its recent improvement an opportunity to swell its circulation. A rector writes; "I always try to induce my people to subscribe for THE LIVING CHURCH, and hope that in time all the families in my parish will have it in their homes. No better Church paper." Another writes: "You will get 50, and perhaps 100, permanent subscribers within the next two months from our parish." Another clergyman writes: "I am trying to get more of my people interested in THE LIVING CHURCH. I am quite satisfied if I can do this, my parish work will be much helped by its presence in the family. The new dress is a great improvement, and my own appreciation increases with the perusal of each issue."

What Our Friends Say About Us

FROM AN EDITOR:—

"The new dress of THE LIVING CHURCH becomes it well, and makes it typographically the best paper of the Church, as it is the strongest in other respects."

FROM AN EDITOR:—

"We have been very much pleased to see the new dress in which you have lately made your appearance. In fact, everything about you indicates such life, vigor, and freshness, that you cannot but draw renewed praise upon your already so well deserved success."

FROM A CLERGYMAN:—

"A few weeks ago I thought I should let my subscription run out next Spring, but I shall certainly change my mind if the paper continues to show the spirit I have noticed for 2 or 3 weeks past. It is a great improvement."

FROM A CLERGYMAN:—

"I have a very large field, and I desire to introduce THE LIVING CHURCH wherever I can. The Bishop also desires it."

FROM A CLERGYMAN:—

"We hope to secure from 12 to 20 subscribers; if we do not, it shall not be my fault or that of my wife. By helping you, we help ourselves."

FROM AN EDITOR:—

Let me add a word of most hearty praise and sincere congratulation for the beautiful make-up, typographical and otherwise, of THE LIVING CHURCH. What a butterfly it is in its beauty! What a development from its humbler form! And yet I did not think of the paper as being in any sense a chrysalis, except in the literal sense of its being a *golden sheath* of sound doctrine and instructive information.

The Attention of Our Readers is Called to the Following Points

1. *To those who subscribe now*, THE LIVING CHURCH will be sent till Jan. 1, 1894, for \$2.00. (New subscriptions only). The Advent and Christmas numbers of THE LIVING CHURCH, 1892, promise to be more attractive than ever before; and a considerable portion of space during December will be devoted to articles on the Woman's Auxiliary, Brotherhood of St. Andrew, and the Daughters of the King, by the Rt. Rev. Wm. E. McLaren, Father Huntington, the Rev. Messrs. W. B. Frisby, F. W. Taylor, Clinton Locke, John Williams, James S. Stone, and Ralph W. Kenyon; Messrs. James L. Houghteling, and Henry A. Sill; Mrs. Mary A. T. Twing, Mrs. O. V. S. Ward, Mrs. Mary J. Franklin, Miss E. L. Ryerson, Miss Alice B. Stahl, Miss Ellen M. Fogg; and many other prominent Churchmen.

2. *Rectors who desire to circulate a live Church newspaper* in their parishes should write to THE LIVING CHURCH for full particulars of premiums on Church furniture, books, and funds for Church work, which are offered for clubs of new subscriptions.

3. *Any Subscriber in Arrears* can both renew his subscription and help the paper by commending it to his friends, and inducing them to subscribe. For one new prepaid subscription he can secure six months credit on his own subscription. For one new prepaid subscription, with \$1.00 extra, or two new

prepaid subscriptions, with 50 cts., he can renew his subscription for one year.

4. *Any Subscriber who desires to obtain a Souvenir* of the World's Columbian Exhibition can do so with little effort by securing one new subscription to THE LIVING CHURCH.

By a special arrangement, THE LIVING CHURCH has secured a portion of the first 5,000 of the World's Fair Souvenir Coins soon to be issued by the government.

Any subscriber of THE LIVING CHURCH who sends the name of a new subscriber, with \$2.00, can receive one of these coins as a gift. THEY ARE NOT OFFERED TO NEW SUBSCRIBERS AS A PREMIUM, and can be secured only by old subscribers, in the above manner. They will not be sold at any price.

