

The Living Church.

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

Vol. V. No. 1.

CHICAGO, SATURDAY, NOVEMBER 4, 1882.

WHOLE No. 209.

Ready for Advent.

The Living Church Annual

This popular Almanac and Calendar begins with the Christian Year. The following are some of its important features:

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8. A list of churches having weekly and fortnightly Communion.
9. The signatures of the English Bishops, kindly furnished by the Lord Bishop of Rochester.

The above is by no means a full list of the contents of the ANNUAL.

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The American Church Congress.

Correspondence of the Living Church.
The eighth annual meeting of the Congress, which has now become a recognized institution of the Church, was opened on the 24th inst. at Richmond, Va., with a large attendance. The Bishop of the Diocese, Dr. Whittle, presided. The Bishop of Louisiana, Dr. Galleher, gave a succinct review of the object and scope of such meetings.

After the religious exercises, the Bishop-President spoke a few words of welcome, and the congress was formally declared open. The first evening session was fully attended, the subject, "the position and work of the laity in the Church," being of interest to the great body of the Church—the laity—but the paper of the Rev. Arthur Brooks, of New York, was devoted to a glorification of the laity at the expense of the clergy.

The topic of the next morning was "The Priestly and Prophetic Functions of the Christian Ministry." There was, as might have been expected the expression of very divergent views. Every possible view of the subject was taken, from sacerdotalism to the negation of all distinctive rights and privileges of the Priesthood. In listening to such a discussion, the question cannot but present itself to the mind that the Congress would do better to devote itself to plans of work, and to increasing what may be called the adaptability of the Church, than in spending its time on questions which can never be settled to the satisfaction of all parties, and to the healing of all prejudices. The great function of the Priesthood is to win souls to Christ. Let it devote itself to that function, in shirt sleeves, or in gorgeous chasuble, no matter how, but let it do its work. The first speaker was the Rev. W. R. Huntington, of Worcester, Mass., who contended for the pre-eminence of the prophetic as opposed to the priestly office; preaching, he thought, was the great duty of the ministers. He was followed by the Rev. I. D. McConnell, of Philadelphia, who denied the existence of either a priestly or a prophetic function. The powers of a Christian Minister are but those of commandment; to declare and pronounce the absolution and forgiveness of sin.

The Rev. F. Courtney, S. T. D., of Boston, said that there had been but one true Priest, our Lord, that there were but three sacrifices under the New Dispensation, our bodies, raise and thanksgiving, and alms. For the offering of these the whole people were a royal Priesthood. Bishop Peterkin, of West Virginia, could not believe in sacerdotalism. The priest was the central figure of the Old Dispensation, but Christ did away with all priesthood. Even in the Eucharist, the important part was the peoples', not the ministers'.

The last appointed speaker was the Rev. D. H. Greer, of Providence, R. I., who showed how the Church's fundamental idea was worship.

If the Church had nothing but preaching there would be no reason for her existence—nothing to differentiate her from the various other religious bodies. He would go further. He would say, why go to church at all, when one could remain at home and read a better sermon than he could hear at church, when the sermons of a Stanley or a Robertson lie upon our study table? If the Church had nothing more to offer than preaching, men had as well read for their edification these masterly productions and save themselves the trouble of going to church. No, the Christian ministry rests upon a more secure basis than that of preaching. They were to elevate men to the idea of worship of a supreme God. The age is material, men are educated for gain. The leading thought now is, how much horsepower is found in the forces of life; the prevailing idea of civilization is the facility of getting from one place to another. It is the exalted office of the Christian ministry to redeem the race from this coarse, vulgar, degrading secularism. This will be done, not by preaching alone, but by bringing men into contact with the elevating influences of worship. The speaker wished there was more of worship in the Christian Church, not only Sunday but every day in the week. He would have the doors of our churches opened and thronged with worshippers. The first promise of the ritualist is a good one. So far, the speaker said, he was a ritualist, no further. He thought that man might be taught to worship with his intelligence as well as with a superstitious imagination or an aesthetic taste. The God he would have presented is a God revealed everywhere. The revelation in nature is equal in authority with the Revelation in the Bible. God's dealings with men in all history are as instructive as His dealings with the Jewish race. Religion cannot feed on what God did once, but what He is doing to-day, in the living present—only in this way can the breach be healed between heart and brain. Man cries out for a God to worship and we give him a God of the past. We must give man a living God, a God that appeals to the entire nature of the creature.

At the night session the hall was densely packed, the aisles even were crowded, and it was hard to obtain standing room. The topic was "The Relations of the Colored Race to the Church." The greatest interest was evinced in the various papers which were read and it was noticeable for the first time that several very respectable colored persons of both sexes were seated in the hall. They were no doubt attracted by the topic of discussion, involving as it did the religious welfare of their own race. They listened to each speaker with marked attention and seemed peculiarly impressed with the various views expressed.

The Bishop of South Carolina, Dr. Howe, read an able and instructive paper setting forth the difficulties which met the Church in dealing with this problem. He maintained that the existing machinery was insufficient for the work, and opposed a separate jurisdiction for the colored people. He showed that for a generation or two this work is to be essentially missionary, demanding united efforts of the Church. "It must be remembered," he said, "that these are not heathens but Christians, the percentage of Church membership among them being larger than among the whites. The duty of the Church, then, is to bring them to a knowledge of the Gospel, as this Church hath received the same, to a knowledge of our Faith and Order." He pointed out the difficulties which met the Church in obtaining an educated ministry, and urged that the requirements of existing canons ought to be adapted to these circumstances. He would not lower the standard of an educated ministry so much as to adapt to these extraordinary cases. Papers were also read by the Rev. J. E. C. Smedes, of Raleigh, and by the Rev. Henry Dunlap, of Savannah. The latter spoke of the providence of God in putting the race in the currents of the gospel and of civilization, and of the consequent responsibilities thrown upon the Christian Church. The Rev. J. L. Tucker, of Jackson, Miss., was the next speaker. He drew a vivid picture of the immorality of the negro race. They are a people of hypocrisy—unconscious hypocrites. They would rob a hen-roost on their way from prayer meeting. He knew able preachers among them who were notorious thieves, and who had several living wives. They were not conscious of their monstrous hypocrisy. They had little sense of sin. He said it was hard to say these things, but the Church must know what she had to deal. Slavery did something to break the heathen traditions of this people. When enfranchised they took a monstrous leap forward into sin. The restraints of slavery were removed, and nothing was left to take its place. Freedom meant for them freedom to indulge themselves in all vice unrestrainedly. Hundreds of thousands of marriages were dissolved in a day and thousands of others were formed without the aid of the Church or State. Live stock disappeared all over the South like magic. The expiration of the time allotted to this speaker had arrived, and he was compelled to leave his picture unfinished. Dr. J. S. Hancock, of Virginia, was the next speaker. He maintained that in all Church work among the colored people it must be remembered that they are separate and distinct. The Church was for all, indeed, but nationalities must be observed. "You will allow the Chinese or Japanese, or any other people to have distinct churches," he said, "but refuse this privilege to the negro." He spoke of the schools, and said: "I will not understate them, but you did not accompany schools with

the preaching of the Gospel. The children would return from school to heathen homes, where all the influences of the one would be offset by those of the other." He concluded by eloquently advocating separate ecclesiastical jurisdictions under separate suzerainty.

The Rev. John Henry Hopkins, D. D., of Pennsylvania, was the next speaker. He said the North were only waiting for the South to decide what to do and they would go forward hand in hand with them to complete the work. Dr. Hopkins' address was received with wild and tumultuous applause.

Dr. W. W. Williams, of Baltimore, said that he must protest, as a Southern man, against the picture of the negro which had been portrayed by Mr. Tucker. He said this people must remember that our women and children were during the absence of our men in war, in the power of the colored race, and were protected and defended by them. We must remember that during these troublous times the negroes cultivated farms and fields while our soldiers were in the trenches around this city. He declared we must equip a colored man's church throughout as the only prospect of bringing the influence of this Church upon them to pay the heavy debt we owed them.

The Rev. Green Shackelford, a missionary to the colored people in Virginia, was the next speaker. He also criticised Mr. Tucker's representation of the negro race, said he could not sit still under an arraignment of this people. He worked among this race and he could testify that the average gratitude, honesty, and true love, and fear of God is as high as among the white people.

The Rev. C. C. Tiffany, of New York, spoke of the fact that all the speakers and writers on this subject were Southerners, and he understood that those who knew the negro best were to speak concerning his interest, but that if the condition of the colored people was such as had been painted, so much the greater reason why the Church should address itself to this work.

Bishop Dudley, of Kentucky, then came forward and said he was sure Mr. Tucker had been misunderstood, and declared that no man in the South had done a greater work for the colored man than had Mr. Tucker.

The morning session of the third day was spent in a discussion on the duties and powers of Standing Committees, brought about by the well-known difficulty in Maryland, concerning the rejection of Mr. H. C. Bishop's application for Holy Orders. The speakers generally were in favor of maintaining the powers as at present exercised.

In the evening the subject was "Inspiration of Holy Scripture." Dr. C. H. Hall, of Brooklyn, the first appointed writer, not being present, the Rev. Frederick Gardiner, professor in the Berkley Divinity School of Middletown, Conn., opened the discussion. He held that the fact that the institution of the Lord's Supper was recorded in different languages by the evangelists was enough to disprove the theory of a verbal inspiration. Another limitation upon inspiration was the recognized individuality of the writers, Moses, Paul, Isaiah, and John. A third manifest limitation was the ignorance of the inspired writers on all such subjects as ethnology, geology, and geography and the like. Nebuchadnezzar thought himself to be his own master, acting in obedience to his own impulses in oppressing the people of Israel, but we know that in all this he was but the instrument of the divine Providence. The Rev. James Houghton, of Yonkers, N. Y., read a paper in place of Dr. Hall, who failed to appear. At the conclusion of his remarks the topic was thrown open to volunteer speakers. Among the latter were the Rev. H. Y. Satterlee, of Yonkers, N. Y., the Rev. Cornelius Walker, D. D., professor in the Theological Seminary of the University of Virginia; Dr. Tiffany, of New York; the Rev. R. H. Mason, of West Virginia, and Dr. Huntington, of Worcester, Mass. The latter gentleman proceeded to discuss the relations of the human and divine elements in the composition of the sacred Scriptures. He contended that the whole of the Bible from beginning to end, is inspired. He denied that all apparent errors are really errors, but when such errors were proved, we should stultify ourselves by holding to such a view of inspiration as would compel us to hold the errors.

There was a better attendance than usual at the fourth morning session to hear the discussion of the topic, "Christianity and the Criminal," which afforded a much wider scope for the writers and speakers than any of those under previous consideration, and which also seemed to be regarded with much greater interest by the audience. Bishop Dudley, Assistant of Kentucky, called the Congress to order, and after prayer the hymn "All hail the power of Jesus' Name," was sung, the vocal music being led by Mr. William H. Grant, Jr., Richmond's favorite baritone. When the audience had fairly settled, the business of the session was begun. Two especially prepared papers were read by the Rev. H. C. Potter, D. D., of New York, and Mr. Charles H. Kitchel, of the same city, and besides there were five speakers, all of whom treat-

ed the subject in the broadest and most able manner. The discussion is certain to have a good effect, not only as far as the Church is concerned, but in awakening the public sense to a realization of the causes of crime and also in calling the attention of the civil authorities of the country to the present execrable system of prison management and discipline. The civil as well as the religious aspect of the subject was fully discussed and in some instances the views of the speakers differed widely. One gentleman deplored the wholesale exercise of the pardoning power, while a venerable Bishop applauded its exercise recently by a Western executive. Civil service reform came largely into the discussion, and the system of making prison officials out of low, paltry politicians as a reward for their services, without any other qualification, was severely criticised. A Southern speaker, who made a sensation a few nights before by describing the negroes as barbarians still, remarked that it was sentimentalism to charge crime to society. Another gentleman, from New York, urged that young ladies could do a great deal in reforming criminals, and a learned Bishop contended that the police who arrested criminals, the jurors who tried them, the lawyers and judges who interpreted the laws, were frequently no better than the criminals themselves. All of the speakers and writers were unanimous in their appeals for both civil and religious reform in the prevention of crime and the treatment of criminals. There were frequent humorous and witty remarks by the speakers, who were repeatedly, loudly, and enthusiastically applauded.

At the afternoon session the Rev. Dr. Potter, of New York, was in the chair.

The Rev. Henry Y. Satterlee, in discussing the topic of the "Requirements for Confirmation," said it was not necessary to question a candidate as to how much of Christ he knew, but how much of Christ he possessed, and in proportion to the possession of the life of Christ in the heart and mind so would the other requirements be found in like quantity—obedience, self-control, love. With these, candidates for Confirmation can start out upon their life paths and God in His almighty love will take care of the rest.

The Rev. Dr. Rankin, of Baltimore, was the next writer, and he was followed by Bishop Elliott, of Western Texas. Bishop White, of Minnesota, then delivered the valedictory, and after he had pronounced the benediction and the singing of the "Gloria in Excelsis," the Congress stood adjourned sine die.

Dean Edwards.

Correspondence of the Living Church.

The Very Rev. Henry T. Edwards, Dean of the Cathedral of Bangor, Wales, who is visiting this country, preached in St. Anne's Church, Brooklyn, L. I., on the Twentieth Sunday after Trinity, October 22nd, at morning Service. The Dean is a tall, fine-looking gentleman, of middle age, and possesses an earnest and forcible style of delivery. He took his text from I Cor., iii., 21-23: "Therefore let no man glory in men. For all things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours; and ye are Christ's; and Christ is God's." He referred to the tendency on the part of mankind in general, to worship the representative of a principle rather than the principle itself. To regard more the channel of grace, than the grace, more the ministry of the Church than the Divine Master was the tendency of an idol loving sentiment. It was as if one paid homage to the magistrate and not to the law itself. The Apostle Paul had taught in all his writings and utterances the importance of looking to the living Christ. Sight, love, and everlasting life were conferred by our Lord and Saviour Jesus Christ, and its spiritual growth was beautiful for its symmetry. The man who could find God's plan within creation, and who could rise above earthly considerations to an appreciation of his Master's goodness, was far more the owner of the world than a monarch, base and ignorant. The preacher presented an illustration of a man who permitted avarice to get possession of his innermost thoughts and consciousness, and added with much eloquence, that such a man might be owner of hoards of money; but his soul was not the owner of it, because his money was owner of his poor soul. The soul was only true to itself when it was true to God. By whatever channels of access, the soul should seek as one object and aim that rest, that real enjoyment and happiness eternal which were only to be realized in the knowledge of the true and living God.

The LIVING CHURCH has often before now, commented upon the work of St. Anna's Guild, of the Church of the Transfiguration, New York, the "Little Church around the corner," of which the Rev. Dr. Houghton is the Rector. The Guild members have been busy during the past year, the fifth year of organization, in making garments for the poor as heretofore. An effort has been made to establish a parish fund for the benefit of members, and nearly enough money has been raised to provide for the erection of a new marble altar in the parish church.

The Mother of our Lord.

Written for the Living Church.

Mother! whose virgin bosom was uncrossed
With the least shade of thought to sin allied!
Whom I above all women glorified;
Our tainted natures solitary boast;
Purer than foam on central ocean tost;
Brighter than eastern skies at daybreak strewn
With faded roses, than the unblemished moon
Before her wane begins on heaven's blue coast,
Thy image falls to earth. Let some I ween,
Not unforgiven, the suppliant knee might bend,
As to a visible Power, in which did blend
All that was mix'd and reconciled in thee
Of mother's love with maiden purity,
Of high with low, celestial with terrene.

WORDSWORTH

There has been no subject since the dawn of the Christian era, which has received such a degree of attention from men of the highest genius, as the life and character of the Blessed Virgin. The votaries of Medieval art endeavored each to portray his own ideal of a perfect woman; to reveal, if possible, to others the image of her whom he loved, venerated and even adored with his whole soul; from the rudest imitations by the devout yet unskilled amateur, to the sublime masterpieces of a Raphael or a Michael Angelo, her sad face was the favorite theme. And all poets sang her praise; alike in the simple ballads of an unlearned bard, as in the all but inspired odes of a Dante or a Milton, we find expressed by the medium of thought what others had sought to portray by pencil and brush.

But few instances in the life of the Madonna are referred to in the Scriptures, yet enough can be gathered from these few to give a true picture of the beauty and sublimity of her character. In her we see combined all the graces and virtues which make the perfect woman; the trustful humility which characterized her expresses itself in these words: "Behold the hand-maid of the Lord, be it unto me according to thy word;" the silent yet contemplative cast of mind is manifest from the text: "For Mary kept all these things and pondered them in her heart."

