Vol. V. No. 5.

CHICAGO, SATURDAY, DECEMBER 2, 1882.

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The above is by no means a full list of the con-

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The attention of the Clergy is called to the tolded Calendars which have been specially prepared for use at the Lectern. They contain both the old and the new Lectionaries, and are printed in red and black. They may be had either of E. & J. B. Young & Co., or at the office of the "Living Church." Price five cents, free by mail.

News and Notes.

The joint control over Egypt of England and France has now been officially abolished. It is probable that the financial control will be nominally as well as really in the hands of England.

It seems likely that the Suffragan-Bishop of Australia. His is the most prominent of the three names submitted to the Synod of Sydney to the Bishops of the Province.

The Bishop of Rome has just issued an Encyclical letter to the Latin Church, in which he holds up Francis of Assissi as a model, and his influence and his spirit as the proper cure for the great evils for the day. There is no doubt of Baltimore, we most earnestly commend to all who are aristocrat and socialist, who love Christ and the Church, the importance that all, rich and poor, aristocrat and socialist. have much to learn from the holy and humble humble because holy, monk.

The venerable Presiding Bishop is not the only Bishop in recent times who has celebrated the fiftieth anniversary of his consecration. The late Archbishop of Armagh, of our communion, Lord John Beresford, was fifty five years a Bishop, and the late Latin Archbishop of Tuam, Dr. McHale, generally known as "John of Tuam," who died last year, was consecrated

The veteran politician, Thurlow Weed, died in New York on Wednesday of last week, in his 86th year. A politician he undoubtedly was, but it is one of the most remarkable circumstances in the life of this remarkable man, who for a long period exerted great influence on political events, that he never accepted any political position. He amassed a large fortune, but his fame was never tarnished by any suspicion of a selfish or mean action. May we have more politicians like him.

Mr. Green's release affords a subject of discussion in all the English papers. One thing is clear, and that is that for some time he was illegally a prisoner. Lord Penzance stated as much in ordering his discharge. The fault seems to lie with the legal advisers of the English Church Union. The High Church party have certainly been the gainers in the whole affair. The spectacle of a conscientious, holy priest in prison has shocked everyone, except the members of the rabid Church Association, and the outcome will be a general toleration.

It has been officially reported to the Government that widespread distress is feared in Ireland this winter. The districts most seriously affected, through want of employments on farms and the failure of the potato crop, are Sligo, Ballina, Swinford, and the greater portion of Galway. There is much destitution in the west of Clare and in Connaught. Owing to the continual demand upon Irishmen in America to support the Land league, there has been a considerable decrease in the remittances to the struggling natives in Ireland. This has reduced many to a condition of being unable to purchase new seed. In spite of this, however, the country is rapidly becoming orderly. Crimes have diminished, and rents are being paid.

by the recent manifestations of vitality among America.

the anarobical party; and their alarm is perfectly natural. At the time of the Commune it was shown clearly enough that the anarchists are not merely a body of feeble malcontents, and no one can say with confidence that the effort which they then made for supremacy will never be re-This popular Almanac and Calendar begins with the Chrls ian Year. The following are some of its important features:

peated. But it not only in France that the danger exists. There is not a country in Continental Europe which does not in the continent the cont ful Socialistic party; and in some countries-Russia and Germany, for instance-the Socialists are prevented from revolutionary action only by stringent laws, rigidly enforced. Now, we may be convinced that the Socialists are on an altogether wrong track; but surely an agitation which commands so much sympathy deserves more attentive study than it has hitherto received from the ruling classes in any part of the civilized world. It is incredible that a vast number of persons should devote themselves with passionate enthusiasm to a cause of this kind from no better motive than a love of disorder and delight in vague theorising. The constantly renewed demand for Social reorganization must be due in some measure to real grievances; and there can be little doubt that they may be summed up in one word--- "poverty." If every man were sufficiently well off to secure tolerable comfort for himself and his family, Socialism would have very few adherents. It may be said that the recognition of this fact would be of no avail, since poverty cannot be suddenly abolished; but might it not within a reasonable period be greatly diminished? What if every prominent Statesman were to make it one of the leading objects of his life to remove the conditions which lead to war, and to rid mankind of those enormous military and naval forces which do much to discourage and crush industry and enterprise? That would be a direct and practical way of meeting the evil far more likely to be successful than repressive legislation; but unfortunately, the virtues of this method do not seem to commend themselves to any important class of politicians. In France especially, there is a steady call for larger and more costly military preparations.