The number of coins obtained is limited. Applications should be made at once and will be filed in the order received. The coins will be delivered late in November.

THE LIVING CHURCH has paid \$1.00 apiece for these Souvenirs, but the whole of the government issue is being rapidly bought up.

A year from to-day the World's Fair will be a thing of the past. Everyone will want one of these Souvenirs, and their price will be fabulous. Wire or write at once to reserve one.

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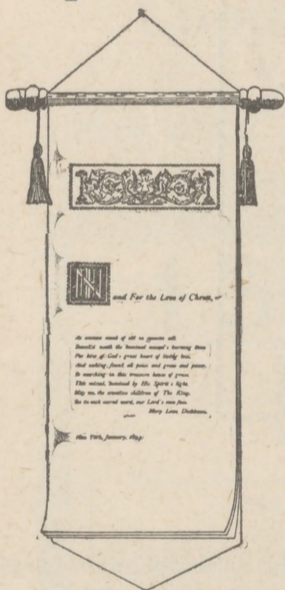
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The Living Church

Saturday, November 19, 1892

News and Notes

THERE is wisdom for the clergy in the United States, as well as for those in the mother Church of England, in the words of the Bishop of Lincoln, in connection with the late issue of his trial: "The use of ceremonial should be subordinate to the law of charity and edification, and the doctrinal significance attached to it should be honestly in accordance with the Church of England."

IT seems to be a difficult thing to secure bishops for the foreign missionary field. It is announced that the Rev. Thomas A. Tidball, D.D., rector of St. Paul's church, Camden, N. J., has declined the bishopric of Yeddo, to which he was recently elected. It will be remembered that the Rev. S. R. J. Hoyt, who was elected to the bishopric of China, also declined, and the election of the Rev. F. R. Graves by the House of Bishops was not confirmed by the Lower House.

CHRISTIAN unity has been materially advanced in Ceylon by the issue of the Bishop of Lincoln's trial. For the first time for many years the representatives of the Church Missionary Society in Ceylon joined with their fellow Churchmen in the Eucharistic service at the opening of the recent session of the Colombo Synod. So noteworthy is this step that the Bishop of Colombo has written the happy tidings to the Archbishop of Canterbury and the Bishop of Lincoln. As is well-known, Bishop Coplestone's diocese has long been disunited through a want of appreciation of the value of the maxim, *Nil sine Episcopo*.

THE *Hobart Herald*, in a recent issue, has a sensible and timely article on "The Responsibility of Upper Class Men." If written by a student, he must have had more moral courage than most so-called college men possess, who seem afraid to behave as Christian gentlemen. Every year the papers report the most unseemly and unlawful behavior of college men (so-called), either towards citizens or towards the members of an incoming class. Many of our colleges are more advertised by brutality than brains. They seem to be inhabited by hoodlums. We hope that Hobart will stand firm for the abolition of scholastic barbarity.

THERE are signs of a determined effort among the Presbyterians to throw out altogether the article in the Confession relating to "Preterition" (the passing by and leaving to destruction those who are not predestinated to eternal life and effectually called). An open letter has been sent to the ministers of all the Presbyteries, signed by many of the leading men of the denomination, urging united action upon this point. Of course, such revision "touches doctrine," and that we did not do, nor need to do, in the revision of the Prayer Book. If the doctrine of preterition is wrong in 1892, it was wrong when John Calvin formulated it.

WE need not call attention to Dr. Holland's address before the Christian Social Union in Baltimore, published in this issue of THE LIVING CHURCH. No reader who knows anything of the man, or the movement, can fail to be interested. Many of the best men of the Church of England are committed to the cause represented by this Christian Social Union. Would not the name "Churchman's Social Union," be preferable? It is a Church movement; only Churchmen can be members of the Union; any Churchman may become a member by sending his name and address to Prof. R. T. Ely, LL. D., Madison, Wisconsin.