Of her intellectual power she has left us abundant proof in that sublime hymn the Magnificat. Little did the humble virgin think that the grateful out-pouring of her heart to God for His great gift, would live on for ages; and that Christians would never find more grand and glorious words in which to offer their praises to Almighty God than those uttered by her inspired voice. What sublimity, what power, and what inspiration there is in the lofty strains:

My soul doth magnify the Lord and my spirit hath rejoiced in God my Saviour.
For He hath regarded the lowliness of His hand-maiden.

For behold from henceforth all generations shall call me blessed:
For He is mighty hath magnified me: and holy is His Name.

And His mercy is on them that fear Him, throughout all generations.
He hath showed strength with His arm: He hath scattered the proud in the imaginations of their hearts.

He hath put down the mighty from their seat, and hath exalted the humble and meek.
He hath filled the hungry with good things, and the rich He hath sent empty away.

He remembering His mercy hath holpen His servant Israel, as He promised to our forefathers, Abraham and his seed forever.

The legends of the Madonna, founded upon early tradition and upon the few Biblical facts of her life, originated mainly in the Eastern Church, and were not known in the Western world until the time of Charlemagne. If these are looked upon as are the legends of any country or nation, merely as airy and fanciful superstructures, seated, however, upon a firm basis of truth, the study of them may be deemed a beautiful and interesting pursuit.

The first in the series of legends upon the Madonna is that of St. Anna. There is no mention in the Holy Scriptures of the parents of the Blessed Virgin; but from the earliest times the Church has revered the mother of St. Mary, under the name of Anna. Some of the early writers, among them St. John Damascene, refer to the fact that Joachim and Anna were the parents of the Mother of our Lord. In the Ostacones a figure in connection with that of St. Mary is frequently found, leaving no room for doubt as to whom it represents. The fact that the legends of the Eastern Church, and the stories in the Greek Apocryphal gospels, always mention the names of Joachim and Anna, and never those of any others as the parents of Mary, shows that such was the unquestioning belief of the primitive Church. This ought to be a conclusive proof, and as such the Church has unhesitatingly accepted it.

The legend of St. Joachim and St. Anna begins with an account of the rejection of Joachim's offering on the feast day because he was childless. His sorrow was so great that he went away and built himself a hut, where he fasted forty days and forty nights, and said, "Until the Lord look mercifully upon me, prayers shall be my meat and drink." According to the legend, angels appeared to both Joachim and Anna, for she also fasted and prayed, and assured them that their prayers were heard, and that their child should be blessed throughout the whole world. They rejoiced greatly at the birth of their beautiful daughter, whom they named Mary.

After the story of her nativity comes the Presentation; for her parents having dedicated her to God, brought her to the Temple at the age of three. Here she remained until her betrothal to

St. Joseph, which took place when she was fourteen. The legend concerning the choice of her husband is quite fanciful. All the widowers of the people were summoned to appear before the High Priest with their rods or slaves. St. Joseph was following the trade of a carpenter...

The next event in the life of St. Mary is the Annunciation; the early commentators generally agree in saying that it must have taken place during the spring-tide just at twilight; and this has ever since been consecrated as the "Ave Maria," and the bell which then summons to prayers is called the Angelus.

After this came those three months of sweet converse between two holy women. On the one hand Elizabeth, far advanced in life, yet with a sacred joy enkindled within her heart; and on the other, the young and beautiful maiden who was destined to become the mother of our Lord.

The birth of Christ, the greatest event in the history of the world, is told in the gospel in a simple yet touching manner, and the story though so familiar is ever new and fresh.

The Gospel narrative of the Adoration of the Shepherds and of the Magi, the Presentation in the Temple, and the flight into Egypt have been embellished by legends and traditions. It is said that on the way to Egypt, as the Holy Family entered a dense forest, the trees bent their branches to the ground as an acknowledgment of their Infant God; but the aspen glone refused this homage, and then Christ pronounced a curse upon her and instantly she trembled through all her leaves and has done so ever since.

On very good authority, not merely in legends, we are told that on the entrance of the Holy Family into Egypt all the idols fell on their faces to the earth. After the return to Nazareth and in the subsequent years of the life of Christ, the life of Mary is inseparable from that of her Son.

As she prayed a band of angels bearing palms in their hands, appeared before her and kneeling chanted that joyful hymn: Regina Coeli laetare Alleluia! Then Christ drew near and with Him the prophet and patriarchs, and He comforted and consoled His mother and bade her not to fear death for He had conquered all things.

There is no mention of St. Mary in the Bible after the Crucifixion save in Acts. "These all continued with one accord in prayer and supplication with the women and Mary the Mother of Jesus and with his brethren." But the traditions concerning her do not end here.

Whatever want, whatever care, Whatever pain, whatever grief, Thou callest me, without relief, In this dark world, to meekly bear; Be this my wish, be this my prayer, Be this of Thy sweet heaven my share, Dear Lord, that I, through grace may be, In constant goodness, pure like Thee.

Calendar.

November, 1882

- 1. All Saints. White.
2. 22d Sunday after Trinity. Green.
3. 23d Sunday after Trinity. Green.
4. 24th Sunday after Trinity. Green.
5. Sunday next before Advent. Green.
6. St. Andrew's Day. Red.

RESURGAM.

Written for the Living Church. Three thousand years within a withered, mummy hand. The shrivelled skin has grasped a tiny seed. Until, by ruthless force of spoiler's greed, It left the weird worn-out Egyptian land.

Twenty-Second Sunday After Trinity.

Lord, we beseech Thee to keep Thy household, the Church, in continual godliness; that through Thy protection it may be free from all adversities, and devoutly given to serve Thee in good works, to the glory of Thy Name; through Jesus Christ our Lord. Amen.

Familium Tuam, quosumus Domine, continua pietate custode: ut a cunctis adversitatibus, Te protegente, sit libera; et in bonis actibus Tu Nominis sit devota. Per Dominum nostrum Jesum Christum Filium Tuum (Sac. St. Greg. Sarum and Roman Missals).

It will be seen, that, with slight variations, our Collect is a mere translation of the ancient one. Thus we faithfully garner the sacred treasures of the past, while we sow the field of the present for the harvest of the future.

Opening with the simple form of supplicatory address—"Lord, we beseech Thee"—the Collect goes on, as in the case of some five others, to recognize God as our Keeper.

The primary thought in the petition, is that of our own spiritual untrustworthiness and insecurity. Through our frailty, we weakly fall into that which is contrary to godliness.

In throwing the stress of the petition, on preservation in godliness, rather than ordinary immunity from dangers, perils, adversities and things hurtful, the Collect rises to the highest level of Christian virtue.

In accordance with this higher desire and request, we are also to understand the consequent protection which is looked for, to preserve the soul from all adversities.

Whatever want, whatever care, Whatever pain, whatever grief, Thou callest me, without relief, In this dark world, to meekly bear; Be this my wish, be this my prayer, Be this of Thy sweet heaven my share, Dear Lord, that I, through grace may be, In constant goodness, pure like Thee.

That this is a just view of this portion of the Collect, is evident from the clause following—"And devoutly given to serve Thee in good works." All goodness, or godliness, is summed up, not in any fancied independence of the creature, but in his holy subservience; not in any separate following of our own wills in serving ourselves; but only in sweetly serving Him Whose will is the only pure and perfect law.

The Collect closes with what is both a confession of what is the only highest Christian motive in rendering to God this undivided godly service, and a profession of this as our own supreme thought and aim in the practice of continual godliness.

Bishop Williams, in his Convention Address, 1881, gave the following statistics of Divorces in New England: There were in the year of grace 1878, in Maine, 478 divorces; in New Hampshire, 241; in Vermont, 197; in Massachusetts, 600; in Connecticut, 401; and in Rhode Island, 196; making a total of 2,113, and a larger ratio in proportion to the population than in France in the days of the revolution, though far less than in the city of Paris.

I hold these facts to be absolutely appalling, says the Bishop. The commission of things today is worse than it was in 1868, 1869, and 1870, when we vainly petitioned the Legislature to do something to stay the plague.

Bad habits are small at the beginning, but they grow to enormous size. It is as difficult to destroy them when fully grown, as it is easy to kill them when "in the egg."

Funerals.

They should not be held on Sunday, unless unavoidable. Because they are likely to interfere with Church Services or other engagements of the minister, which have been previously made.

Because on Sundays many people will attend through idle curiosity, who would be employed in their business on other days.

Because Christian people should not cause unnecessary work on the Lord's Day.

Because the family of the deceased can then take their last look at the remains at home without having their parting grief intruded upon by the public.

Because those who attend the funeral can be better accommodated in the church than in a private house. There is generally seating room enough in church for all who attend, and they can be so seated as to see and hear all that is going on in the Service.

Because in a private house the minister and choir are usually placed in an awkward position, making it difficult for them to speak and sing.

Because, in church, those who attend are more likely to observe a solemnity befitting the occasion.

Because our beautiful Burial Service is provided by the Church to be used in the church.

Because on such occasions we want all the comfort and peace that the hallowed associations of religion can give.

Because we are committing our beloved ones to the merciful keeping of God for Whose worship and praise the church has been set apart.

MAY IT NOT BE?

Written for the Living Church.

May it not be that on th' unchanging shore That separates Eternity from Time, The pale shades of our lost loves hover close; Hearing the hours pass on with low, sad chime; And that their bliss takes a yet deeper tone, Remembering our days together here, And knowing in their sweet unending rest, Our rest draws near?

The Orbit thinks that was a good answer which was given to a vestryman who was always expressing his anxiety for "more snap" in his rector's sermons. "Perhaps," he said, "there would be a little more snap in me if there was more of it in those whom I serve for Christ's sake."

Irish wit and humor are, we fear, rapidly becoming things of the past. One seldom nowadays comes across a genuine bull of any kind, and fun such as Charles Lever used to depict is almost unknown in the green island.

"Allow me to speak with you a moment on a matter of business." "What do you want?" asked the banker, gruffly. "There is money in it for both of us. If you don't care to accept my proposition, there are other bankers in Astoria who will be glad to do so."

Your car window holds women in utter contempt. It will yield only to the persuasive force of many muscels. It is to be hoped that when woman gets her rights, car windows shall at last acknowledge her enfranchisement, and cease to constantly and perpetually remind her, as they do now, that she is the weaker vessel.

Two countrymen from Onion Creek came to an Austin lawyer to consult about bringing a joint suit against a neighbor. The first granger began to tell the lawyer the cause of the trouble, embellishing it rather liberally.

Lady Havelock, who recently died at the age of seventy-three, had shared in no common degree in the anxieties and excitement which fell to the lot of her husband, the hero of Lucknow.

The New Zealanders imported rabbits some years ago to aid them in getting rid of a nuisance in the fields, but before long the rabbits became a still greater nuisance.

"I declare," exclaimed Brown, "I never saw such a time as you have with servant girls. I don't believe you will ever be satisfied till you can have one made to order."

"I declare," exclaimed Brown, "I never saw such a time as you have with servant girls. I don't believe you will ever be satisfied till you can have one made to order."

The Household.

When once asked by a friend, "How do you manage your children?" Lucretia Mott replied "I never touch them with my hand when they have committed a wrong action, but tell them to go into a room by themselves, and after reflection, tell me what they think of it."

Corn bread can be made without eggs, though two eggs added to the quantity of batter mentioned here improves it very much: Two cups of corn meal, sifted; one cup of flour; two cups of sweet milk; two tablespoonfuls of melted butter; one heaping one of sugar, two tablespoonfuls of baking powder.

We cannot afford to treat those who are dear to us as if they were culprits, whose weaknesses we had some special commission to punish. What if they do deserve this or that retribution, shall we be happier for having inflicted it?

Aprons made of brown linen of the proper width so that the selvage needs no hemming at the sides, may be made very pretty by fringing out the bottom to the depth of two inches; over-cast the edge when the raveling ceases, then about two inches above that draw out threads for an inch and a half, and then run a blue or scarlet ribbon through the threads that are left, making blocks of the ribbon and thread alternately.

Cucumber pickles that are so hard that their name, "Flint pickles," is no misnomer, are made by first preparing a brine of one teaspoonful salt to an ordinary water pail full of water; heat this to the boiling point, and pour over the cucumbers, which you have first wiped with a cloth.

A prune pudding may be something new to some one. Heat a little more than a pint of sweet milk to the boiling point, then stir in gradually a little cold milk in which you have rubbed smooth a heaping tablespoonful of corn-starch; add sugar to suit your taste, three well beaten eggs, about a teaspoonful of butter, and a little grated nutmeg.

It is a problem with some mothers how to dress the boys warm enough without making their clothing burdensome to them. All children now are supposed to wear knit wrappers and drawers; then long stockings of the heavier grades of yarn, and thick shoes clothe the lower limbs.

AMUSE THE CHILDREN.—To provide for their material wants is not all sufficient. Give the children something pleasant to do or to think about, a block house to build, a puzzle to put together, paper to cut, bubbles, a stick to whittle, a picture to paint or look at, a scrap-book to arrange, a top to spin, dough to make into cakes to bake for themselves, a little broom to sweep the door-steps, a wheelbarrow and a little shovel to dig sand, anything to keep them busy and happy, for a busy child is a happy child, and if you have rightly managed his employments, a good child.

ROSE LEAF BORDER.—Where deep edgings are required an exceedingly pretty effect may be produced by the use of the rose-leaf border, which is worked as follows: Cast on 29 stitches. First row—Slip 1, knit 3, over, knit 2 stitches, knit 1, over, knit 1, knit 2 together, pur 1, knit 2 together, knit 1, over, pur 1, over, knit 1, knit 2 together, pur 1, pur 2 together, knit 1, over, knit 3, over, knit 2 together, make 2, knit 2, Second row—Slip 1, knit 2, pur 1, knit 2, over, knit 2 together, pur 4, knit 1, pur 3, knit 1, pur 3, knit 1, pur 6, over, knit 2 together, knit 2, Third row—Slip 1, knit 3, over, knit 2 together, knit 1, over, knit 1, pur 1, knit 1, knit 2 together, pur 1, over, knit 3, over, knit 2 together, knit 4. Fourth row—Slip 1, knit 1, pur 2, knit 1, pur 6, over, knit 2 together, knit 2, Fifth row—Slip 1, knit 3, over, knit 2 together, pur 1, over, knit 1, over, knit 2 together, pur 1, knit 2 together, over, knit 1, over, knit 3, over, knit 2 together, make 2, knit 2 together, make 2, knit 2, Sixth row—Slip 1, knit 2, pur 1, knit 2, pur 1, knit 2, over, knit 2 together, pur 5, knit 1, pur 1, knit 1, pur 1, knit 1, pur 7, over, knit 2 together, knit 2, Seventh row—Slip 1, knit 3, over, knit 3 together, pur 1, knit 3 together, over, knit 3, over, knit 3, over, knit 2 together, knit 7. Eighth row—Cast off 5, knit 3, over, knit 2 together, pur 7, knit 1, pur 9, over, knit 2 together, knit 2. Ninth row—Slip 1, knit 3, over, knit 2 together, knit 1, over, knit 5, over, knit 3 together, over, knit 1, over, over, knit 5, over, knit 2 together, knit 2. Tenth row—Slip 1, knit 3, over, knit 2 together, pur 19, over, knit 2 together, knit 2. Repeat from first row. The last stitch in each row should be a twist stitch. This pattern is rather difficult and one accustomed to knitting will feel repaid for trying it.

How Meg Learned to be Content.

She was "Margaret" at school, when the roll was called; and when the minister talked to her, with a grave, kind interest, which pleased while it frightened her; but "Meg" from father and mother, and the four brothers, at once her torment and pride. She was thirteen years old, plump and pretty, with brown hair and blue-eyes; "happy as a bird," most of the time. "But lately something is the matter with Meg," said her mother, with an anxious look on her dear face; "I can hardly get her to practice, her books are neglected, and yesterday when I suggested that she spend the day with the Blake girls, she said mournfully, 'I've nothing fit to wear there.' This morning when I asked her to put the boys' room in order she went up stairs saying something about 'wasting her time on them,' and afterward my request that she make a pudding for dinner was met with a flood of tears. What can be the matter?" All this to Meg's father while he rested in the shady sitting-room, before going down town for the afternoon.

"I should say the Giant Discontent had taken possession of her," replied Mr. French; "those Blake girls are pretty wealthy and stylish, aren't they? Possibly Meg thinks she is having a hard time in contrast."

"I should not wonder if you were right," answered Mrs. French. "I hope it won't last long, she has usually been so sensible and helpful," and she went on sorting stockings from the basket by her side.

"Mary and Ella Blake have no mother," said Mr. French, as he bent to kiss his wife, "Meg ought to let that more than balance their fine clothes, and fashionable way of living. But don't worry, dear, she will wake up some day," and he passed out, through the sunny yard, into the street.

"Meg, dear," called Mrs. French from the hall, a half an hour after, "will you come down?"