The Baltimore Convocation. Correspondence of the Living Church.

The annual meeting of the Convocation of Baltimore, was of more than usual interest. The attendance was larger and the subjects discussed Dover, Dr. Parry, will be the new Primate of were of practical importance. The sessions were held in the Church of the Ascension, in Baltimore, the Rev. A. J. Rich, M. D., Dean, presiding.

> The Rev. George A Leakin presented a report from the committee on work among colored people, with the following:

Resolved, That as there are 200,000 colored people in Maryland, including 50,000 in the city its extent, the adaptation of our services to this people, to social and political blessing to the State, the happiness of our homes, the harmony among ourselves from this united work, and above all, showing and realizing the presence of Christ to His people, and that in such a work difficulties should be incentives to more patient, prayerful, and self-denying exertion.

The subject of the resolutions led to a long and animated discussion relative to the colored people. The Rev. C. C. Langdon thought that the colored people could best be reached by ministers of their own color, who would most easily understand the needs of the congregations. Dean Rich spoke of the resolution of the Convocation to hold a special Service for the colored people, and also of the excellent work which had been carried on in Harford county, under the Rev. Charles Buck. Remarks were also made by the Revs. B. F. Brown, R. R. Mason, W. W. Williams, George C. Stokes, J. B. Purcell, and George B. Johnstone.

The committee say that efforts among colored people would bring comparatively rich results. A vast people is in our midst, speaking our own language, remarkably adapted to the services of the Church, exercising a vast influence both socially in our homes and politically in our government, and yet greatly neglected, as shown by reports of successive Convocations. Mission Services for colored people have been held in numerous churches of the Convocation, and there are two parochial schools for colored people, one at St. Mary's Church, and the other at

St. Matthew's Chapel, in Baltimore. The Rev. J. E. Grammer spoke of the demoralized condition of the colored people, which he attributed to the fact that their social, religious, political, and ecclesiastical conditions were anomalous. He was satisfied that much of the disadvantage which the colored man now suffers is owing to the unnatural competition with the white race, forced upon him by his freedom. He ought to have Churches, schools, and ministers of his own race. He ought to have a chance to develope his natural idiosyncracies. He ought to be saved from the destructive and invidious caste distinctions which his association with the American must develope. Give him a State or Territory of his own. Give him a Bishop like the people of Hayti, and a government like that of Liberia, where no white man is al-The French have been very much frightened lowed to vote. In other words, colonize him in

The Rev. Wm. Dean spoke in opposition to any separate organization of whites and blacks. The Rev. J. Y. Gholson said the true motto was spiritual equality and social distinction. He did not go so far as Dr. Grammer, and did not agree that the colored people should be severed from the whites and sent to some other place. He thought, however, that the schools and colleges of the two races should be separate. Would the people in Baltimore to-day be willing to see the colored schools abolished and all children, colored and white, sent to the same schools? For the protection of the colored race, it would be better to have the children apart.

The Rev. A. A. Roberts, colored, said that where he was educated the churches had been tended by English clergy, and there had never been any question as to white or colored. All went to the same Bishop in the same church and received the same Communion. Why can they not attend the same church here? It was because custom and prejudice had become second nature. If the Church would succeed here there would be no teaching of color at all. He did not believe in there being any colored question in the Church.

The Rev. George A. Leakin said he believed

Mr. Roberts was in the right as to the matter. Mr. A. Bowie Davis believed in having the colored people educated. In Montgomery county they had appointed colored teachers and trustees for the colored schools, and they appeared to be well satisfied and to get along well. These people are empowered to vote and they ought to know how to read their ballot. We should educate them and leave time and Providence to settle the question of social equality. He had always been able to select his own company, and never saw the time the colored people would not like to select theirs. Mr. Davis, as from the committee on the celebration of the 100th anniversary of the founding of the Church in the United States, reported strongly in favor of a general celebration in Maryland, which would gather in one place the clergy and laity of the whole Diocese from one end to the other.