THE Standard Edition of the Prayer Book will soon be distributed to members of the last General Convention, and to others as directed, but the edition is limited to about eleven hundred. This, of course, will not nearly "go around", so that one may be had in every church; but official notice will be sent out as to the changes in the services, and the order can be easily ascertained and followed. We are not likely to have on sale any fine editions of Prayer Book or Hymnal until about Easter. Meantime, it is hoped that our enterprising

publishers will be able to afford us, without much delay, a cheap and satisfactory edition of both books. In many congregations the need is great, no new books having been purchased for several years.

THE practical character of the subjects discussed at Diocesan Conferences in England may be suggestive to our own diocesan gatherings. Such topics as "The housing of working classes," "The Church and Sunday closing," "Socialism—how far may the Church control, oppose, or support it?" "The Church and Recreation," and "Foreign Missions," occupied the diocesan conference of Newcastle recently. At that of Lincoln, "The nursing of the sick poor in their homes," "The work of laymen in connection with the Church," and "The importance of at least a weekly celebration of the Holy Communion," were discussed. "Attendance at church," and "Sponsors at Baptism; is the present condition of things satisfactory? If not, how can it be remedied?" were among the subjects taken up at Carlisle.

OUR Committee, appointed by the World's Congress Auxiliary of the Columbian Exposition, has decided to go forward and hold a Church Congress in Chicago during September next. Arrangements will also be made for meetings of various Church organizations and for a grand choral festival during the same week, and for a Sunday of great preachers in every church of our Communion in the city. The action of the committee is given in full in our Chicago news. We regret that we are not able to place before our readers the admirable presentation of the subject which was made to the committee by the Rev. T. N. Morrison, rector of Epiphany church, Chicago, to whose thoughtful zeal the enthusiasm and unanimity of the movement are largely due.

Several months ago, it will be remembered, our World's Congress Auxiliary Committee presented to the bishops and other representative Churchmen, a plan which required the co-operation of a national Church committee, and aimed to represent the Anglican Communion throughout the world. From our point of view, this was not only a grand scheme but also a practicable plan. If our ecclesiastical leaders had possessed the courage, insight, and foresight to grasp and use the opportunity, the Anglican Church might have been brought before the American people as something more and better than a "denomination" of half a million members—a Protestant Episcopal sect.

The conclusion of the whole matter, we believe, has been wise and common-sensible, and we must thank the Bishop of Chicago for the calm judgment and cautious proceeding which have saved the committee from precipitate action. The problem has been solved by "the logic of events." The Committee of the Congress Auxiliary will prepare and carry out, to the best of their ability, a Church Congress in Chicago, during the Columbian Exposition, which shall, as far as possible, represent the history, the faith, the work, the worship, the polity, the prospects, the claims, of the Anglican Church. Our own branch of the Church will be, of course, most prominent in the plan, but it is hoped that the Mother Church may be represented by eloquent speakers.

While the Columbian Church Congress, evidently, and of necessity, must be carried out by the work and money of Chicago Churchmen (who have already contributed for the Exposition), it is understood and agreed by the committee and is insisted on by the Bishop, that the Congress shall not involve controversy or afford an opportunity for partisan discussions. The spirit and scope of the addresses invited cannot better be stated than in the following extract from the letter addressed to our bishops after the first meeting of the committee:

In the selection of topics for consideration, as well as in their discussion, it should be recognized as the height of wisdom to make a strong presentation of the Church, her history, her progress, and her prospects, along the line of our agreements. It is believed that, under the surface of our *differentia*, the Anglican Communion enjoys a more broad and precious heritage of undisputed truth than most Christian bodies in the world do. The aim to be adhered to with a somewhat inexorable fidelity should, therefore, it seems to us, be to provide a platform on which our representative men of various schools of thought would find and adhere to common ground.

Brief Mention

Worthy of wide application is the suggestion of the Bishop of Lincoln that the recitation of the Daily Office and the weekly celebration of the Eucharist will prove the best antidote to the indifference of the laity.