"Yes, mamma," and slowly down the stairs came Meg, "so pretty," you would have said, in her light muslin, and her brown hair tied back with blue ribbons; but she looked very sober, as she entered the sitting-room and asked in a listless way, "What do you wish, mamma?"

"Only your help about this great pile of stockings, dear," answered her mother. "I have a hard headache and can hardly see the holes."

"I shouldn't think you'd have any trouble in seeing them," laughed Meg, faintly; "how can those boys wear out stockings so?" the smile dying away as she threaded her needle.

After a few moments' silence, during which Meg sighed as she measured the hole in Ned's stocking, Mrs. French laid down her work, and said, wearily, "I cannot sit up a moment longer. Can you finish them, Meg?"

What naughty spirit kept Meg from springing to her mother's side to help her to her room, and from assuring her that she would finish them cheerfully? Can any of my girl friends tell? She only answered coldly, "Yes, ma'm, I suppose so," and let her mother pass slowly out of the room.

She did not see her uncertain steps, for she was too intent on her own selfish thoughts, which found relief in words as soon as she was alone. "If this isn't too bad! Why couldn't mamma wait till to-morrow to mend these? I did want to go to the park this afternoon. Mary and Ella are to be there. I think my dress is as pretty as theirs if it isn't covered with lace. Oh, those horrid boys!" as another dive into the basket brought up a second much-worn pair of stockings, and Meg frowned and pouted till you would hardly have known her sweet face.

Just then, with a merry shout, a tall, bright boy dashed into the room, and with a glance at Meg exclaimed:

"Gracious! it's going to storm! I see the thunder cloud. Where shall I fly for safety?" and perching on the back of the sofa, he asked, "Miss Margaret French, why is your lovely face so sad? Confide in me! Can't you do your hair à la Blake, or what's the trouble?"

"Ned, I should think you would be ashamed to talk so," replied Meg, "especially when I'm working for you," holding up the offending stocking.

"I admit that's a big hole," assented Ned, tossing his cap in the air, "but I presume I made it trotting round for you and your young lady friends. Say, Meg, I made some poetry this morning, listen," and he "struck an attitude," with his cap under his arm, and began:

"My dear Miss Blake
My heart you break.
"Tis you I love,
I'll never rove."

"Stop, Ned!" interrupted Meg, "you shall not make fun of my friends. You are the most disagreeable boy I ever saw, and I do wish you would go away."

"Guess I will," he answered, swinging down on to the floor, "you're not extra good company to day. Obligated to you all the same for toiling for me," and he sprang over a chair on his way to the veranda, pausing in a very spirited rendering of "We Sail the Ocean Blue," to ask, "where's mother?"

"Gone to bed with a headache," replied Meg. "I presume your racket has helped her," though she had not once thought to caution him before.

"Mother sick! Bless her dear little heart," exclaimed Ned, stepping softly toward her room. "I wouldn't have made any more noise than a kitten. You ought to have told me, Meg French," and he closed the bed-room door carefully behind him.

Then Meg complained again audibly. "Four o'clock! Dear! I'll never get through. Five more pairs, and I did want to go so much," and down went the basket, and down came a torrent of tears from Meg's blue eyes. In the midst of her outburst Tom came in, saying excitedly:

"Meg, I think mother's very sick. Her head's awful hot, and when I kissed her, and asked her what was the matter, she only moaned, and I'm scared about her, and am going after father. You'd better stop your crying, and go in there and tend to her."

He was out the gate in an instant, and Meg, her ill-humor lost in alarm, went quickly to her mother's side.

"Mamma?" she called softly, "Mamma, are you sick? But for the first time in her remembrance her mother gave no answer to her call, but lay moaning, her face white and drawn with pain. Meg was tempted to throw herself beside her and cry out all her anxiety and sorrow, but instead brought cool water, and tenderly bathed the burning forehead and hands, gently smoothing back the long hair which fell over the pillow. Her tears fell fast now, for she knew her mother was unconscious, and Meg thought wofully, "what if she never speaks to me again, and I was so cross this afternoon? Did she make herself sick sewing on my dress, and I didn't want to help her darn stockings a little while? Oh, mamma, forgive me!" and poor Meg fell on her knees by the bed, kissing the hot hands. At this moment Mr. French and the doctor entered; the latter sat down by the bed, and Mr. French whispered to Meg, "Ned has gone for Aunt Alice; don't be frightened, Meg, you must be mother to the little boys," and hearing their voices in the hall, he motioned her away. She went out to them, telling them quietly that mamma was sick, but she would read "Robinson Crusoe" to them on the hammock, and perhaps she would soon be well. The doctor told them before long that the dear, loving mother had typhoid fever, that it must have been some days in coming on, as the fever was already very high, and he feared the worst. Ned flew up to his room with quivering lips, and was seen no more for hours, when he appeared in slippers and gown, saying he should sleep on the lounge by the bedroom door, and "there weren't men enough in town to hinder."

Will, who was two years younger than Meg, and Frank and Philip, the nine-year-old twins, mother's "bonnie bairns," with many tears and anxious questions, went softly up to bed, each trying to be the quieter, for their room was directly over "her's," and she started at the slightest sound. Meg thought she never could go to sleep that night. All her discontent and fretfulness came vividly to her mind, and it was late before her tired, tearful eyes closed to sleep. Thus began a sad, weary and long fight with the fever. Meg was busy day times with keeping the house in order, caring for the boys who came to her with their troubles and joys, relieving Martha of some duties, like putting away clean clothes, setting the table, and best of all, comforting her father as well as any one could. The piano must be closed now, and oh! how Meg longed for the happy time to come, if it ever did, when she could again sit down and play to her mother, or, better yet, with her. The "boys' den" was vacated, for try as they might, and did, they could not move so quietly but the poor head below was pained; and Meg prayed for the day to come when she could put in order once more the full, funny place which she called a "curiosity shop." Mary and Ella Blake rode over often to inquire "How is Mrs. French today?" and sometimes Meg would ride a little with them, never once noticing what they wore, or realizing that sometimes she did not look her "best." To her great delight, the doctor gave into her hands—"careful little hands," he called them—the responsibility of preparing the beef-tea, wine jelly, and other strengthening dainties he prescribed. How insignificant and useless everything seemed in comparison with her mother's life! "Give me this, dear Lord," she prayed day after day "and mine shall be yours." How she resolved to be patient, helpful, loving and unselfish! How she determined to do all, and ten times more than she had ever done, to relieve her mother. She took down her French grammar and tried to conjugate a new verb, to surprise her when she had taken her last lesson from her gentle teacher drove all others from her mind, and books were put away till happier times.

At last, after days and nights of weariness and suspense, the dear life was declared out of danger, and great thanksgiving and praise went up from the hearts of father and children.

From that day, Meg French loved first and best her home and the dear ones in it; while content and unselfishness made her sweeter face more lovely, and her life a blessing to all.—*Jeanie Dickinson in N. Y. Tribune.*

There was once a little girl who had lost her father. The night after her father died she knelt down at bed-time to thank God for taking care of her during the night. Then in her prayer she got to the place where she was in the habit of asking God to bless her father. But she now stopped; her little hands were unclasped, and with a sad heart she looked at her mother and said, "I cannot pray for father any more." The mother waited for some moments, and then told her to go on. The little girl then, with a voice that faltered, said, "O my mother, I cannot leave him all out. I will say, thank God that I had a dear father once; so I can still go on and keep him in my prayers;" and so she does whenever she kneels down to pray. It cannot be displeasing to God that we should remember our dear departed in our prayers.

"Brown's Bronchial Troches are excellent for the relief of Hoarseness or Sore throat. They are exceedingly effective."—*Christian World, London, England.*

Rev. Father Wilds' EXPERIENCE.

The Rev. Z. P. Wilds, well-known city missionary in New York, and brother to the late eminent Judge Wilds, of the Massachusetts Supreme Court, writes as follows: "78 E. 64th St., New York, May 16, 1882. Messrs. J. C. AYER & Co., Gentlemen: Last winter I was troubled with a most uncomfortable itching humer, affecting more especially my limbs, which itched so intolerably at night, and burned so intensely, that I could scarcely bear anything over them. I was also a sufferer from a severe catarrh and enteritis; my appetite was poor, and my system a good deal run down. Knowing the value of AYER'S SARSAPARILLA, by observation of many other cases, and from personal use in former years, I began taking it for the above-named disorders. My appetite improved almost from the first dose. After a short time the humer and enteritis were allayed, and all signs of irritation of the skin disappeared. My catarrh and cough were also cured by the same means, and my general health greatly improved. It is now excellent. I feel a hundred per cent. stronger, and I attribute these results to the SARSAPARILLA, which I recommend with all confidence as the best blood medicine ever devised. I took it in small doses three times a day, and used, in all, less than two bottles. I place these facts at your service, hoping their publication may do good. Yours respectfully, Z. P. WILDS."

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W. L. PAGE, of W. L. PAGE & Bro., Franklin St., Richmond, Va., June 3, 1882. The Rev. FRANCIS HANLON, writing from Atlanta, Ga., says: "For some years past I have been subject to constipation, from which, in spite of the use of medicines of various kinds, I suffered increasing inconvenience, and some months ago I began taking AYER'S PILLS. They have entirely corrected the costive habit, and have vastly improved my general health."

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The Living Church.

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C. W. LEFFINGWELL, D. D.
162 Washington Street, Chicago.

The Fifth Year.

The attention of subscribers is asked to the announcement that hereafter the rule of this Journal will be to continue all subscriptions until they are ordered discontinued. Subscribers wishing the paper stopped must give notice and pay all arrearages. The price of subscription is \$2.50 a year; to the Clergy, \$2.00. Any one forwarding the name of a new subscriber may retain fifty cents as commission. No reduction can be made for renewals. Orders for the LIVING CHURCH ANNUAL should be sent to E. & J. B. Young & Co., Cooper Union, New York, and not to this office. The folded Calendar for the chancel may be had at this office if desired.

How Know?

"How can I know that I am a Christian?" Do you believe the Christian Faith—the universal Creed of Christendom? Have you been baptized? Are you as a communing member of Christ's Church, trying to live a godly and Christian life? The Saviour said: "Except ye be converted and become as little children ye shall not enter into the Kingdom of heaven;" "Except a man be born of water and of the Spirit he cannot enter into the Kingdom of God;" "He that believeth and is baptized shall be saved;" "Except ye eat the flesh of the Son of man and drink His blood ye have no life in you;" "Except your righteousness shall exceed the righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of heaven;" "If ye love Me keep My commandments;" "If ye know these things happy are ye if ye do them."

But one answers: "Of course I know all that but it does not meet my case. I want to know that I am a Christian. Can I not have an inward assurance that I am, a witness to it that I can feel and sense? That I could trust and be satisfied." Could you? How do you know you could? Suppose you had some such assurance. Why should you trust it? How would you know that it was of God? Might it not possibly be of Satan? You have been told that assurance is an inward feeling sent of God as proof of His acceptance and that without it you can have no certainty of acceptance. You have been told this, but by what authority? By none at all. Certainly by no Scripture authority. It is simply an invention of men and a very silly one at that. The only reasonable assurance that a believer can have is the pledged word of his Saviour. That you can trust. It is enough. It is the only thing you ought to trust. Would you sooner trust your variable feelings than the sure word of God? Is it not said expressly that "He that trusteth his own heart is a fool." But this is precisely what you want to trust. It is folly and madness. See that you do it not. Believe God; trust Him and rest in the sure word of His promise. But you want to "be rid of your fears." Possibly you have no right to be rid of them. You certainly have no right to be rid of them unless you are trying by God's help to love and serve Him. Doubtless the devils would like to "be rid of their fears." They "believe and tremble" they have good cause. But you have no cause whatever, provided you believe the Christian Faith and by God's grace are endeavoring to walk in all the commandments and ordinances of the Lord blameless. Unless you are trying to do that you ought to fear and tremble too. Manifestly it is folly for a man to trust to his feelings and fancies; to think that he is all right with God, because of some deceitful feelings that he may have had, when the truth is he is not serving God but Mammon. "When the wicked man turneth away from his wickedness that he hath committed and doeth that which is lawful and right he shall save his soul alive." Until he does that it is certain he cannot save it at all, no matter what inward feelings he may have had.

It may not be a matter of very great importance, that the LIVING CHURCH has completed another year, but like its dear young readers it cannot refrain from letting the fact be known. It is something to be noted, the passage of a year, and we all like to receive the congratulations of friends. The LIVING CHURCH is grateful for the many kind expressions of interest, appreciation, and criticism that have been offered during the year past, and for the continued and cordial support it has received. God willing it will go on to represent the life, the thought, and the work of the Church, to the best of its ability, hoping to deserve the confidence and regard of all Churchmen.

The work that the LIVING CHURCH is trying to do is not polemical. We cannot better illustrate our aim than by pointing to our Series of Tracts now meeting with a large sale. These are all taken from our editorial columns, and many more of equal value might be selected from the same source. They are designed for the instruction of the people. They treat of the fundamental principles of our Holy Faith and Apostolic Order. They are such teachings as every pastor desires to place before his people.

On this line the LIVING CHURCH proposes to go forward. Such will be the tendency of its teachings. It must notice the issues of the day, and give space for the discussion of questions that agitate the minds of thoughtful and loyal Churchmen. Such questions must have a hearing. But these are side issues. The main point is the instruction of our people in Church principles and the awakening of their zeal in Church work. To this the LIVING CHURCH shall be devoted, and all that tends to this shall have the first place in its columns.

A friend enquires why we do not keep the paper small and keep the price down. "We don't want so much paper." Very true, but the part that you do not want somebody else does want. A newspaper cannot confine its news to the particular items and subjects that interest you and your family. There are several thousand families which the LIVING CHURCH visits every week, and some of them reside as far apart as the two oceans. It is not a local organ, or a clerical journal, or a Sunday-school paper, but a general family and parish newspaper, and it has a large constituency to serve with news and instruction and entertainment. No, dear friend, we can't make it a line smaller. Give us twenty thousand subscribers and we may possibly reduce the price.

Very few of our subscribers have made any objection to the slight advance in price recently announced. Probably none of them desire to receive the paper for less than the cost of publication. The LIVING CHURCH was started at \$3.00 a year; it is now offered at \$2.50, and contains about twice as much reading matter, by type measure, as it did at the former price. Experiment has proved that even with a good circulation it cannot be published at \$2.00 a year. Expenses increase faster than the revenue at this rate of charge, and while prices for material and labor are so high the rate cannot be made less than \$2.50. No further enlargement of the paper or increase of price need be expected.

It is told us on good authority that the vestry of the Church of the Advent, Boston, have decided to complete the new church as soon as possible, and that after its completion the Bowdoin St. Church shall be vacated and entirely separate from the parish, Fr. Hall and such associates as he may choose to conduct its affairs without any relation to the Church of the Advent, Fr. Grafton remaining Rector of the Advent. There can be no doubt that such a plan is contemplated, but whether it has progressed so far as to give indications of the probable outcome, we cannot say.

In one of our exchanges, a Roman paper, lately appeared a description of the Cloistering of Nuns. It is very sad reading, with all the glamour and sentiment which an enthusiastic correspondent contrives to throw around the subject. This step is an entire withdrawal from the world on the part of the votary. This withdrawal means "the closing in behind the walls of the convent, removed even from the dearest relatives or friend of the ladies who compose

the order. They never leave the convent unless it be to labor in the garden; they never gaze upon the face of mortal outside the convent enclosure, and never meet, unless in cases of importance, and then the conversation must be carried on with the sister behind a curtained lattice, through which facial recognition is impossible. The attendant clergyman of the convent never sees the faces of the community. When the latter approach communion, they receive the Blessed Sacrament through an aperture in a curtained lattice on one side of the chapel."

Such a life might be imagined suitable, indeed, for one whose crimes had placed her below the companionship of the good, and beyond the possibility of useful activity in the world. But for the woman whose heart is right with God and who is loved and respected by family and friends, it seems a monstrous delusion, too dreadful to be contemplated without a shudder. Our Lord prayed not that we might be taken out of the world but that we might be kept from evil.

While to the poet the autumn days may be melancholy and "saddest of the year," to the most of mankind they are the busiest. With the frosts of October and the blustering winds of the north that follow, vitality revives and the pulse quickens. New life seems to spring up in the microcosm man, as the old life of the cosmos begins to ebb. What hath quenched nature's vital forces hath given man fire. All his energies are aroused, and the struggle of the elements, far from saddening and depressing him, only serves to brace his nerves and stimulate his brain. For man is not of nature but above nature. His life currents are not derived from fountains that the frosts of winter may congeal. He is not rooted in the soil that depends upon the seasons for fertility. His vitality is from above. In God he lives and moves and has his being.

An agnostic editor thus closes his eulogy of the new "religion":

In a word, ethical passion and ideal moral progress are the grand dogmas of the religion. It seeks to kindle dead souls with a new glow for moral purity, while it lifts up as its chief inspiration the constant progress of the race toward ideal conditions. If such views are not worthy the name religion, then there is no religion in the world, and to be ethically enthusiastic is better than to be religious.