Dr. P. C. Williams made a report upon temperance work, in which he said the parochial branches of the Church Temperance Society, though few in number, show great vitality and progress. The questions how to best promote and encourage temperance were discussed by the Revs. Duncan, Wroth, Leeds, and Reese, and Mr. William Woodward and others.

A number of other reports from committees were made on Church topics, and at the close of the evening's session the Convocation was finally adjourned.

The Advent, Boston.

We are requested to publish the following: At a meeting of the Parish of the Advent held on the 16th inst., it was voted that the following be entered upon our records:

That we have learned with much regret of the retirement of the Rev. Edward Osborne, and the probable withdrawal of the Rev. Arthur C. A. Hall from among us, where for many years they have labored so successfully as Mission Priests in connection with this parish; and we take this occasion to record our appreciation of the important work accomplished by them while here, to assure them of our undiminished confidence, and to testify to the high respect won by them in this community by their lives of self-denial. and the devotedness and ability that have marked their ministrations.

They will long be remembered by their public and private teachings and charitable works both within and without the parish, in which they were ever conspicuous.

While their loss will be widely and deeply felt, we may be allowed to indulge the hope that ty parish. On Thursday evening, November "Litany Service on Wednesday or Friday." at some time they may be induced to resume their labors in Boston. But to whatever field they may be sent they

have our sympathies and prayers.

A true copy of Record. GEO. C. SHATTUCK, EDWARD N. PERKINS, Wurdens.

A MODEL MISSIONARY BISHOP .- The Christian World, in referring to the late Bishop Steere and his work, says, "He was a High Churchman of a somewhat pronounced type, but his sympathies rese above ecclesiastical distinctions, and enabled him to act as the adviser, friend, and fellow-worker of men of various churches and of no church. He shrank from no form of labor for the work to which he devoted himself, and as a carpenter, a compositor and printer, a bricklayer and architect, and in aisles, singing for processional, George Wither's many other capacities besides that of a philologist, a scholar, a preacher, and a bishop, he exercised his various gifts, and showed high ability in all. He managed both his own clergy and the natives with consummate address, and the magnetic influence of his striking personality Prayer, versicles, Psalm LXXII, (to a harmowas acknowledge, by Christian and Mussulman, by slave-dealer and slaves, by African chiefs and by European officials. He had a somewhat | Chopel); a lesson; the Magnificat to music by stern face, but a kindly mouth, and his manner Dr. Stainer; the Niceae Creed, and a few colwas singularly quiet and unostentatious. One lects. of his favorite expressions was, it is said, 'Cultivate repose,' but it was only in death that his spirit, so eager under an outward calm, could find rest. In thus extolling the virtues of this good bishop our contemporary is paying a high tribute to the Home Reunion Society, of which gave the history of the Chiral Service in the he was a vice-president, and with whose principles he deeply sympathized.

Letters to Laymen.

Home Influences.-No. IV.

Written for the Living Church.

To have a home, to go from it in the morning, to return to it at night, is the common lot of men. Wherever we find men there we find homes-of some sort. Home is one of the first things of which a child becomes conscious, and when he grows to man's estate one of his first great efforts in life is to provide for himself a home. As long as he lives it is that which he thinks of most and turns to oftenest. The love of home is not only one of the few universal but one of the few permanent characteristics of men. Other institutions may rise and fall, but it is not so with home. Oligarchies, monarchies, empires, epublics, social systems—such as feudalism, serfdom, slavery, these have their day and cease to be; but amid all the changes and perturbations of man's life, the home remains essentially the same. It has survived every change or revolution or catastrophe whatever; is the same thing under all governments, in all lands, in all ages. It is indestructible because it is of God. In creating us, God so made us that to have a home is an instinctive desire of the heart, a necessary condition to our well-being, our comfort and our peace. The three chief things instituted of God among men are the Family, the Church, the State. These are of God. Therefore, no hand raised against them shall prosper. Whensoever we find men rising in rebellion against the Almighty and His providential ordering of human life, we find them straight-way assailing these divinely instituted conditions of human life. Whenever Atheism has taken organic shape its creed has consisted, first, in asserting that there is no God; second, that religion is a lie; third, that property is theft; fourth, that marriage is only a survival of slavery; that the commune is the only home, and that children are the property of the commune and belong to no one in particular. These are its avowed principles whenever atheism organizes its heterogeneous adherents. But its fell doctrines have never obtained among men save in some brief, mad hour such as the Reign of Terror. They never can obtain, simply because God is and reigns, and what He has instituted, that will continue so long as sun and moon endureth. We may know, then, that the making a home is a necessity of man's life; in making it one of the very few universal permanent necessities of human existence, God meant it for good; to be a vast blessing, a very chief means in the training of a soul, in the formation of character, in the shaping and moulding of life here for an immortal destiny hereafter. And so it is. Home, home life, home influences-these are everywhere known to be the paramount, abiding forces, under God, in making us what we are. The blessing which it has for us -- if blessing it has at all-is that which we would not part with for all the gold that was ever coined. If then we think of anything, we ought to think of our homes, most of all; of what they are; what they might be and therefore ought to be. In a subsequent letter I will indicate what seem to be some of the essential characteristics of a Christian home.