Just before the sermon the other evening in a Cambridge, Mass., church, the electric lights went out. But they were not imitated in that respect by the congregation. On the contrary, everybody stayed and listened to the pastor, while he threw light on the subject he had chosen for his sermon. We are inclined to think that this pastor possessed unusual control over his people.—*The Christian Register* thinks it is startling that the Congregationalist churches of Worcester gave more for missions last year than all the Unitarian churches in the country. A contemporary, commenting on this, says: "But that which has failed to startle anybody for half a century is not likely to produce any great change now. What compelling motive have Unitarians to present which will bring their churches to give to missions?"—*Harper's Weekly* contains the following interesting note: "One noteworthy feature of the recent General Convention of Episcopalians at Baltimore was that most of the bishops present possessed the size and stature that usually characterize members of the episcopate. This fact recalled to one of the delegates the story of the embarrassing position in which an English lecturer once found himself. He was discoursing before a Yorkshire audience on American characteristics, and dilated on the small physique of Americans. It happened that Bishop Phillips Brooks, Mr. Robinson, of Boston, and Rev. Dr. McVickar, of Philadelphia, were present, and each of these gentlemen rose and exhibited himself as an American whose stature did not excite remark among his countrymen. As the shortest of them, Mr. Robinson, was six feet tall, and Dr. McVickar nearly half a foot taller, this visible proof of the inaccuracy of his remarks disconcerted the speaker, and he left the platform in confusion."

An afterthought as to the program at the World's Fair dedication, suggested by one of the morning papers, was that it would have been well, in place of the long prayer by one of the chaplains of the occasion, to have announced that he would recite the Lord's Prayer, and that all the people join in it. Some visible signal might have been given for them to begin. The one hundred thousand voices under that one roof blending in such a service might have been as impressive as anything done, said, or seen on that great occasion. Possibly the suggestion may be deemed appropriate at the World's Fair inaugural.—Here is an advertisement in an English paper announcing the sale of a Church of England living. After describing the picturesque scenery, the spacious vicarage, the salmon pool, and the almost total absence of Dissenters, it states as the last and chief recommendation the fact that there are so few inhabitants in the parish. A contemporary points out the contrast between this alluring offer and the words of the Bible: "And He came forth and saw a great multitude and He had compassion on them."—THE LIVING CHURCH has received one letter only deprecating the recent change in its appearance. The writer says: "It is with the deepest sorrow and regret that I notice the change in the appearance and form of THE LIVING CHURCH. The whole change is an awful mistake."—In memory of Gen. Robert E. Lee two stained glass windows, made in Munich, have been put into St. Paul's church in Richmond. Between them on the wall a brass tablet is to be placed in the form of a shield, having on it a crusader's cross, the Confederate flag, the Lee coat-of-arms, and an inscription.—The following interesting and curious lines are from *The Church Times*:

Qu } os a } nguis d } t } fu } str }
H } sa } m } Ch } vul } 1 }
A } cur } f } wr } d } dis } and } p }
bles } sed } iend } ought } eath } ease } ain }
fr } br } br } and } ag }

A SUBSCRIBER sending one new prepaid subscription can receive any book advertised in THE LIVING CHURCH, not exceeding \$1.00 in price.

The Living Church

Chicago, November 19, 1892

Rev. C. W. Leffingwell, Editor

Rejoice in the Lord, O ye righteous;
For it becometh well the just to be thankful.

TRULY, it is not only "becoming" but also "a joyful and pleasant thing," to be thankful. We know, indeed, that it is "more blessed to give than to receive;" these are the words of the Lord Jesus. Giving proceeds from a higher motive than receiving, develops and strengthens nobler sentiments, indicates a more exalted character and position. But not all can possess this blessedness of giving, in large measure; yet all may experience the joy of receiving, the pleasure of a becoming thankfulness. Witness the illustration of this, in the demonstrative joy of children upon the bestowal of a greatly desired gift or privilege. There is nothing in this world more "pleasant," more beautiful, than the unaffected, sincere, enthusiastic joy of youth in the attainment of its hopes and longings. But conscientious parents and pastors must turn from such scenes of joyful receiving, to lead these aspiring souls to a blessedness that is above these joyful and pleasant things—the blessedness of giving.