How about Walt Whitman's loved poetry out of which one of your preachers takes his text? If that is "ideal progress," give us a little practical progress of the old style. The world has had enough of the "ideals" of atheism and communism. Ideals are sometimes realized, and such as these bring forth lawlessness, lust, and anarchy. That is not saying that those who proclaim the "ideals" are capable of realizing them. It is not the intellectual leaders who generally suit the action to the word; it is the rabble that is deluded by their vain philosophy, and the end is anything but "moral progress."

We have already printed unsolicited commendations of our Series of Tracts from Bishop McLaren, Bishop Huntington, and Bishop Tuttle. We have received the following from Bishop Seymour:

"They are brief, yet they are full and clear as to the matters with which they deal. They are interesting and seize the attention at once as they open the discussion of the subject. They are sound and judicious in their doctrinal statements. The style is clear and perspicuous, the paper and press-work excellent. I shall find your Tracts of great use and benefit in my diocese."

Many of our readers will be glad to learn that Dr. Warring's interesting series of papers on "Genesis I. and Science," which first appeared in the columns of the LIVING CHURCH, have been re-published in pamphlet form. They can be had on application to the author at Poughkeepsie, N. Y. Price post-paid 50 cents.

The Consecration of St. Thomas' Church, Chicago, will take place on Thursday, the 16 inst., instead of the 9th as previously announced. The sermon on the occasion will be by the Rev. Alexander Crummell, D. D., Rector of St. Luke's Church, Washington, D. C.

It is understood that the Canadian tariff will be materially modified at the meeting of Parliament in January, but there will be no departure from the principles of protection to native industries.

BRIEF MENTION.

Then followed that beautiful season
Called by the pious Acadian peasants the summer
of all saints;
Filled was the air with a dreamy and magical light,
and the landscape
Lay as if new created in all the freshness of childhood.

With this issue the LIVING CHURCH begins its fifth year.—We have read that on the frontier they post a notice in some of the churches to this effect: "Please do not shoot at the organist; he does his best."—The *Boomerang* thus gently reminds delinquents: "Subscribers who find cross-bones and skull with crest of metallic burial casket drawn in blood on the wrapper of their paper will know that their subscription has expired and that something has got to be done." That reminds us that the LIVING CHURCH has decided to continue all subscriptions until ordered discontinued. In spite of every possible precaution by way of notices, many readers have been surprised and offended by being dropped from the list according to the old rule.—Mr. Price, Indian Commissioner, says: "I am decidedly of the opinion that a liberal encouragement by the Government of all religious denominations to extend their educational and missionary work among the Indians would be of immense benefit. These societies expended last year among the Indians \$216,680. This is money saved to the Government. In no other way and by no other means, in my judgment, can our Indian population be so speedily and permanently reclaimed from barbarism, idolatry, and savage life as by education and missionary operations of the Christian people of our country.—An indication of Church growth and enterprise comes to us from Idaho, in the form of the *Idaho Churchman*, published by the Rev. J. D. McConkey, of Lewiston.—Receipts for Foreign Missions by our committee during the past year have been more than two thousand dollars in excess of any other year, and there is a cash balance on hand more than double that of any other year, with one exception. The central expenses have been seven and a half per cent. of the gross receipts. Several more missionaries are needed and can be sustained.—The late Dr. Pusey was the first to introduce the surplice into the Channel Islands, where he passed some time during his suspension—1843 to 1846—from the University pulpit, and it is said that his very surplice is still kept as a relic at Sark.—A correspondent suggests that editions of several of Dr. Pusey's sermons in tract form would meet with a large sale in this country. Such publication of his sermons has been made in England, we understand, and we see no reason why our enterprising book publishers should not import them for American readers.—We tremble for the old Faith when we read of the tremendous efforts that the agnostics are putting forth to establish the "Year of Man." One of their apostles, a Mr. Chainey, of Boston, has been preaching in Chicago, on the text, "Leaves of Grass," from Walt Whitman. As the sale of the book has been prohibited by law, on account of its lewdness, the only way in which its contents can be made known to the public is through the pulpit of the new "church."—The President has appointed Thursday the 30th day of November as a day of public Thanksgiving. In his proclamation he recommends that the day be made "the special occasion for deeds of kindness and charity to the suffering and needy."—The *Nation* very justly complains of the vandalism that is destroying some of the finest features of the National (Yellowstone) Park. Tourists thrust trunks of trees into the geysers, slaughter the game, and burn the forest. It is recommended that a small military post be established there and that the Park be patrolled during the excursion season.—Mr. Herbert Spencer remarks upon the easy-going ways of Americans and their cheerfulness in enduring petty annoyances without grumbling. It is something unaccountable to the Englishman. He stands up for his rights much more strenuously than does his American cousin.—Those who defer their gifts to their death-bed, says Bishop Hall, do as good as say "Lord, I will give thee something when I can keep it no longer." Happy is the man who is his own executor.—"Is there any opening here for an intellectual writer?" asked a seedy red-nosed individual of an editor. "Yes, my friend," replied the man of quill. "A considerate carpenter, foreseeing your visit, left an opening for you. Turn the knob to the right."—A writer in the *North American Review*, states that "one and one-fourth more money is expended annually in funerals in the United States than the Government expends for public school purposes. Funerals cost annually more money than the combined gold and silver yield of the country in the year 1880." These figures do not include the investments in cemeteries.—The "missing link," it seems, is the ant! Sir John Lubbock says that in point of intelligence ants rank above the anthropoid apes, and that they stand next to man. The evolutionists will have to revise their table of "Succession." The *Episcopal Register* has one of our editorials credited to "Dom. Ch." Who that person is we do not know. The *nom de plume* has never appeared in these columns.—The late Dr. Pusey in one of his discourses said: "If I might leave one bequest to the rising generation of clergy, who will have (what I have had only incidentally) the office of Preachers, it would be, 'In addition to the study of Holy Scripture, which they, too, studied night and day, study the Fathers, especially St. Augustine.'"—The *Parochial Churchman* of Virginia, the Rev. E. Allanson, editor, has been turned over to the Church Temperance Society of that Diocese and is to be the organ of that society.—The following is quoted for the benefit of our theological students who are forming their style: "Yes, my friends, the mind of man is so expansive that it can soar from star to star,

from satchelite to satchelite, and from seraphene to seraphene, and from cherrybeam to cherry-beam, and from thence to the center of the doom of heaven."

All Saints' Day.

On All Saints' Day the Church rolls up the commemorative scroll of the Christian Year. Here and there, along the twelve months past, there have been bright spots, illuminated by the piety of some holy one, while apostle, saint, and martyr have set before us the beauty of christian saintliness. On the first of November this particular specification is abandoned, and, gathering together in one all the host of God, "the multitudes which no man can number," the Church raises her voice of praise, and for all the saints "who from their labors rest," gives thanks to Him by Whose grace they endured, and won for themselves a glorious immortality.

On this day are remembered all the saints of God; those, who before Christ's coming, lived and died in the fear and obedience of God and in the faith of Christ; believing in Him Who was to come, even as we believe in Him Who has come. The Church commemorates all the saints of the Patriarchal Church, all the names which have come down to us in the Old Testament; and with them, all the countless host who have left no name or record upon earth, but whose names are written in the Book of Life. So too, are recalled all the names of the Universal Church. The noble army of martyrs whose blood was "the seed of the Church," who witnessed a faithful witness for Christ; who died on the rack, or on the cross, or at the stake, or by wild beasts, or by whatever torments the malice of Satan and man could devise; the zealous and fervent preachers of the gospel among the heathen, the missionaries who have borne the Word of God and His Sacraments into distant and barbarous climes; the holy men, priests of God, who have brought the knowledge of His Church to our own land—for these and all, the Church gives thanks. For holy Bishops, such as St. Augustine, of Hippo, or St. Chrysostom, of Constantinople; for the learned and godly teachers, such as St. Athanasius; for all the faithful priests of God in every age of His Church; for the early Bishops of our own land; for every minister of His, from the beginning of His Church in Eden to the earnest soul that but yesterday went back to the God Who gave it life—for each and for all are we bidden to give God thanks.

But not only the patriarchs, the ancient and modern great ones are recalled this day, but every soul, no matter what its earthly place and station may have been, who has gone to its rest in the faith and fear of Him. This it is which makes All Saints' Day so very dear to the heart of every child of the Church. It is the day which belongs to all our Christian Dead. Year by year as the time goes by and our feet draw nearer and nearer to the valley of the shadow, there must come an added charm of interest to this great day of the Blessed Ones who die in the Lord. As we advance in years and less readily bend ourselves to the making of new ties, the links of the chain of friends that binds us to earth, are one after another loosened and we soon come to find that the vast majority of those dear to us have gone to their rest. By the illuminated eye of faith we pierce quite through the wall that hides the lost ones from our sight, and, in that multitude which no man can number we see the dead in Christ who are our dead, and in the Blessed Communion of Saints know that they who sleep in Him are not lost from us, they are at rest, where is winter, neither sin nor sorrow. "In the sight of the unwise they seemed to die," but "God found them worthy for Himself."

But more than all is All Saints' Day comfort found in the Collect: "Almighty God has so knit together His elect in one communion and fellowship in the mystical body of Christ our Lord," that all, the living and the dead in Christ, the elder saints and the youngest baptized child, are all one in Him—branches in the One True Vine, living stones in the one true spiritual Temple, members of the One mystical Body, the Church of Christ. Such is the blessed Communion of Saints, our faith in which we so often affirm in the creed.

Thus taught by the Church, we feel that we are not wholly separated from our holy dead; that as we are now a portion of His kingdom, members of His Body, so have we fellowship and communion and mystical union with the dead in Christ. Between us and that other world there is a blessed chain, whose links are manifold, uniting the militant to the waiting Church, and binding the living and the dead together with the mystical bonds of our common love in Him, Who is Head over all things to His Church.

One day, we too, shall look upon God and live; the time will come when we shall be called to dwell with the Holy Angels and to sit down with our beloved brethren who are departed, at the Marriage Supper of the Lamb. Then for mystical communion we shall substitute the joy of seeing with our own eyes the "King in His beauty" and of once more beholding the faces of those we have lost. "For now we see through a glass, darkly, but 'hen, face to face.'"

Meantime, though death has cast a shadow on the world, we may rejoice evermore in the victory that overcometh the world. They who are gone before would not have us sorrow as those who have no hope.

"Weep not for me;
Be blithe as wont, nor tinge with gloom
The stream of love that circles home,
Light hearts and free!
Joy in the gifts Heaven's bounty lends!
Nor miss my face, dear friends!"

A sea before
The Throne is spread; its pure, still glass
Pictures all earth scenes as they pass,
We, on its shore,
Share in the bosom of our rest,
God's knowledge, and are blest."

A Legal Opinion.

We have been requested to publish the following document, which explains itself: Murray F. Smith, Esq., Vicksburg, Mississippi.

DEAR SIR:—I am in receipt of your letter of the 18th inst., asking my opinion of the eligibility of a resigned missionary Bishop to the office of Diocesan Bishop.

On the 26th ult., a formal opinion upon this subject was forwarded to me by a prominent gentleman of your Diocese, with a request for my views in respect to the position assumed therein.

"I am unable to concur with your construction of sub-section of section XVI, canon 15, title I, of the digest of General Convention Canons. But for the provisions of that sub-section, any Bishop would be eligible to any Diocese of this Church, provided his resignation of former jurisdiction had been accepted by the House of Bishops.

The object of the provisions referred to is to localize Diocesan Bishops, beyond the power of change. You may be familiar with the history of this legislation, which only adds weight to the construction that I give. No such object or reason applies in the case of other than a Diocesan Bishop.

"I am unable to see that sub-section 5, has any bearing in the premises. A Bishop of this Church is subject to the laws and authority of the General Convention, regardless of the provisions of that sub-section; and aside from this view of the matter,—section 1 of Canon 9, title 11, expressly provided for the amenability of any Bishop of this Church etc., and sub-section 2, of section VIII, canon 9, title II, provides for the case of charges preferred against a Bishop having no jurisdiction."

I am very respectfully yours, etc., S. CORNING JUDD.

Chicago, Sept. 21, 1882.

To Correspondents.

A correspondent desires to know the name of the author of the "Life of St. Teresa," the title page of which only says: "By the author of 'Devotions before and after Holy Communion.'"

Another reader wishes to know who wrote the following lines:

"But, oh! what blessings may be thine, When thou hast daily striven To guide souls in the narrow path That leadeth up to heaven! What joy, to see the youthful feet In wisdom's ways so true; To know that, by the Grace of God, Thou hast not lived in vain! Though 'tis a life of care and toil, Of labor and of love, If such the recompense on earth, What will it be above!"

H. E. L.—We are of the opinion that "Consecration" has reference to buildings set apart for Divine Worship. We should be disposed to speak rather of the "Benediction" of a School-house, whether for a Sunday-school or a Parish-school. "Consecration" expresses a setting apart to the Service of God. "Benediction" implies solemn prayer for the Divine Blessing.

We hope to answer H. E. L.'s other enquiries before long.

A LOVER OF TRUTH.—EDITOR.—We do not insert anonymous criticisms on an article bearing the author's name.

Oz.—Your letter will appear next week.

Personal Mention.

The Rev. J. F. Hamilton, Rector of the Church of the Incarnation, Dallas, jurisdiction of Northern Texas, has been elected to the rectorship of the Church of the Good Samaritan, Sauk Centre, Minn.

The Rev. Charles H. Canfield has resigned charge of Grace Church, Winfield, Kan., and entered upon the charge of the missions at Hutchinson, Nickeason, and Sterling, in the same diocese.

The Rev. Canon Sprague, President of Griswold College, Davenport, Iowa, is to visit the Eastern States, during the autumn, for the purpose of raising \$25,000, if possible, as an endowment for the Bishop Lee Professorship of Mental Philosophy, in the College.

The Rev. Wm. Gardam has been elected to the charge of St. Paul's mission, Point Douglas, and adjoining parish at Basswood, Minn.

The Rev. Henry Mackey has accepted the rectorship of St. Andrew's, Emporia, Kan., and entered on his duties Oct. 29th.

The Rev. E. Ed. Hansford, D. D., has been appointed to the charge of the Missions of St. Mark's, Birmingham, Pittsburg, and of the Church of the Nativity, Crafton, and St. Luke's, Woodville, both in Allegheny county, Pa.

The Rev. John Vaughan Lewis, D. D., has sailed with his family to San Francisco, Cal.

The Rev. J. M. Kendrick's address is 157 Dayton St., Cincinnati, Ohio.

The Rev. M. H. Vaughan has accepted the rectorship of St. Andrew's parish, Leonardtown, Md.

The Missionary Bishop of Washington Territory has been visiting his old home, Norwich, Conn.

The Rev. R. C. G. Huntington has accepted an election to the rectorship of St. Paul's, Manhattan, Kan.

The Rev. J. R. Holeman, of Kansas City, Mo., has gone to the South to spend the winter months.

The Rev. T. G. Williams is temporarily in charge of St. John's Church, Petaluma, diocese of California.

The Rev. J. M. Rankin has taken charge of St. Paul's, Coffeyville, and the Church of the Epiphany, Independence, Kan.

The Rev. R. Wall, of Carthage, Mo., has returned from Colorado, restored in health.

The Rev. J. I. Corby, of St. Louis, has accepted the rectorship of St. Mark's, Anamosa, Iowa.

The address of the Rev. Edward H. Cleveland, Assistant Minister of Christ Church, Brooklyn, is 126 Amity St., Brooklyn, N. Y.

The address of the Rev. Y. Peyton Morgan is Trinity Church, Cleveland, Ohio.

The Rev. A. C. A. Hall, of the Society of St. John the Evangelist, who has been holding Mission Services in British Columbia, will, on his way East, hold a mission in St. Mary's, Kansas City, Mo.

The Rev. Joseph Wayne, of Addison, N. Y., has accepted an election to the rectorship of the Church of the Ascension, Burlington, Kan.

The Rev. J. T. Pickett has resigned the rectorship of Christ Church, Holly Springs, Miss.

The Rev. C. A. Hayden has been elected Rector of St. Andrew's, Mt. Holly, N. J.

The Rev. Francis Peck's address is 1274 Dean St., Brooklyn, N. Y.

The Rev. Lewis P. Clover, D. D., Rector of Grace Church, Port Jervis, requests that all mail matter, etc., for him, be addressed to Port Jervis, Orange Co., New York.

The Rev. Charles A. Marks has resigned the rectorship of St. Peter's Parish, Hazleton, Pa., to take effect on Nov. 6th, and has accepted that of Holy Apostles', Saint Clair, and St. James', Schuylkill Haven; he also takes charge of the Mission Stations at Prackville, Lost Creek, and Shenandoah. His address, after Nov. 7th, will be Saint Clair, Schuylkill Co., Pa.