Trinity Choir Festival. Correspondence of the Living Church.

A musical event always looked forward to with perfect them in their work, and improve taste by furnishing opportunities of giving standard ecole stastical compositions with means adequate | frequent Communion ever be willing to forego it? for the fit performance of them. The choirs which met on the present occasion were those of provided for us, how can our clergy, how dare Trinity Church, under Mr. A. H. Messiter; of they, limit the opportunities for Holy Comman-Trinity Chapel, under Mr. W. B. Gilbert; of ion to the new "Festival of the first Sunday of St. John's Chapel, under Mr. George F. Le the month?" Jeune; of St. Paul's Chapel, under Mr. Leo Kofler; and of St. Chrysostom's Chapel, under Mr. J. D. Prince. The chapel was crowded to its utmost capacity.

The white robed procession of choristers proceeded down the west and up the central hymn, "Come, O Come! with sacred lays," to music composed by Mr. W. B. Gilbert, Organist and choir master of Trinity Chapel. A shortened form of Evening Service was then rendered chorally, consisting of the Lord's nized simple chant composed by the Rev. W. M. Cooke, Assistant Minister of St. John's

After the hymn," Hark! the Sound of Holy Voices," to the familiar and always devout and beautiful setting of James Langran, a brief and practical address was delivered by the Rev. Charles T. Olmstead, of Trinity Chapel. He Church, and pointed out three dangers which naturally beset it in established operation—two York City.

from within, monotony and excess-and one from without, hypercriticism which kills devotion. Regarding monotony, he thought it was really to be best avoided by making little change ordinarily in the fixed parts of the Service, asthe versicles, collects, creeds, litany, etc. The danger of excess lay in the direction of quantity, and too great variety. He then dwelt upon the danger of criticism by the people, in its relation to the destruction of their spirit of devotion, which was essential to the enjoyment of a choral, as of any other form of Service.

After the address, there followed a succession of anthems. The first was a hymn of the fourteenth century, "Alla Trinita Beata," which was sung without accompaniment, with great beauty of rendering. The second was "Hear my Prayer, O God," the only surviving composition of Charles Stroud, a pupil of Croft, who died in 1720 at the age of sixteen—a work of great maturity of form. The third anthem was "Blessed be Thou, Lord God of Israel, by James Kent, also a pupil of Croft. Then came Mendelssohn's "Judge me, O God," sung without accompaniment, the close being particularly exquisite. The fifth anthem was Dr. Stainer's, "The Morning Stars Sang Together." The sixth was a hymn, "The radiant morn hat? passed away," by the Rev. H. H. Woodward, minor Canon of the Cathedral of Worcester. The organ had full play in this selection, and the style of the music was lofty and noble. The final anthem was Mr. W. B. Gilbert's "O Lord, how glorious are Thy Works." Prayers and the Benediction closed the Service, and the choirs retired singing as processional, "The Church's One Foundation.'

Frequent Communion.