THANKSGIVING DAY is not the time for comparing the relative influence of giving and receiving in the formation of character. Both are appointed for edification, to minister grace. To-day we are called especially to a thoughtful thankfulness for benefits received. If pastors are faithful, opportunity will be given to experience also the blessedness of giving. The offering of Thanksgiving Day should be a generous one. There is no sincere "rejoicing in the Lord", no real true thankfulness, that does not lead up to the higher blessedness of giving. Several dioceses have directed that the offering on this day be appropriated to the relief of aged clergy and the families of deceased clergymen. Nothing better could be suggested. Let a generous thank offering be made for the sustenance of our veterans in the field and for the families of those who have given up all things for Christ, and have spent their lives in the service of the Church.

OUR Thanksgiving Day is unique among the festivals of the year, in having a civil as well as ecclesiastical sanction. In it the Church preserves her old Harvest Home, and loyally responds to the call of the civil authorities to celebrate national as well as family blessings. As an established institution of the State, we doubtless owe the day to Puritan hatred of Christmas, which it was intended to supersede; but for all that, there is good in it, and it has taken root. Christmas has won its way again to the hearts of all sorts and conditions of men, and is no more affected by the popularity of Thanksgiving Day than it is by the phases of the moon. We have endeavored, in this issue, to present both phases of the celebration. The Harvest Home is at least suggested in the illustration of the first page. We should have had the national bird there also, (not the turkey) but for the consideration that eagles are not found in wheat fields. Such a fearful wild fowl among pumpkins and potatoes, would be like a lion among ladies; and to represent it thus, "would be enough to hang us all." So we left out the eagle. But we think we have done a real and true service to the national idea of the day, in publishing Dr. Holland's address before the Social Union in Baltimore. It is a Thanksgiving sermon that goes down to the interior union of Church and State, as the divinely appointed agencies, with the family, for perpetuating both the human and the divine incarnations; the one of the living soul in God's image, the other of the Son of God "made man."

WE are pleased to note, in *The Church Standard*, an explanation of the vote of the House of Deputies on the confirmation of Mr. Graves' election as Missionary Bishop, which makes it much less discreditably than at first appeared. It seems that he received a very large majority of the votes of both orders; forty-two out of fifty-one clerical votes (by dioceses), and twenty-two out of twenty-nine lay votes. But since there were fifty-one dioceses voting (by their clergy) it required the concurrent vote of twenty-six dioceses (both clergy and laity) to pass any measure for which a vote "by dioceses and orders" should be called. If there had been only twenty-six dioceses casting a lay vote, a single "nay" would have defeated the election. As it was, only nine clerical and seven lay votes were against the election, and we have no doubt that some of these were cast under a misapprehension.

THE "Episcopalian Club" dinner, in Boston, on All Hallow E'en, in honor of the return of the deputies of the diocese of Massachusetts from General Convention, presented (we hope to be forgiven for saying) very much the aspect of a mutual admiration society. The flavor of self-gratulation was uncommonly strong even for Boston. A deputy is quoted as stating that the Massachusetts delegation was "head and shoulders above any other State deputation." New York, with its Dix, Huntington, Hoffman, and Brown, was out of sight. Pennsylvania, Virginia, and Tennessee, must hide their diminished heads. As for the West, that provoking region only furnished votes, and those votes being generally opposed to propositions favored by the representatives from Boston, are a sufficient evidence of the very moderate capacity of those from whom they proceeded. It is certainly paradoxical that persons bred in the atmosphere of the West, generally supposed to be the natural home of liberality and breadth of view, should exhibit such a lack of receptivity when they are brought into contact with the wise men of the East.