The sermon preached before the recent Convention of the Diocese of New York, by the Rev. Professor Richey, of the General Theological Seminary, on the "Redemption of the Creature," has been published by special request of a committee of the clergy of New York. It may be had of Mr. James Pott.

The Rev. T. F. Caskey, late of Grace Church, Honesdale, who went abroad some time ago, on account of ill health, has much improved, and is at present in charge of the English Church in Dresden.

The Rev. Julius D. Rose, Ph. D., has accepted the rectorship of the South Orange Academy, South Orange, N. Y. Address accordingly.

The Rev. E. P. Wright, D. D., has resigned the rectorship of St. Matthias' Church, Waukesha, Wis. The vestry, in accepting his resignation, have put on record their profound regret, and their grateful appreciation of his faithful labor.

Married.

HARVEY—UPSHAW.—October 24th, in St. James' Church, Bolivar, Tenn., by the Rev. W. G. Davenport, Mary, eldest daughter of Col. T. E. Uphaw, and Wade H. Harvey, both of Bolivar, Tenn.

SNIVELY—SELFCR.—Oct. 24, at Grace Church, Brooklyn Heights, N. Y., by Rev. Wm. A. Snively, D. D., Rector, assisted by Rev. Thaddeus A. Snively (the Bishop of Long Island pronounced the blessing), the Rev. Sumner G. Selcker, Rector of St. Paul's Church, Flatbush, L. I., and the Rev. J. L. E. Selcker, of Alfred De Forrest Selcker, of New York City.

Obituary.

CASTLEE.—Entered into rest, Oct. 16th at Forest City, Ark., of typho-malarial fever, Mrs. Mary Louise Castlee, in the communion of the Catholic Church, and in full assurance of faith.

Official.

To the Clergy and Laity of the Diocese of Illinois: The Sunday next before Advent (N. v. 26.) is designated as "Hospital Sunday" for this year, and you are earnestly invited to contribute in money and other suitable donations, for our St. Luke's, which continues its beneficent work, and for which heaven-born charity pleads with winning tones.

Affectionately, your servant in the Lord, Wm. R. McLAREN, Bishop of Illinois.

The annual meeting of the N. E. Deanery of Illinois will be held (D. V.) on Monday, Nov. 6th, at Grace Church Chapel, Chicago, beginning at 10 A. M. with a celebration of the Holy Communion. After the celebration, a business meeting, and paper by Rev. Henderson, will be held. The clergy are invited to luncheon at Grace Church Rectory.

EDWARD RITCHIE, Sec'y. On Saturday morning, Nov. 4th, Trinity Church, Hoboken, will (D. V.) be re-opened, and the Right Rev. the Bishop of the Diocese, will con-secrate the new Chancel and Altar. The sermon will be preached by the Rev. George H. Houghton, D. D., Rector of the Church of the Transfiguration, New York.

CHRIST CHURCH, PHILADELPHIA. The opening services, upon completion of the Restoration of this venerable building, will be held (D. V.) on Wednesday, Nov. 8th, at 11 o'clock A. M.

ACKNOWLEDGEMENTS. ST. LUKE'S HOSPITAL. Contributions to the Cripple Children. 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, 234 Prairie Ave., or to Rev. Clinton Locke, 234 Prairie Ave., Chicago.

Through Rev. C. W. Leffingwell, from Bordentown, N. J.; J. C. Wairaven, Centralia, Ill.; St. Minnie Maloney, Owatonna, Minn.; 50 cents; Previous contributions, \$1,687.63; Total, \$1,694.13.

Mrs. M. A. WILLIAMS, Treas. I hereby make a general acknowledgment of offerings from various friends of the Missions of the Church, in aid of Church re-construction, and building at Elk Point and Vermilion, Dakota. I have made special acknowledgments of sums received heretofore, in the Churchman and LIVING CHURCH, while I have received other offerings in which no public list has been made, at the request of the donors, with whom I have made all right, so far as I know.

The Mission at Elk Point has been built up in the last three years from a very small beginning, to considerable strength and numbers both in the Church and Sunday School, while the dilapidated chapel and church-yard have been re-constructed, repaired and beautified.

The mission and chapel at Vermilion are next to be re-constructed. Already the old chapel has been taken down, and a new one has been built upon an eligible lot in the new town on the Butte; and in a few months, it is hoped, it will be completed, and paid for by the aid of the generous friends of our missions in Dakota. And here, in good time, we hope to see the "old waste" restored and beautified, as in Elk Point.

We shall need nothing more to complete the work, except for church furniture and a Communion Service. Any friends who may be interested in this part of our mission interest, could address me, when any more information is needed on this subject.

JOSHUA V. HIMES, Missionary St. Andrew's, Elk Point, and St. Stephen's, Vermilion, D. T.

The Missionary at Miles City thankfully acknowledges receipt of a contribution of \$10.00 to the fund for the Mission Chapel, from S. C. Philadelphia, October, 1882.

Appeal.

A very important opportunity is now presented to me of advancing the cause of the Church in Northern Aroostook, the chief agricultural portion of the State of Maine. The Trustees of the Presque Isle Academy, and other citizens of that and adjoining towns, have offered a fund of \$5,000, a lot of five acres, and a guarantee of fifty tuition pupils for three years, at the rate of \$30 per annum, on the sole condition that a Church School of the High School character shall be established in that locality. It is felt that the establishment of such a school would be of immense advantage to the educational interests of that community, and, although but few of those making this proposition are at the present time in any wise connected with the Episcopal Church, my opinion prevails that a school controlled and conducted by us would be superior to one founded and carried on under other auspices. On the other hand it is obvious that the control of such an educational institution in the midst of such a community would be of the greatest value to our missionary work in the same locality. There is at present no school of a high grade in any of these towns and there can

scarcely be a question of an abundant patronage for ours when secured. To avail ourselves of the liberal offer made by citizens of this locality, it will be necessary to raise at least \$5,000 from other quarters, and I would be very grateful for any contributions from brethren and friends towards this object. H. A. NEELY, Bishop of Maine.

Miscellaneous.

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UNIVERSITY OF THE SOUTH, SEWANEE, TENN. The undersigned having been appointed Commissary of the Theological School of the University, would respectfully solicit subscriptions for the yearly support of the School, as well as for its permanent endowment. It needs funds now, and I would be glad to communicate with any who are interested in the extension of the Church in the South, to explain the nature of the work accomplished by this Theological School, and the necessity for the existence and active support of such an institution. Address, Richard P. Williams, Commissary, 27 East 72d St., or 1 William St., New York.

"L'AVENIR," a monthly. The only French Episcopal paper. A yearly subscription, \$1.50. The Third began Oct. 15th, 1882. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2059 Sanson St., Philadelphia, Penn.

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BOOK REVIEWS.

THE EARLY DAYS OF CHRISTIANITY. By F. W. Farrar, D. D. F. R. S. New York: E. P. Dutton & Co. Chicago: Jansen, McClurg & Co. Price \$2.00. 664 pp.

The author's object has been "to furnish English readers with a companion, partly historic, partly expository, to the whole of the New Testament." In the Life of Christ, Canon Farrar has given to the Christian world a charming commentary on the Gospels; in the Life of St. Paul he has portrayed the scenes and illustrated some of the prominent characteristics of the earliest Days of Christianity; in this work the subject is continued, the Seven Catholic Epistles, the one to the Hebrews, and the Book of Revelation being fully and critically examined. The historical introduction is especially able and interesting. The low moral and social condition of the Roman world at the beginning of our era, we have nowhere seen so well portrayed. The discussion of the Beasts and other allegories of the Revelation is remarkably well done and satisfying. The volume is a treasure house of historical, literary, and theological learning, presented in a style to delight the reader and enchain his attention. Among the most attractive features of Canon Farrar's work are his biographical descriptions. It is these that constitute the greatest charm of this and other volumes.

THE SECRET OF POWER, and Other Sermons. By Alexander McClaren, D. D. New York: Macmillan & Co. Chicago: S. A. Maxwell & Co. Price \$1.25.

The sermons of this great Baptist preacher are not "popular" in the sense that this term applies to Mr. Spurgeon's Sermons. They are strong, solid, old time sermons, worthy of the reading of thoughtful men. They seem to have been written to be read rather than for delivery; and they stand the test of reading, which Sermons of the Spurgeon and Moody type do not. The subjects treated in this volume are of a general character that do not involve the discussion of points of difference with the historic Church. The author's ecclesiastical bias may be occasionally detected but is not unpleasantly obtrusive.

OUTLINES OF ANCIENT HISTORY. From the Earliest Times to the Fall of the Western Roman Empire A. D. 476. By P. V. N. Myers, A. M. New York: Harper & Brothers. Chicago: Jansen, McClurg & Co. Price \$1.75.

Prof. Myers has aimed to combine in this work both the ethnological and chronological methods, to give the growth of races, the development of science, literature, and religion, along with the records of events. It is a thoroughly delightful book both for the class-room and for private reading.

SILVER STORE. Collected from Medieval Christian and Jewish Mines. By S. Baring-Gould, M. A. New York: E. & J. B. Young & Co. Price \$1.50.

This is one of the charming books that an editor delights to praise. It is a beautiful book typographically, and it is beautiful as to its contents. This is a second edition, the work having appeared in 1868. These translations of medieval poems are very cleverly done, and the selections are made with good judgment. In these days of Swinburne and Wilde it is refreshing to get hold of some poetry that has the ring of the "dark ages!"

A FEW PAROCHIAL SERMONS. Preached at St. Barnabas' Church, Kensington. By Francis Hessey, D. C. L. New York: E. & J. B. Young & Co. Price \$1.50 net.

This book provides a sermon for each of the great days and seasons of the Christian Year. They are eminently practical, simple in style, and earnest in spirit. They are suitable for lay-reading.

SUNDAY READING FOR THE YOUNG. New York: E. P. Dutton & Co. Chicago: Jansen, McClurg & Co. Price \$1.25.

A very handsome, useful, and entertaining book; nothing mawkish or sentimental in it, but very much of instructive. We commend it most warmly to those who wish to keep their children out of mischief on the Lord's Day, without imposing on them any too irksome restraints.

St. Nicholas for November begins the new volume in splendid style with a colored frontispiece, by R. B. Birch, entitled "Indian Summer." This is an entirely new departure that will be heartily welcomed.

Another prominent feature is the first installment of J. T. Trowbridge's new serial "The Tinkham Brothers' Tide-Mill," which is a live American story about live American boys and girls; and it promises to be the best story this popular author has yet written. The November number is the Thanksgiving number, and so Miss Sophie Swett has contributed a jolly story called "All the Plums," which any one with half an eye can see must have some mysterious connection with the Thanksgiving pudding. "Old Mordcaev's Cockerel" is another amusing Thanksgiving tale, and there is a daintily illustrated "Grace for a Child" from Herriok. The pranks and doings of "Tad" Lincoln, the late President's youngest son, who made things so lively at the White House during his father's administration, are very entertainingly treated by Noah Brooks, who was President Lincoln's private secretary. "The False Sir Santa Claus," a beautiful and novel form of Christmas entertainment, by the author of "The Land of Nod," is printed in this number, with music and complete stage-directions, in ample time for it to be effectively produced in holiday season.

As the first number of a new volume, the November Century gives promise of even increased excellence for the magazine during its second year under the new name. Pictorially, the November number shows that the Century is as ambitious as ever for the reputation of American wood-engraving. Though the art side is so conspicuous, the contents offer striking proof of a tendency to make the literary side of the maga-

zine paramount and of the greatest possible excellence and importance, in travel, biography, fiction, poetry, criticism, and in the discussion of the foremost public questions. The editorial departments treat a great variety of topics. In the publisher's department is an account of the "Century's New Home," with drawings of the comfortable and spacious rooms in which the magazines are housed.

We have received a copy of a pamphlet published in Philadelphia, entitled "Four weeks among the Sioux tribes of Dakota and Nebraska, together with a brief consideration of the Indian Problem by Herbert Welsh." Mr. Welsh is a graphic and pleasing writer, and this little sketch is well worth perusal. His plan for dealing with the Red men may be briefly summed up; "Whatever ye would that men should do unto you, even so do ye to them."

The Nineteenth Annual Report of St. Luke's Free Hospital, Chicago, lies on our table. We learn from it that by next year the new building will be occupied. The cost of the whole will then have been above \$150,000. During the year 385 patients have been cared for, and there is a surplus on hand of \$2,420.67. A concert by Mde. Gerster, at the house of Mrs. Marshall Field, realized, \$2,640. Two new beds have been endowed this year. In every respect the prospects of this noble Church Charity are encouraging.

If we have had no special good word lately for Littell's Living Age, our silence has not been the result of any want of appreciation. It is simply invaluable to us, bringing to us, as it does, week by week, the very cream of all the current literature of the day. With this month it entered upon the 40th volume of its fifth series. Beginning with this volume, what an acceptable gift it would make from a parishioner to a pastor.

James R. Osgood & Co., Boston, have published Lieut. Danenhower's Narrative of the Jeannette. The author promises a more complete account, to be written when his eyes will permit. His picture is given as a frontispiece and there is a chart of the journey and a sketch of the ship. Price, in paper cover, 25 cents. For sale by S. A. Maxwell & Co., Chicago.

The Rev. J. H. Hobart De Mille, of Canisteo, N. Y. has published a very neat and useful Classification of the Sciences. Price 25 cents. To be had on application to the author.

Another Suggestion.

To the Editor of the Living Church:

The subject touched upon by "One who suffered" is undoubtedly of great importance. I agree with him as to the great evil of poor preaching, but cannot think the remedy which he suggests a good one; or, at any rate, not the best. His suggestion is: "That all Deacons put in charge of parishes or missions be required to prepare but one sermon a week," and if they are required to preach twice every Sunday, let them read a printed sermon from a volume approved of by their Bishops.

This is all very well for a lay-reader and one who will be at the pains of reading a printed discourse, in the absence of a clergyman will be honored and listened to with attention. But the vast majority of laymen in this country strongly object to book sermons from clergymen. And properly so too. It looks too much like Antecatholic Revival days in England, when clergymen, some of high standing and large emoluments, bought printed sermons for use in the pulpit.

People want what is "original," as the term is generally understood. My own observation leads me to infer that, as a general rule, a congregation would rather listen to and be more edified by a comparatively poor sermon prepared by the preacher himself than to the most brilliant of Phillips Brook's or Dr. Dix's printed sermons.

My remedy for the evil spoken of is simply this: to preach one of the two Sunday sermons on the expository plan, either in the morning or evening as circumstances best suggest. The advantages of this plan are manifold. I can mention only one or two.

A large portion of Holy Scripture is taken not as a mere peg to hang a sermon on—but as a reservoir from which to draw things "new and old." In the preparation of such a discourse, more of that kind of study is required which the workman needs who would "rightly divide the Word of Truth" and so he becomes far better fitted to make sermons on the usual plan. Again: It gives a symmetry to Biblical teaching by presenting each part complete and all the parts as one great whole. It becomes deeply interesting and profitable to a congregation. They become a large Bible-class where the teacher has the ground clear with nobody to interrupt him. Many things can be introduced in this way in their natural order, which, if presented in the ordinary sermon, might be considered impertinent or unedifying, and yet are very necessary in order that "the man of God may be perfected."

H. B. J.

The Century Question.

To the Editor of the Living Church:

The learned editor of a valued church paper says, "Dr. Pusey was born with the century." In Dr. Fulton's very interesting sermon published in your issue of the 21st inst., is this statement: "Edward Bouverie Pusey was born in the first year of the present century." When did the present century begin? It must be obvious that it did not begin until there had been eighteen centuries, and there had not been eighteen centuries until the end of the year 1800. If Dr. Pusey was born, as you have stated, in the year 1800, was he not born in the last year of the eighteenth century? Though an inaccurate statement may not do any harm, facts should be stated accurately.

D.

Oct. 23, 1882.

ALL AROUND THE WORLD.

The new Japanese Ambassadors have arrived. Both speak English fluently.

Complaint comes from Florida that the orange crop is turning out poorly, and will be short about one-third.

Mr. Hannibal Hamlin, Jr., has returned home from a tour in Europe, and will soon be admitted to the bar.

Labouchere, the liberal member of Parliament and editor of Truth, is coming to America in December.

Chicago parties have lately purchased 4,300 acres of land in Leon county, Florida, at 90 cents per acre.

Recess in the public schools of Albany, N. Y., has been abolished. The school hours are made continuous from 9 to 11:30 A. M. and 1:15 to 3:30 P. M. The change gives satisfaction.

Within a radius of eight miles of Sanford, Fla., there are 2,992 orange groves, containing 165,235 trees. The State produces 50,000,000 oranges.