Written for the Living Church. Clergymen who favor frequent Communion often say, and with apparent truth: "The Prayer Book intended there should be Holy Communion, whenever an Epistle and Gospel are appointed for the day." I suppose all will allow the "First Book of Edward VI." to be, as it claims, "The first Prayer Book of the Reformed Church of Christ in England;" on this basis, all subsequent books of Common Prayer have been formed and through this, as a medium, the Prayers and Offices of the Primitive Church have descended to us. If anyone is uncertain as to the teaching of the Church on this subject, let him examine this Prayer Book of 1549. Matins and Evensong, answering to our "Morning and Evening Prayer," occupy in all eleven pages; while "The Introits, Collects, Epistles, and Gospels," to be used at the Lord's Supper, and Holy Communion throughout the year, cover nearly two hundred pages. Can it be possible that all these Services are given, and at most, only one-fourth part of them, intended to be used, at the one Communion Service, common in our churches, on the first Sunday of the month? In our own Book of Common Prayer, these Services are identical with those given in The first Book of Edward VI. only, it is not printed on every page, as in that Book, "At the Communion." After the Litany on Wednesday and Friday, a Rubric says (see page 225, First Book of Edward VI.): Though there be none to communicate with the Priest, yet these days (after the Litany ended) * * the Priest shall say all things at the altar (appointed to be said at the Celebration of the Lord's Supper, until after the offertory) * * and then shall let the people depart, with the accustomed interest by lovers of Church music in New York, Blessing." When did it become "the Use" of is the musical festival of the boy choirs of Trini- this Church, that directions given to meet a 23d, the tenth annual festival was held in St. when no one was present to communicate with John's Chapel. These meetings are designed to the Priest should be the common practice of promote unity of feeling among the choirs, to the Church on three-fourths of the Sundays in each year?

Can anyone once having enjoyed the blessing of With such a privilege offered us, such a Service

California.

Notwithstanding unusual fulminations against the "infidel Gentile schools," at the present time, by the Mormon leaders, the fact is that three out of every five children of school age in Salt Lake City are attending non-Mormon schools. While the non-Mormon population is regularly paying taxes for the support of public schools, there is no such thing as a public or free school among the Mormons. All children have to pay tuition fees, and none but zealous "saints" can be trustees, teachers, or superintendent. A nice little game was recently blocked. The Mormons wanted Mormon text-books, and two publishing firms, one in New York, and one in San Francisco, agreed to insert about 200 pages of pure Mormon doctrine in some of their school books. but some leading lawyers have served an iniunction on the publishers forbiding it, on the ground that sectarian teaching cannot be forced on schools supported by public tax. It is grati-fying to know that the Appletons would have nothing to do with the matter.

A portrait of Dr. Twing, a fac-simile of on which will appear in the next issus of the Spirit of Missions, will be furnished free on application to the Rev. J. Kimber, 23 Bible House, New

Calendar.

December, 1882. First Sunday in Advent. Second Sunday in Advent. Third Sunday in Advent. St. Thomas, Apostle. Fourth Sunday in Advent. Christmas Day.
Christmas Day.
St. Stephen, Martyr.
St. John, Evangelist.
Holv Innocents.
Sunday after Christmas.

Violet. Violet. Violet. Red. Violet. White. Red. White. Violet. White.

JULIA A. WHIPPLE.

ADVENT.

Once more begins the Church's year, Once more on bended knee, With humble hearts and godly fear, Thy people wait for Thee.

Dear Son of Mary, mother-maid. Almighty God Divine, Help us to tune our hearts aright. This solemn Advent time. Guide Thou our feeble steps, O Lord,

To follow on Thy way. Cleanse Thou each thought, and deed, and word Before the expected day. In ever loving, thankful trust,

We lean upon Tay Word, Cladly the Church prepares to greet Her great and mighty Lord. And on that last great Advent day, Turn Thou our prayers to praise, Our tears to joy, our sighs to smiles, Through never ending days.

Portsmouth, N. H.

Knowing the time, that now it is high time to awake out of sleep; for now is our salvation near-Romans xiii. 11. er than when we believed.