Much elation was also exhibited over the fact that in one matter, the influence of Massachusetts had made itself felt in the Convention. This was the restoration to the new hymnal of a composition beginning, "How firm a foundation, ye saints of the Lord." To those who have only had the inferior advantages of provincial and inland culture, the poetical merits of this hymn are not apparent, but its teaching is unimpeachable, and the last lines in their unhesitating assumption of the real existence of a region, generally accounted now-a-days unmentionable to refined ears, are worthy of all praise:

That soul, though all hell shall endeavor to shake,
I'll never—no, never—no, never forsake.

The Bishop himself might be thought to have struck a jarring note, when with his usual frankness, he reminded the returned deputies, that, on the whole, they had returned empty. "Every proposition," he remarked, "offered by the Massachusetts deputies was negatived almost without division." But we are assured by the Boston paper from which we take our account, that this was said by way of congratulation. We suppose then that this was only another proof that these gentlemen were "head and shoulders above" their fellows.

The Baptismal Creed and the Faith of a Christian

So much has been said of late by those ardent advocates of Christian Unity who in their eagerness to "lengthen the cords" forget altogether to "strengthen the stakes," about the simplicity of the Baptismal faith, that some words upon that subject may not be amiss. The matter is put in this way: the candidate for Baptism is pledged to nothing further in the way of belief than "the articles of the Christian faith as contained in the Apostles' Creed." This alone then is necessary; to accept

the letter of the Apostles' Creed. In the Convention of 1889 this was put forth as a ground of objection to making the Nicene Creed obligatory in the public service of the Church. And an eminent person objected to the insertion of the Nicene Creed in the Communion office on this ground, that it "touched doctrine." It added something, as he conceived, to the Apostles' Creed, but the latter alone was necessary, it alone was required of a man in order to be made a Christian.

On the face of things all this seems plausible, and much use has been made of it, and doubtless more use will be made of it before the last is heard of the plan of unity by subtraction of everything which anybody does not wish to believe. But difficulties meet us the moment we go beyond the surface of things. If the letter of the shortest creed is sufficient why are the sponsors directed to see that the child has a considerable training beyond this, "so soon as he shall be able to learn?" Why is the catechism required to be learned by those who come to Confirmation? Why is there mention of "other things," besides the Creed, "which a Christian ought to know and believe to his soul's health?"

We are accustomed to go back to the primitive Church as our example in this pure branch of Christ's Church. But what do we find there? Constantly and in all places the catechumens or candidates for Baptism were subjected to a long course of instruction. We know that this was the case as far back as the second century and that it probably came down from the days of the Apostles. It is true that we find cases of sudden Baptism in the Acts of the Apostles, but it would seem that in every such instance the recipients were either Jews or proselytes of the gate. They were already familiar with much of revealed religion and only needed to see things in a new light. But the Church had more and more to do with the heathen, and thus this system of lengthened instruction came in.

Professor Swainson, in his work on the Creeds, deals at large with this subject and shows from many examples, that a large volume of teaching was required to be accepted by the candidate for Baptism, including many particulars which no one could dream of deducing from the Creed if he had no other instruction, and which the clergy and catechists never thought of deducing from the Creed. They did not take the Creed and expand and develop its statements as we often find it convenient to do in modern times, but rather acted on the assumption that they were the authorized teachers and expounders of a large and important body of doctrine which had been handed down in the Church through oral and written teaching from the Apostles themselves.

Any one can satisfy himself upon this subject in general by an examination of Bingham's Antiquities and in a more particular way by perusing the catechetical lectures of St. Cyril of Jerusalem, who flourished shortly after the first Council of Nice. Here we find the candidates taught the doctrine of God and of creation and the great facts and outlines of Old Testament history and prophecy. After this, came the Incarnation and the other principal doctrines contained in the Creed, but without any mention of the Creed itself. Last of all just before Baptism the Creed is taught. Doctrines still more distinctive and not contained in the Creed except by remote inference, were imparted after Baptism. These were the doctrines relating to the Holy Eucharist and other sacraments of the Church.