Alligator farms have been started in various parts of Florida. The animals are raised for their hides for which there is always a good demand.

In every tobacco factory in Key West there is a "reader." Cubans cannot talk without gestulating, and in order to keep them from talking, a person is hired to read aloud to the hands during working hours.

The Norfolk Virginian says Virginia is now in a more prosperous condition than at any time in her history, and attributes this prosperity in a great part to the large amount of Northern capital being invested in the State.

Texas is growing to be one of the greatest of the world's wool-countries; this year's clip is estimated at 12,000,000 pounds. Its growth in other directions is equally great if not as good; a State paper says that the homicides will average two per day.

During the present year 150,000 immigrants have arrived in Canada. The number of actual settlers in the vicinity of 100,000, the remainder going to the United States.

Zola, the realistic French novelist, writes a round, rapid hand, every letter being formed distinctly, but hastily. His signature is bold and plain, and covers several lines of ordinary ruled paper.

The 400th anniversary of the birth of Raphael is to be celebrated with great pomp in Italy next March. The event will be commemorated later by a monument in front of the Palazzo Ducale at Urbino.

Jewish persecution has broken out in Hungary with riots and outrages after the fashion of the late disgraceful procedures in Russia. The Government however is interfering promptly and sharply.

A correspondent of the Scientific American, who resides at a mining camp on the mountains in the southeastern corner of Arizona, says that the brilliancy of the moonlight there is such that mountains seventy miles distant are seen.

Gen. Stephen B. Lee says the first gun at Sumter was fired by George S. Gains, of South Carolina, who was afterward Lieutenant Colonel and killed in Maryland. Mr. Ruffin, of Virginia, who fired the first shot from the iron battery, blew out his brains after the war.

The gathering of fir cones to obtain the seed for export is quite an industry in Puyallup valley, Washington Territory. The cones are dried in the hop furnaces until the seed falls out, when it is packed up and sold for export. Large quantities of this seed are planted in Europe. The fir seeds bring from \$5 to \$8 per pound.

The petroleum industry is in a healthier condition, from the producers' point of view, now than at any time since the opening of the great Bradford field five years ago. The production is declining at a rate that in another month will make it equal only to the consumption, a state of affairs that has not existed for years, and in fact hardly ever since the beginning of the petroleum industry.

The province of Amazonas, Brazil, exported last year 199 tons of sarsaparilla. The zarza vine grows in the swamps, in soil that in Canada is known as "black muck," and the collectors often spend weeks in these marshy pools. The roots are traced and raised with a sharp stick, but the vine is not disturbed, the roots being cut off near the stock, which is covered up with a little earth, so that fresh roots may grow, and, in time a fresh harvest may be gathered.

One of the local industries of Southern California is the traffic in tarantulas and their nests. So great has been the demand for them on the part of relic hunters and entomologists that a number of persons are engaged in collecting them. The tarantula, when caught, is injected with a preparation of arsenic, which serves to counteract its poison and preserve it from decay. Leo Fleishman, of Los Angeles, is at the head of this business, and is said to be filling orders from all parts of the world.

A boy of six years, at Cranberry Isles, Me., was the hero of quite a remarkable exploit, lately, rescuing his sister aged three, who had fallen into a well eighteen feet deep, and containing five or six feet of water. He pushed back the curb and went down, bringing her up in his arms over the rocks, uninjured, then, with rare thoughtfulness, undressed her and put her in bed, getting in, also, himself, to get her dry and warm before his mother returned from an errand.

Of Cardinal Newman, The London World has this rhapsodical description: "The figure of John Henry Newman is suffused with an atmosphere of severe roman, to which Cardinal Manning is a stranger, and is surrounded by an accretion of traditions and fancies that cause him, even in his life-time, to have won his way to the region of fable." Everyone whose spiritual being has been the scene of some invisible tragedy has turned to the writings of Newman, much as love-sick lads of a by-gone generation sought a gloomy solace in the strains of Byron.

In the bottom of a chest of Japan tea opened at Montreal recently was found a leather pocket-book about eight inches long by four wide, with three compartments. It is curiously marked with Japanese characters, and in it were found two Japanese letters, also a quantity of what appeared to be opium, and an opium pipe with its brass mouthpiece, cane stem, and tiny brass bowl still partly filled with opium, also two short hardwood sticks about four inches long, with a red material like sealing-wax wrapped in corn paper stuck on their ends. The pipe was carefully wrapped in rice paper. The chest of tea had been in the warehouse for two years.

At Kingston, Jamaica, is published a newspaper known as The Jamaica Creole, which does business on what may be assumed to be the smallest capital now engaged in enlightening the public through the publication of news and ideas. Recently, according to its own story, it

fell short of printing ink, and there was but one vendor of the article in all Kingston. For some cause not entirely clear the dealer would not sell The Creole a less quantity than twelve shillings' worth of the ink, and the little firm, not being in a position to make such a heavy purchase, the principal made the ink himself. "The pressman," continues The Creole's article, "on being asked whether the ink gave him any trouble to work, replied that he thought it better than the imported stuff." The article ends pathetically. "The editor would feel obliged if those indebted would send a part of what they owe."

Thurlow Weed's friends have little hope that he will ever recover from his present illness. His physician fears that he may sink through sheer inanition and exhaustion, and is, therefore, using every means possible to induce the patient to eat as much as he can. Mr. Weed seems to realize, too, that his principal hope for recovery lies in so doing, and frequently calls for food. But after chewing it for a few moments he spits it out again, being apparently unable to swallow it.

From the testimony of a number of proprietors of flourishing mills in California and Oregon, it has been ascertained that it requires 275 pounds of average wheat to make 195 pounds, or one barrel, of average flour.

Will Rose has reached Cheyenne, Wyo., from San Francisco, 1400 miles, having traveled all the way on a bicycle, making the distance in six weeks. He will go no further on account of the lateness of the season.

The ex-Empress Eugenie has commissioned Canon, the Vienna artist, to paint a portrait of her son, and has sent to him for use in so doing, the uniform worn by the late prince during the Zululand campaign.

A new departure in the treatment of chronic diseases has been made. Send to Dr. Starkey & Palen, 1109 Girard St., Philadelphia, for their Treatise on Compound Oxygen, and learn all about it. Mailed free.

Physiology—"Mother, what have people got noses for?" asked an Austin child of her mother, who had seen better days. "To turn up at poor folks, my child," was the cynic's response.

Are you aware that a simple Cough often terminates in Consumption? Why not be wise in time and use Allen's Lung Balsam, which will stop the disease and prevent the fatal consequences. For sale by all Medicine Dealers.

A bald-headed man says his hair reminds him of a fool and his money.

Trial proves that honesty is the best policy in medicine as well as in other things. Ayer's Sarsaparilla is a genuine preparation, an unequalled blood purifier, decidedly superior to all others.

"My de r," said a husband to his wife, what kind of a stone do you think they will give me when I am gone?" She answered, coolly, "It might be brimstone, John."

Dr. Pierce's "Pellets"—little liver pills (sugar-coated)—purify the blood, speedily corrects all disorders of the liver, stomach, and bowels. By druggists.

A philosopher says: "The man who laughs is the sympathetic man." It is astonishing how many sympathizers a fellow has when he slips down and hurts himself.

Few like gray hairs, except on other persons. If your hair is turning gray, restore it to the hue of youth by using Ayer's Hair Vigor.

A State commissioner of life insurance said: "Recovery" but half covers the case. We need a new word that shall signify both to receive and devour. "ACCEPT OUR GRATITUDE."

Dr. R. V. Pierce, Buffalo, N. Y.: Dear Sir—Your "Golden Medical Discovery" has cured my boy of a fever some of two years' standing. Please accept our gratitude. Yours truly,

HENRY WHITING, Boston, Mass.

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.

\$5 to \$20 per day at home. Samples worth \$5 free. Address FRISBEE & CO., Portland, Me.

WHITMAN'S FOUNTAIN PUMP. A Lady or Child can use it. Send for large hand-colored illustration. Catalogue, J. A. WHITMAN, Providence, R. I.

Andrews' Parlor Folding Beds. Best Patent Improved. 17 Types. 1000 and 2000 capacity. Light, elegant, comfortable. Save room rent. Redding beds out of sight. Made only by A. H. Andrews & Co., Chicago.

CANCER INSTITUTE. Established in 1872 for the cure of Cancer, Tumors, Ulcers, Scrofula, and Skin Diseases, without the use of knife or loss of blood and little pain. For information, circulars and references, address Dr. F. L. FORD, Aurora, Kane Co., Ill.

TEACHER'S LIBRARY. Nine books, including Bible, history, geography, etc. Price \$1.00 each. DAVID C. COOK, 46 Adams St., Chicago.

REWARD CARDS! One-third price! Three 25-cent cards for one dollar. DAVID C. COOK, 46 Adams St., Chicago.

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

Allen's Lung Balsam. Remedy for Curing Consumption, Coughs, Colds, ASTHMA, CROUP, 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.

HIGHLAND AND FRENCH RANGES, HOUSE FURNISHING GOODS, HARBESON & JUDD, 83 N. Clark Street. W. H. WELLS & BRO., Stained Glass Works, 48 & 50 Franklin St., Chicago. AUTHORS & PUBLISHERS. Will consult their own interests if they consult the Claremont Manufacturing Co., CLAREMONT, N. H. Before they make contracts for the MAKING OF BOOKS.

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Mack's Oat Meal and Cracked Wheat. CHAS. D. DANA, Prop. 10 STATE ST., CHICAGO, ILL.

The Philadelphia Bi-Centennial.

Correspondence of the Living Church.

A circular from the State authorities was sent to the pastors of all the churches in this city, requesting them to observe Sunday, October 22d, as a Memorial Day; and to refer in their sermons, to the historical nature of the events, which are occupying so prominent a part of our attention, at present. It may easily be seen that most of the denominations had a congenial field thus opened to them, in which they could enlarge upon the beauties of a spiritual religion, and discourse upon the oppression of Church when opposed to sect, holding up William Penn as the embodiment of a spiritual religion, and the example of the Independent religionist. But to the Churchman the treatment of the theme proved more delicate. How could a Catholic Preacher reconcile the justice of Penn's laws with the falsity of his theology? He could not commend his methods indiscriminately—that was certain. And, as it was generally advertised that sermons appropriate to the Bi-Centennial Festival would be delivered in our churches, it was with no little interest that many of the faithful wondered how the subject would be handled. In all the reports of the sermons which have come to my notice, ample justice was done to the great founder of Philadelphia; little or nothing was said of his short-comings; these were overlooked, partly because they were, to a great degree, owing to the exigencies of his age, and partly because the joyfulness of the occasion seemed to demand the remembrance of what was good, rather than a rehearsal of the evil in his discipline. At the late Celebration at St. Marks's Church, the Rev. Dr. Robins praised Penn for founding his laws upon the Ten Commandments. This fact, he said, had never lost its influence for good, and its force was yet visible in the management of the city. The Reverend Rector of Grace Church preached from First Kings, xix: 8. "And he arose and went in the strength of that meat forty days and forty nights." The preacher claimed that an act similar to that of Elijah was constantly happening in the spiritual and moral world; and that such an act had happened to William Penn. "Religion, and morality . . . were the first principles of the infant province. They were the foundation stones of the grand super-structure that has arisen year by year. They were the meat on which the infant colony did feed. Like Elijah, she lay on the borders of the great wilderness. From above, there came to her a provision of food. The meal was simple enough—simple as the prophet's cake, and cruse of water. Yet it is upon the strength of that meat that she has been growing through all these two centuries. Father Maturin preached at St. Clement's, in the evening, from the Prophet Malachi: "Behold, I have sent my messenger to prepare my way before me." God, the preacher said, always does send His messengers, to prepare His way. These messengers differ in character as they differ in time, but in the Providence of God, they are permitted to prepare and make ready the way of the Lord. This, in all reverence, he thought, could be applied to the man who stood in the forefront of his age, and whose memory we were honoring at this time. He did a great work for good. The Church had become wedded to a strict formalism, and the deep spiritual character of the Bride of Christ had been lost to the minds of the men of that age. Penn taught one truth, and for that he should be held in everlasting honor; he taught that the Holy Ghost was here with us on the earth. The faults of Quakerism were touched upon with a kindly hand. While men had forgotten the spiritual character of religion, and while a freezing formalism had taken its place, William Penn did a great work by showing men that the Truth was verily and indeed in their midst; but in bringing out one great truth, he completely lost sight of the balancing truth: that God was not merely spirit, but that, in His infinite condescension, He had taken to that Spiritual Essence very flesh from the womb of His Mother; and that He was now Man as well as God. He knew our wants. We felt that we needed to lean on the breast of God, to cling to the feet of God; and He took to Himself a human breast and human feet to satisfy our wants. And now, although our Incarnate God has ascended into Heaven, whence He came, we may still lean on Him, as His disciples did of old, through the Sacraments and Channels of His Grace. This fact was lost sight of, in the fierceness of the sudden change from apathy to a deep spirituality. "God is a Spirit," was the favorite text of the Friends of that age, as it is their favorite text now. The text of Christianity is: "The Word was made flesh." Philadelphia, Oct. 28th, 1882.

Bishop Thorold in New York.

Correspondence of the Living Church.

A reception was given by the Church Temperance Society at the Fifth Avenue Hotel, New York, to the Lord Bishop of Rochester, on his return from his Western tour. Luncheon was served, and after its conclusion addresses were made. The Rev. Dr. Henry C. Potter, Rector of Grace Church, presided, and several of the clergy and prominent laity were present, among the former being the Bishops of Connecticut, Ohio, Pennsylvania, New Hampshire, and Washington. Dr. Potter welcomed Bishop Thorold in a characteristically neat address, making particular reference to his recent services in behalf of the Temperance Society, and thanking him for them. The Bishop in reply, opened with a few playful jests, and related a story of a Bishop who on once visiting a school, asked the children to tell him what was his besetting sin, expecting, doubtless, that they would answer "Examining us," or something of that sort, and was not a little shocked when the answer came from one of the girls, "Drunkness, my lord." She was familiar with the expression, "Drunk as

a lord," and inferred drunkenness to be consequently an infirmity of Lord Bishops. Bishop Thorold then commended very warmly the policy and working of the Church Temperance Society, and went on to say that the American Church had a noble field of work lying before it, but that to educational and ordinary parochial energy, she needed to add evangelization. It had been told him, that the vocation of the Church in this country was to do her work among the higher and more educated classes. If that was true, the Church would in the end retrograde instead of advance. The ordinary parish work, and the evangelistic work should go hand in hand. In the Church of England they had found that all her mistakes of policy were condoned by the results of evangelistic work—the effort to lift up all classes and to improve and elevate public morality. England was a small spot on the earth's surface, but from her had gone forth a vast movement of philanthropy over the world. Against the mistakes of the English Church was to be placed this Christian and most generous enthusiasm. If the American Church proved itself equal to her magnificent opportunities, the people would rise up and call her blessed. It was a task which she would find beset with difficulties. First, the country was so big, and second—though he hoped not to be considered as speaking invidiously—there was the very excessive conservatism of the clergy. Here, as in England, they were greatly respected. He had no wish to blame their conservatism, and caution was needed against fanatical and effervescent movements. The temperance work was in the line of this evangelistic work among the masses, and must have its effect in increasing the power of the Church among these masses. He was glad to have been privileged to do something in aiding this excellent work. Reference was then made to his Western visit. He said, the laity impressed him as more enthusiastic than the clergy. In the United States we lacked the complete parochial organization existing in the mother land, and we had not the prestige of an old Established Church. But grand things awaited us, if we were faithful to our trusts, and ready to push on this and similar movements of an aggressive kind.

One of the guests present asked the Bishop concerning the effort now making in certain quarters in England to re-establish the Order of Sub-deacons in the Church. He answered promptly, that his sincere hope was, it might succeed. The main trouble seemed to be that they could not do it without first going to Parliament for legislation on the subject. He believed most emphatically that both in America and England, the Church must rely more on the laity for help in extending itself among all classes of the people. The lay element must be trusted. In his own Diocese, where there was a population of 1,800,000, he had over 330 lay-readers and lay-preachers, and these were merchants, barristers, etc., many of them occupying high social positions.

The Bishop of New Hampshire asked to know whether in the Diocese of Rochester any special course of instruction was provided for the lay-preachers, and the Bishop replied, that no regular course had yet been settled upon, but that a course of lectures was planned for this winter. The matter of fitness was usually left for decision to the Rectors of the parishes where lay work was done. He then referred again to the temperance work, criticising the agitation for prohibition in this country as unjust. Our laws were more strict than those of England, but we did not execute them systematically.

The Rev. George D. Wildes, General Secretary of the Church Congress, said he much regretted that the Bishop of Rochester was not to be present at the Congress shortly to be held at Richmond, because the subject of temperance and several subjects relating to it were to be discussed there.

The Bishop made a few more remarks in answer to questions, and concluded with a personal commendation of Mr. Robert Graham, Secretary of the Church Temperance Society, whom he had known in England, and whose wise and forcible addresses in their recent tour together, had much impressed him.

The Church in Haiti.

To the Editor of the Living Church:

The following letter has been received from the Bishop of the Church in Haiti, which, on account of the request it contains, the Secretary gives to the public.

PORT-AU-PRINCE, Oct. 7, 1882.

Rev. J. Kimber, 23 Bible House, New York.

REV. AND DEAR BROTHER:—We are still in a furnace of affliction in this Missionary field. The Rev. Mr. Ledan has lost one child by the plague of mallepox, and four more suffer from the same disease, but with hopes of recovery. The Rev. Mr. Benedict has one case in his house—a person living with his family—which renders it menacing for his four children. He has been very sick, also, with a bad sore throat, but I am thankful to say that he is now better. The Rev. Mr. Jones writes to me this week, that the smallpox has broken out in Jérémie again, from whence it had disappeared some several months since.

For two or more months, past, our European population at the capital, has been decimated by the yellow fever. These pests, accompanied by very hard times in business affairs, increase misery and distress on all sides of us.

We beg our brethren in the States to remember us in our afflictions, when they are beseeching the Throne of Grace. Very truly your brother in Christ.

[Signed] JAMES THEODORE HOLLY,

The original manuscript of "Maud Muller," as sent to *The Washington National Era*, contains a note from Whittier, in which he says that he has "tried to make something of the pastoral conditions of New England life, after the manner of the German poets."

Bethany College.

Editorial Correspondence.

DEAR LIVING CHURCH:—Your readers have doubtless heard of Bishop Vail's Educational work in Topeka, and some of them may have had opportunity to inspect it; but I doubt if its extent and excellence is generally known. In a very hurried visit which I had recently the privilege of making, I was pleasantly surprised to see the solid foundations which the good Bishop has laid there on the prairies of Kansas, and the substantial evidences of progress and prosperity.

With the opening of the new South West by the extension of railroads to New Mexico and other great regions of wealth and growing population, Topeka is becoming a great point of departure and trade. In this centre of commerce and capital of a great and growing state, the Bishop has been for years engaged, with far-sighted wisdom, in building up a great school for girls. By the generous aid of friends at the East, and by local liberality, he has already secured a school property of which any Bishop might be proud. The grounds comprise twenty acres of beautiful land within the city limits, at the terminus of a line of street cars; and on this ground are two large stone buildings, of the best class, for school purposes, with several other buildings for the work of the institution. In one building are the study-halls, recitation rooms, offices, dining room, gymnasium, rooms for pupils and officers, and the chapel. The latter is a spacious room, with gothic ceiling and stained glass windows, presenting the appearance of a parish church. All the wood-work is walnut and ash, well-wrought and polished. In this beautiful chapel all the pupils of the various grades are assembled daily for the worship of the Church. The school comprehends all departments, from the Kindergarten to the Collegiate classes, and excellent provision is made for the instruction in the Fine Arts. The music department is perhaps the largest that can be found in our Church schools, five teachers being constantly engaged. The school numbers 150 day scholars and 75 boarding pupils. The Bishop has been fortunate in securing for every department of work most efficient and suitable helpers. The Chaplain, the Rev. J. A. Russell, and his wife reside in the institution, and are beloved by all. The Bursar, Mr. T. C. Vail, manages the business affairs of the school with energy and ability; and the House-mother Miss Florida Breiner is devoted to her charge and admirably well qualified for the care of the dear children entrusted to her. The large corps of teachers are working faithfully and harmoniously, and the Bishop is relieved of much anxiety and personal care which have weighed upon him for many years. Until recently he has resided in the school, managing many of its details, but since the severe and dangerous illness of himself and his wife, he has resided in the building which was occupied by the school in its early days when it was the "Topeka Female Seminary."

After an inspection of the buildings and outfit of the school, under the courteous escort of the Bursar, in which I was very much impressed by the completeness and wisdom of the plan, and the liberality of the provisions made for the education, comfort and health of the pupils, I had the great pleasure of a call upon Bishop Vail and his lovely wife. As it is to be supposed that all Bishops read the LIVING CHURCH, I may not, without some reserve, record my impressions of this delightful interview. Entering the house with a member of the family, I was permitted to approach the Bishop's study unannounced, and I caught the Bishop—not napping—but resting, and reading one of his children's little books! This was his rest, after the morning's correspondence and interviews. It was a delightful evidence that the Father in God was a real father at heart and loved the children and the things that interested them. The Bishop spoke of his school as his great missionary work. Having a large and very poor diocese in the midst of missionary jurisdictions, he had not been able to carry on his work at large in the Diocese as missionary work, by aid from the Church at large, to a great degree; he had therefore endeavored to enlist the sympathies of Churchmen of older dioceses in this work of Bethany College, which had proved to be a most efficient instrumentality of church extension. The school had been made a very cheap school to meet the wants of a new country and for many years had not paid expenses. The deficit had been supplied by personal friends. The school is now paying well and will be able out of its revenue to provide many needed improvements. For the enlargements now needed, however, he must depend upon gifts. May the Lord open the hearts and hands of His people to provide liberally for the extension of this good work.

Upon the first day of the week, when the disciples came together to break bread, that is to partake of the Holy Communion of the Body and Blood of Christ, Paul preached unto them, which intimates that the primary interest of their assemblies was to receive the Lord's Supper, and that upon occasion of this the Apostles instructed them by preaching. It is most evident by all the records of the Church that it was the apostolic and primitive custom to partake of this most holy ordinance every Lord's Day, and that their meetings were chiefly designed for this, to which were annexed prayer and preaching. I am afraid, sirs, that one of the great sins of our age is not only the neglect and contempt of this ordinance by some, but the seldom celebrating it by all. The apostle intimates in 1 Cor. 11:26, that it should be frequently dispensed and participated.—*Bishop Hopkins.*

Subscription lists have been opened throughout the State of Georgia for a fund of \$30,000 for erecting a monument to the memory of the late Senator Hill. Contributions are limited in amount to from one cent to ten dollars, the aim being to make the movement a thoroughly popular one.

A horticultural curiosity is two apples growing on a grape-vine at Mount Sterling, Ky.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

North Carolina.—The people of St. Cyprian's mission in New Bern, need money to paint the outside of the church building, to fit up a parish school and to build a house of small dimensions for the Deacon who minister to them. There is a very large population of colored people here. They sadly need the training and influence of the Church. Almost twenty years ago this mission was organized with the view of giving them that help, and for a time was quite flourishing. For some years back it has hardly had an existence. Feeling that it was needful for the revival of the mission to secure for the work a man of the same race as the people, the Rector of Christ Church, acting under the advice of the Bishop, and with his material aid, induced the Rev. P. W. Cassey of California to come and take charge of it. Mr. Cassey who is the grandson of Rev. Peter Williams, Rector of St. Philip's Church, New York at the beginning of the century, and whose character makes him eminently fitted for the great work of bettering the condition of his own race, has much improved the prospects of the mission since his advent in the early part of last winter. The congregation has increased in numbers and respectability; the interior of the church has been improved, and much good teaching has been done by way of the eye and the ear to conduce to reverence and devotion in the sacred Services. Some of the leading families among the colored people have been gathered into this mission. But the majority are unable, because they have not been trained to give, to do more than they have done in repairing and making additions to the church. The Deacon has gathered under his care a parish school of forty, and a Sunday-school of more than one hundred children, who are taught by himself with the assistance of his daughter and one or two others, without any compensation. All this promising work it appears now, depends upon our retaining the services of Mr. Cassey who seems providentially fitted for it. And to be able to sustain himself he must have a house rent free which will leave him small salary unnumbered. The most important thing then for the future of this work, which is a work that ought to appeal to every enlightened Christian and from which much may be hoped, is to secure a "local habitation" and a resting place for the man whom God sends to be the spirit and agent of it. The church edifice may go without paint a few years longer, and it may gather the children still in the gallery of it, but the pastor's house is an immediate necessity. As to the reality of the needs of the mission and the present effectiveness of it, the readers of the LIVING CHURCH are referred to the Bishop of the Diocese, the Rev. Geo. W. Shinn, and the editor of the *Church Messenger*, who are familiar with it. It is hoped that this—and all like appeals—will reach the eyes and the hearts of those who can help the priesthood of the South, who have only their hearts and their labor to offer, in saving to Christ, the people He has turned loose at the door of the church. Any offerings may be sent to Rev. V. W. Shields, Rector of Christ Church, New Bern, N. C.

New Jersey.—Trinity Church, on Washington street, corner of 7th street, Hoboken, has been for many years a picturesque landmark in the upper part of the city, and when it was built it might have been properly called "Trinity in the Fields," as the surrounding neighborhood was then, and a portion is yet, in a state of natural rural beauty. This pretty blue stone edifice was dismantled this summer and has been undergoing extensive alterations, which are nearly completed. The cost of the alterations will be something over six thousand five hundred dollars, and paid for when completed. Trinity parish was organized in September, 1853, and the cornerstone of the church was laid by the late Bishop Doane on the 18th of December, 1855. The church was completed and the first Service held therein on the 7th of September, 1856, under the Rectorship of the Rev. A. Sayre Harris, who continued his faithful and devoted work in the parish for nearly ten years. The church has always been the centre of a very successful parish work, and has grown with the growth of the city, until its members could scarcely be comfortably accommodated in the old church building. It was thought necessary, therefore, to enlarge the structure, which has been done by extending the east end about 27 feet and adding two short transepts. This addition allows a suitable sanctuary and choir of 27 feet in depth, and adds 18 feet to the length of the nave. The organ (one of W. A. Johnson's best efforts) has been brought down from the old gallery and placed on the south side of the choir, and a new gallery built. The old plaster ceiling has been removed, and the clerestory, which had been originally furrowed out in semi-gothic half-circles, has been opened with 26 windows in cathedral glass, which carries out one of the main features of Gothic architecture, and affords abundance of light and excellent ventilation. The ceiling is in panels of narrow boards, furred from the roof, thereby gaining some six feet in the inside height of the building, while the exterior attitude remains the same as before. The roof has been slated, and by a judicious expenditure, made absolutely water-tight. The old plaster of the side and end walls has been removed and renewed, and a handsome vestibule added. The interior will be decorated by E. J. N. Stent in medieval school of art decoration. Several new windows have been added, all in stained glass, two in the chancel, two in the transepts, and four others. Over the altar is the large window which occupied a corresponding place in the old chancel; in the middle panel is a representation of Christ, the central figure, and the right panel having a sheaf of wheat, typical of the bread in the Holy Communion, and the left panel leaves and grapes, typical of the wine, while a dove and stained trefoils occupy the head of the window. On the north side of the chancel a large and admirably arranged choir-room and vestry have been built, an commodious cellar for heating apparatus extends under the whole of the new portion of the structure. The church will be re-opened on Saturday morning, the 4th of November, when the sanctuary will be consecrated by the Bishop of the Diocese, the Rt. Rev. Dr. Starkey.

Illinois.—A week's series of Services has just been closed in St. Stephen's Church, Chicago. The Rev. T. N. Morrison, Jr., Canon Knowles, Dr. Locke and L. Pardee were the Preachers. The Services were well attended and the responses rendered by the people of St. Stephen's in a manner showing the deepest interest. The sermons were without exception of a high order, and were listened to with attention and profit.

Wednesday being St. Luke's day, an offering in kind, and money was received for St. Luke's Free Hospital.

St. Stephen's people are encouraged, and notwithstanding that the parish has been in the past very much reduced by removals and indebtedness, and that the building is now in a condition not exactly fit to worship God in, yet the most of those remaining are working on faithfully.

The Rev. Mr. Mann held a service for deaf-mutes in Emmanuel Church, Rockford, on Oct.

23d. There was a goodly attendance. Mr. Mann visited Amboy on the 25th inst. The Service was largely attended, the church being filled to its fullest capacity.

The Bishop, accompanied by the Bishop of Maine, visited Belvidere on Monday, Oct. 23d. The latter preached an admirable extempore sermon. A reception was afterwards tendered to the Bishops at the house of Mr. Ezra May. Belvidere was the residence of Bishop Neely in his boyhood, and many friends greeted him with evident affection and pride in his career.

A meeting of the congregation of Christ Church, Winnetka, was held on Wednesday evening, October 25th, when a Guild was organized for general Church work in the parish. The Rev. J. P. Lytton, of Highland Park, was present, and offered some practical suggestions based on his experience of a similar work in his parish. The officers elected were, Mr. W. Nethercot, President; Mr. H. P. Aldrich, Vice-President; Mr. T. Bell, Secretary and Treasurer.

The Bishop of this Diocese officiated at this church on Sunday morning, October 15th, when a large congregation was present; the Service (which was choral) was most creditably sung by the new choir of men and boys, which has recently been formed, and we are pleased to notice an awakening interest in the Church's work amongst the residents of this town.

Connecticut.—Trinity Church, Portland, one of the most pleasing stone churches in the Diocese, completed and consecrated last July, was again filled by a large and interested congregation, on Oct. 19th, assembled to witness the marriage of the Rector, the Rev. F. W. Harriman to Miss O. E. Jarvis of Portland. The Choir and Chancel were tastefully adorned with flowers. Some five hundred parishioners and invited guests were present.

Very numerous tokens of esteem and affection were displayed at the home of the bride's father, Mr. O. A. Jarvis. Presents of varied value, elegance, and utility: valuable books, engravings, paintings, glass, china and silverware, cabinets, etc., etc., also a hundred dollars in gold coin.

The marriage was solemnized by the Rev. Dr. Dethorn, of Meriden, assisted by the Rev. F. D. Harriman, who resides in Portland.

The old church bell from its massive and high tower, rang out a benediction as the Rector and his bride left the edifice, and again at 3 o'clock as they rode by on the beginning of their wedding tour.

Georgia.—On the festival of St. Luke, the Bishop set apart three Deaconesses at the Appleton Church Home, Macon. The chapel was filled with many who are well known for their interest in every good work of the Church. The ceremony, moreover, was especially interesting, as it was the first of the kind in Georgia.

No vows of life-long obligation were taken. Each sister simply professed herself to the Bishop as one "who, following the example of devout women, recorded in the Holy Scripture, and written of in primitive times, desired to devote herself to the relief of the suffering and destitute, and came forward to ask his benediction and the prayers of the church, that she might have grace to do her duty as becometh so honorable and difficult a work."

The Bishop briefly and eloquently explained to the congregation the meaning of the office, and the need of woman's help in holy works. The Holy Communion was then celebrated.

Massachusetts.—The fifteenth semi-annual missionary meeting of the Diocese was held in Grace Church, New Bedford, on the 18th inst. There was but a small attendance. The Bishop presided, and earnest and effective addresses were delivered by him, and by the Revs. J. M. Hillyar, C. L. Stewardson, R. Kidaer, and Dr. Courtney.

Springfield.—Trinity Parish, Danville, is fortunate in having many hearty church-workers. Two young lady parishioners have succeeded in raising a subscription of \$250, for repairing the church-building, and the vestry having added \$100 to that amount, the needed repairs are in progress. It is to be regretted that the parish could not have undertaken to erect a new church, instead of patching up the old one; this will doubtless come, in good time. In the meanwhile the spiritual work is making encouraging progress. The class lately confirmed makes eighteen persons who have been presented for Confirmation during the present year. The excellent Rector,—the Rev. F. W. Taylor—has been very fortunate in securing for his Kindergarten School so efficient and highly-qualified a teacher as Miss Galt.

Iowa.—The new Christ Church, Waterloo, was formally opened on Sunday, Oct. 22d. The first Service was a celebration of the Holy Eucharist. The church was very handsomely decorated, and the Services were attended by very large congregations. The Rev. Mr. Ryan, of Newton, preached a most effective sermon. The total cost of the church has been \$8,524.94.

Western New York.—We regret to announce the death of the Rev. Walter Ayrault, D. D., chaplain of Hobart College, which occurred at Geneva, on October 19th. Dr. Ayrault was born in Geneva on November 28th, 1822. He graduated at Hobart College in the class of 1840, receiving his Master's degree in 1843. Devoting himself to the sacred ministry, after the completion of his theological course he became the pastor successively of the Churches in Canandaigua, Genesee and Oxford. From the latter place he removed to Geneva, on his election to the chaplaincy of Hobart College in 1877. He received the degree of Doctor of Divinity from Hobart College in 1867. Dr. Ayrault was married to Elizabeth, daughter of Dr. Daniel H. Fitzhugh, of Mount Morris. Mrs. Ayrault with eight children survive him. The Trustees and Faculty of Hobart College have passed resolutions of regret.