Thus we see what it was considered necessary that a Christian should know and believe to his soul's health and salvation in that first and purest age of the Church. If any one had said, "I am willing to accept the Creed, but not all this teaching," that is, "I am willing to accept it with my own interpretation," we have no difficulty in imagining what the result would have been. In reality there was no choice. The candidates did not know so

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From the Scissors

HERE are two specimens of blunders in examinations, by school-boys, the genuineness of which is vouched for by an English bishop:
1. A Sketch of Julius Cæsar. Cæsar was born in the year B. C. I. He invaded Britain B. C. 55. He was the first which invented Latin; he wrote Cæsar, Livy, Ovid, and, in poetry, Horace and Virgil.
2. Translation. *Felices anima, quibus hæc cognoscere primis Inque domos superas scandere, cura fuit* "O lively cats, to whom it was a care to know these things, and to climb to the tops of the houses."

THE weekly *Kokumin no tomo* (Friend of the People), published in Tokio, gives some astonishing proofs of the recent increase of Japan's material prosperity. In 1864 Japan's exports and imports were valued respectively at \$15,550,000 and \$10,690,000. In 1889 the corresponding figures were \$70,060,000 and \$60,100,000. Between 1872 and 1887 foreign trade rose from \$1.30 to \$344 per capita. In 1889 the country had 2,038 trading companies with a total capital of \$67,855,468, and in 1890, 1,061 banks, with a total capital of \$92,446,063. All these companies and banks have come into existence in the last twenty years. Of the companies, fifty-four are active in mining, twenty-two in spinning, 108 in weaving, and 650 in silk manufacture. The amount of agricultural products was increased from 125,000,000 bushels in 1878 to 190,000,000 in 1888. In 1871 Japan had only forty-six ships of European construction, now she has 1,420. The number of pieces handled by the Japanese mail service swelled from 61,000,000 in 1869 to 150,000,000 in 1888. There are now 27,923 educational institutions, with 69,032 teachers and 3,050,538 students, against 12,597 institutions, 27,000 teachers, and 1,300,000 students in 1873.

A few years ago a little girl applied to a pastor in one of our large cities for admission into his Sunday school, says *Harper's Young People*. She was told that the classes were so full there was no room for her, and that the church was so small no more classes could be organized. Much disappointed, the little girl began to save pennies—her family was poor—for the purpose of enlarging the church, in order that she and other children like her might be accommodated. She told no one of her ambitious purpose, however, so that when the pastor of this church was called to her bedside a few months later to comfort her in her severe illness, he saw nothing unusual, only a frail child of six-and-a-half years. The little sufferer died, and a week later there were found in her battered red pocket book, which had been her savings bank, fifty-seven pennies and a scrap of paper that told, in childish print, the story of her ambition and the purpose of her self-denial. The story of that little red pocketbook and its contents and of the unflinching faith of its little owner got abroad, it touched the heart of saint and sinner alike. Her inspiration became a prophecy, and men labored, and women sang, and children saved to aid in its fulfillment. These fifty-seven pennies became the nucleus of a fund that in six years grew to \$250,000, and to-day this heroine's picture, life-size, hangs conspicuously in the hallway of a college building at which 1,400 students attend, and connected with which there are a church capable of seating 8,000, a hospital for children, named the Good Samaritan, and a Sunday school room large enough to accommodate all the girls and boys who have yet asked to enter it. A fairy story? It reads like one, but, happily, it is not one. The little girl's name was Hattie May Wiatt, and the splendid institutions described are located in Philadelphia.

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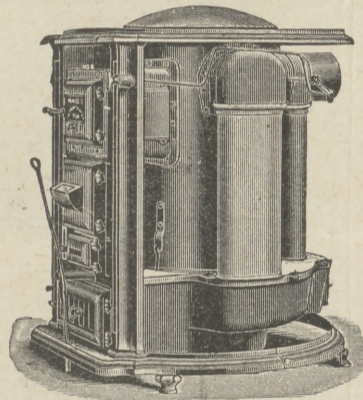
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