Tennessee.—The Convocation of Memphis met at Trenton on Tuesday, October 17th, being the Eve of St. Luke, the Evangelist, and continued in session until Thursday night. The Dean, the Rev. G. W. Dumbell, presided, and there was a good attendance of the clergy of Western Tennessee. In addition to the business meetings of the Convocation, three Services were held daily in the Church of the Innocents, consisting of Celebration each day at 7 A. M., Morning Prayer at 10:30, and Evening Prayer at 7:30 P. M. Two sermons were preached each day upon subjects assigned to each preacher before-hand by the Dean. The preachers were, the Rev. G. W. Dumbell, Dean; the Rev. Dr. Lee, the Revs. W. G. Davenport, E. Orgain, and William Klein. After Evensong each night, the Rev. G. W. Dumbell gave "Instruction," walking up and down the church among the people, vested in his cassock only, and speaking to them familiarly and in the plainest terms upon Public Worship, including devout behavior in church, kneeling, responding, etc.; also upon Baptism, Confirmation and Holy Communion. This, to them, novel feature in the Services, impressed and interested the people much.

At their business meetings, the Convocation had before them several important reports of, and schemes for, mission work; notably a most full and very important report from the Rev. Dr. Juny, of the extensive and well-arranged work carried on by himself and his son at Mason,

Covington, Brownsville, and other places. The Rev. Dr. Lee also made an interesting statement of the work in his field, including Bailey, Grand Junction, and other points which he is able to serve with great regularity and efficiency, notwithstanding his arduous and responsible duties as Principal of the flourishing Church school, known as S. James' Hall, at Bolivar.

At Trenton, where the Convocation met, the Rev. C. F. Collins, Rector of Holy Innocents, is meeting with very great encouragement in his work. He and his family are comfortably housed in the neat parsonage recently completed, and which is entirely paid for. The church-yard is extensive and admirably situated, and a new church will be commenced before long, a portion of the cost being already in hand, in cash. The plans, prepared by Mr. Jones, architect, Memphis, are admirably conceived, and the whole when completed will be most churchly and effective. The people are thoroughly in earnest, and one layman particularly, Mr. John Cox, who has given most largely and worked most abundantly, is determined not to relax his efforts until everything now in contemplation shall have been accomplished.

Montana.—The Rev. Mr. Horsfall, who recently entered upon Church work in the Yellowstone region, is much encouraged by the early results of his efforts. A notice of his mission kindly given in the LIVING CHURCH, was read with interest by a Churchman in Philadelphia, who sent him as a first donation \$10.00, and the citizens of Miles City contributed towards the erection of a chapel which is expected will be ready for occupancy the first of November. A very decided interest in the Church has been awakened in the community at large, congregations are rapidly growing in numbers, and the grateful missionary believes that with Divine aid he will be able to hold the ground already gained and to make sure and steady progress towards the establishing of his beloved Church through all that region. A few things greatly needed to help on this good work, and which can be easily sent from the East, are as follows: (Second hand articles, it being understood, will serve his purpose as well as new ones.) A Communion set and alms basin, altar cloth, cover for lectern and sermon desk, hymnals set to music. The altar for the new chapel is four feet long by two feet six inches wide, and three feet high. Sermon desk, twenty-two feet wide by twenty deep. It is to be hoped these small requests can be easily granted.

St. Luke's Church, Chelsea, Mass.

Correspondence of the Living Church.

"The world moves," and certainly St. Luke's is not standing still. The present Rector, the Rev. Andrew Gray, took charge of the parish two years ago. Since then many much-needed repairs and improvements (amounting almost to a renovation) have been effected on the church, adding greatly to the grace, dignity, and churchly appearance of the building, as well as to the comfort and delight of the worshippers. At no inconsiderable cost, the church has been thoroughly painted; much of the roof re-laid; Sunday School rooms painted and otherwise improved; new chancel, choir, and Sunday School furniture provided; chancel arch re-modelled; a new furnace put in, and such other changes made as now render the heating arrangements most satisfactory; besides many other little things too numerous to mention. But of all these improvements, few, perhaps, are more admired and appreciated than the last. During the last few weeks a fine bell of superior tone, cast by the "Clinton H. Meneely Bell Co.," of Troy, N. Y., has been placed in the tower. It bears the following inscription: "To the Glory of God. Cast for St. Luke's Church, Chelsea, Rev. Andrew Gray, A. M. Rector. A. D. 1882. Qui audit dicat veni."

The chancel too, has just been frescoed in warm and beautiful tints, after an excellent design, and with such effect as to render it one of the most attractive in these parts. The colors are subdued and in good taste; and it is noteworthy that while everything—altar, re-table, re-cesses, symbols, etc.—is decidedly churchly, there is the absence of everything that might be regarded as extreme or objectionable. The work is done "in memoriam," and bears the following inscription: "To the Glory of God, and in Loving Memory of William Gray, Jr., Jane Virtue, and Lizzie Ireland, this Chancel is Decorated by their brother, the Rev. Andrew Gray, Rector of this parish, A. D. MDCCCLXXXII. Requiescant in pace."

Services in connection with the re-opening of the chancel were held on Sunday, the 15th of October, when the bell was rung for the first time. There was a Celebration of the Holy Communion at 8 A. M., Mattins and Litany at 10:30, with a sermon by the Rector on "Reverence for and in the House of God," from the text, Lev., xix., 30, "Ye shall reverence My Sanctuary." At 7:30 Evensong was said with sermon (again by the Rector) from Heb. viii., 5, "The example and shadow of heavenly things." These Services were well attended and full of life and spirit.

Another most interesting Service was held at 10 o'clock, on St. Luke's Day, consisting of Holy Communion (the Rector, Celebrant) and sermon by the Rev. Prof. Chamberlain, of Cambridge. Evensong was said at 4:30; and in the evening a most enjoyable Parish Re-Union and Sociable was held in the Sunday School rooms. Evensong was again said on Thursday, the 19th, with a sermon by the Rev. C. C. Grafton, and on Friday, the 20th, with sermon by the Rev. George W. Durell. This brought to a close a series of Services, deeply interesting, which by the Divine blessing cannot prove otherwise than profitable.

A writer in *The Industrial Review* advises the introduction of the bamboo in the Southern States. Though capable of growing on the uplands, it is said to be especially suited to marshy regions, such as fringe the South Atlantic and Gulf States. Its uses are numerous. As a timber for building and construction purposes, for tools, implements, etc., it is well known. As an article of food its young shoots serve as substitutes for vegetables, and are pronounced delicious. Bamboo curry and chow-chow are excellent. The growing plant is invaluable also as a defense against malaria, sweeping fires, and cyclones.

News and Notes.

The Bishop of Manchester has formally notified Lord Penzance that Mr. Green's living is vacant. It seems likely that the unfortunate priest will be shortly at liberty. He has been in prison since March, 1881.

Sir Garnet Wolsley has returned home from Egypt. He met with a genuine ovation. It is now generally thought that England will buy Turkish rights over Egypt. At all events it is certain that England will insist upon exercising a predominating influence in the land of the Pharaohs.

The new Dean of Windsor is the father-in-law of the Bishop of Newcastle, Dr. Wilberforce. The latter will now doubtless have an opportunity of gaining for his name the favor of the Queen, which was alienated by the late Bishop Wilberforce's public denunciation of Her Majesty's custom of giving balls in Lent.

The Synod of the Evangelical Church of Basle have just arrived at a decision which may have important consequences for Swiss Protestantism. By 39 votes to 32, the Synod have referred to the Consistory a proposal for an alteration in the rules of the Church, whereby Baptism will no longer be a necessary preliminary to Confirmation and participation in the Sacrament of the Lord's Supper. It is proposed, also, to alter the Catechism in the same sense.

Chicago is at last actually to have a new depot on the site of the ruins of the Illinois Central. It will be 745 feet in length and 167 feet in width, extending from South Water street to Randolph, and connecting with the viaduct by iron bridges. The structure will be of an original character, of pressed brick with stone trimmings, with a roof nearly all glass. The estimated cost is \$600,000, and it is expected that the edifice will be ready for use next fall.

The Bishop of Newcastle has proved himself a true disciple of his father in the matter of his patronage, for he has promoted Canon Martin, Vicar of Newcastle, an Evangelical, to the Archdeaconry of Lindisfarne, in order to put into the vicarage of the chief church in the diocese a clergyman of his own views, the Rev. A. T. Lloyd, Vicar of Aylesbury. The appointment is an admirable one, Mr. Lloyd being a judicious High Churchman, who, as virtual Dean of Newcastle and patron of several livings, will act with discretion as the Bishop's lieutenant.

In France the demon of the revolution, which the too sanguine moderationists imagined had been laid to rest, has raised his ugly head and proclaimed himself as alert as ever. The whole country is in a state of nervous excitement, and a trifling incident may plunge it into anarchy and ruin. The government, which in no wise represents the people, seems paralyzed; and all eyes are turning to Gambetta, who, alone, perhaps, at present, possesses the power and energy to cope with the crisis. He may save his country now, but he can only do it by giving up principles and safeguards the absence of which will render him powerless in another emergency.

One of the first acts of the British Parliament, which re-assembled on Tuesday of last week, was to appoint a committee to investigate and report upon the imprisonment of Mr. E. Dwyer Gray, High Sheriff of Dublin and M. P. The result will doubtless be a modification of the law governing cases of contempt of court. In the meantime Mr. Justice Lawson, the judge who sent Mr. Gray to prison, has been amusing his leisure, and showing the excellence of his classical attainments, by furnishing the *Irish Ecclesiastical Gazette* with some exquisite translations into Latin of well-known Church hymns.

The Church Congress at Derby, of which we gave a full account last week, passed off on the whole, very successfully. The Bishop of Lichfield managed the meetings admirably. At the very outset he was put in a difficulty by the Rev. Alexander Lendrum, Rector of Blatherwyck, Northamptonshire, who objected to the Bishop of Liverpool being allowed to take any part in the Congress, owing to his alleged schismatic conduct in Scotland. The Bishop, by extreme civility and tact, and falling in with the idea of its being a matter for the Convocation of York, quieted the rising tempest.

The chief features of the Congress were the appearance of Father Ignatius on the platform, where his warm reception showed how much had taken place since the time when Bishop Elliott at the Bristol Congress obtained him a hearing with difficulty; the passionate address of Sir Percival Heywood at an extra-congressional meeting, stating that he would not take any step which would acknowledge the validity of Mr. Green's imprisonment, and that he would take no heed to the Bishop of Manchester's letter declaring the living of Miles Platting vacant; and, still more, Mr. Wood's injudicious avowal, in the name of the English Church Union, of a desire to obtain the permissive use of the Edwardian Prayer Book. The idea, which was of course violently hooted by the Low Churchmen, met with a very cold reception from all parties. The English people are strongly attached to their Prayer Book, and wish for no other.

Considerable impetus was given to the South-west Bishopric Fund by the Congress. Mr. Strutt of Belper, who had contributed \$2,500, has given a second donation of \$5,000; and, at the meeting on Friday, held under the presidency of the Earl of Devon, \$5,000 was subscribed in the room. The feeling that the seat of the bishopric should be at Derby or Nottingham would be natural if each county was to have a bishop; but, as that is not the case, the jealousies which would arise at the choice of either would be fearful to contemplate. Hence Southwell, with its splendid minster, with the nucleus

of an endowment for a chapter and a residence, presented by the Bishop Suffragan of Nottingham, is the natural seat of the see; and its choice is no excuse for the niggardliness of rich landowners.

Metropolitan Societies and Guilds.

Correspondence of the Living Church.

On the evening of Thursday, October 26th, the annual meeting of the New York Protestant Episcopal City Missionary Society was held in the chapel adjoining Calvary Church, Fourth Avenue and Twenty-first Street, New York. Reports of the various standing committees were presented, and the officers for the ensuing fiscal year elected. The report of the financial committee stated that the sum of \$37,367.20 had been received in the shape of voluntary offerings and legacies, and that the expenses during the period had footed up \$34,106.73. The gratifying announcement was made that the Society had been enabled to pay off the entire indebtedness.

At the annual meeting of the Managers of St. Luke's Hospital, a report was made not so satisfactory. The work of the hospital has grown in extent and efficiency, but the accounts indicated a deficit for the year of \$10,248.08. To meet the increased demands upon the institution, this must be met, and an enlarged income assured besides. Churchmen have good reason to feel a pride in this great work of Dr. Muhlenberg's, and we cannot believe they will permit it year after year to bring in this report of deficit.

The thirty-first anniversary of St. Luke's Home for Indigent Christian Females, has come and gone. The Home was thrown open to the inspection of visitors during the day, and a service was held in the adjoining Church of the Beloved Disciple, in the afternoon. At the Service, there were present the Rev. Dr. I. M. Tuttle, rector of St. Luke's Church, the Rev. Mr. Warner, formerly Assistant to Dr. Tuttle, and now rector of the Church of the Beloved Disciple, the Rev. Edmund Guilbert, rector of the Church of the Holy Spirit, the Rev. Alexander Mackay-Smith, who has succeeded the Rev. Dr. F. Courtney as Assistant minister of St. Thomas' Church, Fifth Ave., and the Rev. Messrs. Maguire and West. The annual report stated that there had been 65 inmates in the institution during the year, five new ones having been admitted, and four removed by death, or otherwise. A new physician has been added to the medical staff. The income for the year had amounted to \$23,378.26. A mortgage for \$11,500 had been paid off. Following this report addresses were made by the Rev. Messrs. Guilbert and Mackay-Smith. The Home occupies a handsome building, brick with stone trimmings, in the upper part of Madison Avenue, near Central Park. For a long period it was beyond the built-up portion of the city, but the rapid growth of recent years has much improved the neighborhood, and before many more years have passed it will be in one of the finest residential quarters of New York.

An effort has been making by the Church Mission to secure a farm near New York to serve as a refuge and industrial home for such deaf-mutes as are incapacitated by their peculiar affliction to engage in ordinary employments with success. Such an institution might, we should think, become self-supporting, could the original cost of foundation be defrayed. The Rev. Dr. Gallaudet has secured about \$7,000 towards the object, but \$30,000 will be needed.

Speaking of Dr. Gallaudet reminds us, that a general meeting of the Girl's Friendly Society, or rather of its branches in New York and vicinity, was held at his church, on the evening of All Saints' Day.

And this in turn puts us in mind by its reference, possibly, to a society which seeks, as does the Girl's Friendly Society, to accomplish temporal as well as spiritual good, that the somewhat analogous, but more far-reaching objects of the Church Temperance Society were ably advocated last Sunday by the Rev. Dr. William R. Huntington, of Worcester, Mass., in the Church of the Holy Trinity, Madison Avenue.

We not long since made reference to the organized parochial energies of the House of Prayer, Newark. St. Luke's Guild held an anniversary a few days since at which the Bishop of Tennessee was present, besides the hard-working rector of the parish, the Rev. Hannibal Goodwin. The Guild has performed many excellent labors during the past year. It has published a parish paper, *The Chimes*, aided at a pre-Lent mission which was conducted by the Rev. Messrs. A. G. Mortimer and J. S. Word; has provided ushers for the Church Services who have steadily endeavored (a most important matter) to make strangers to the parish Church welcome, has provided a new supply of Prayer Books and Hymnals, materially assisted the work of St. Luke's Home for children, cared for the parish sick, and been helpful in many other ways. Bishop Quintard spoke some very kind and encouraging words to the members of the Guild referring to the increase of organic charities and philanthropic institutions in the Church. Such work had greatly grown within recent years, he said, but nevertheless, it might be truthfully stated, that it had only just begun. There was no calculating the power over the masses in this country, which the Church could wield by such Christ-like ministries. He urged his hearers to work on faithfully and with perseverance, but in seeking the good of others never to forget their duty to their own spiritual lives, and above all to be regular and frequent in the reception of the Holy Communion. The anniversary exercises terminated with a social reunion in the mission rooms of the parish.

Burkville, Ky., Oct. 1, 1882. Messrs. J. and W. Hoelck & Co., Racine Wis. I have used your food in a case of Dyspepsia of long standing that seemed to baffle all the skill of this country, and am happy to say that it has given entire satisfaction, and I cheerfully recommend it to the profession for general use, as I am now satisfied that it is all you claim for it. Yours truly, T. T. BAKER, M. D.

Those seeking Bulbs and Plants for fall planting should send at once to Hiram Sibley & Co., 200 to 206 Randolph St., Chicago, for Catalogue, free. Their stock of Holland Bulbs is very large and choice. Their offers, on page 49 of Catalogue, cannot be surpassed.

A GOOD OFFER. The Chicago, Burlington & Quincy Railroad Company has just issued an illustrated treatise, "The Heart of the Continent," describing the wonderful growth of the Six Great States. The book is beautifully printed, and numerous engravings of high merit adorn its pages. Any one sending his name and address with two three-cent postage stamps will receive a copy by return mail, by applying to Percival Lowell, General Passenger Agent, Chicago, Illinois. Steow

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