The time of judgment, the Apostle means is at the doors; near is the Resurrection, near the awful Judgment, and the day that burneth as a furnace, near. Henceforward we must be free from our listlessness, for now is our salvation near. You see how he puts the Resurrection close beside them. For as the time advances, he means, the season of our present life is wasting away, and that of the life to come waxes nearer. If then thou be prepared, and has done all whatsoever He hath commanded, the day is one of salvation to thee, but the contrary, if not St. CHRYSOSTOM

> Hark, a thrilling voice is sounding, Christ is nigh, it seems to say; Cast away the works of darkness, U ye children of the day.

Wakened by the solemn warning Wakened by the solemit waiting,
Let the earth-bound soul arise;
Christ her Sun, all ill dispelling,
Shines upon the morning skies.
E. Caswall.

The First Sunday in Advent. Written for the Living Church.

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armour of light, now in the time of this mortal life, in which Thy Son Jesus Christ came to visit us in great humility; that in the last day when He shall come again in His glorious Maj esty to judge both the quick and dead, we may rise to the life immortal, through Him Who liveth and reigneth with Thee and the Holy Ghost, now and ever. Amen.

This Collect appears to be peculiar to Anglican use. Neither in the ancient Sacramentaries, nor in the later Missals, is there anything especially resembling it. The Benediction cited in place by Blunt, as traceable to the time of St. Gregory, is totally unlike it. The Roman Missal has four Collects for the day, none even suggestive of this; though the first one corresponds quite closely to our Collect for the fourth Sunday in the season. This Collect, therefore, must be classed among the twenty-four which stand in our Prayer Book as original compilations, and are neither flagrantly nor fragrantly Roman.

In the invocation, the Collect makes use of one of the reverential forms most common in the Prayer Book. It brings the Divine Being to view in His unity as God, and in His sovereignty as omnipotent. Whether it were in the origi nal design of the compiler or not, it certainly renders the Collect more aptly fitted to the day. At the opening Eucharistic Service of the Catholic Year, what can the soul do better, than to ground its faith and hope on God; and in doing that, to environ its own felt weakness, with an inspiring sense of His almightiness? Besides this, the soul contemplates moral and spiritual action, in the exercise of a proper freedom of the will. But as a check upon the self-assurance which naturally grows out of an over trust in free-will and finite efficiency, the Christian is here reminded, that, in the effort to take up and carry forward, a true spiritual life, exterior and superior help is needed—help both divine and almighty. The finite can be effectively drawn toward, and lifted to, the infinite, only by the Almighty God.

In the petition which follows, these truths are, in a measure, recognized. The prayer for grace, is a prayer for this gift of supplementary divine power. That we ask for it as grace, rather than as power, is due to the facts, that it is pre-eminently a gift, and that it is not merely a power that strengthens; it also illuminat s, inspires, and purifies; a power comprehending such varied functions, and so many divine additions to the soul's condition and capability, is better described by the general term which indicates the sovereign graciousness of the whole.

The immediate end sought through the grace implored, is one lodged in our own efficiency, or active co operation with the divine will. That activity is to be two-fold in its lines of effort. It is to be in its results, both privitive and positive. This is because the soul is not simple in its condition. It is not a "tabula rasa," an empty garden, an evacuated citadel. Something must be erased, before the proper text can be inscribed; some growth must be uprooted and destroyed, before the true seed can be sown; some alien force must be expelled, before the King's garri son can be received. Hence, we must put off sin, in order that we may put on holiness: or, as the Collect, with a florid use of figurative language not common to this part of the Liturgy of Sacra Privata.

expresses it; we must "cast away the works of darkness, and put upon us the armour of light."

There is, however, in this figurative language, a deeper significance underlying its use in ornamentation. Sin, or "the works of darkness," has come through long indulgence, to be a sort of fixed environment, garment, habit, of our lives. As such a garment, adding neither beauty, comfort, nor protection, but contrariwise, as "filthy rags," only gathering about us ugliness, corruption, and exposure to righteous indignation, it must be torn off and flung aside, as a thing forever abandoned and despised. So also, this having been done, holiness, or "the armour of light," must be promptly and firmly put on; to be, in its environment of the soul and life, a covering; in its brightness, an adornment; and in its strength, both a protection, and a means of effective warfare against sin.

All this work and warfare, as the Collect goes on to show, belong "to the time of this mortal life"—the preparatory, militant state of the soul. There is, it is true, another intermediate and expectant state, in which the work of perfecting the soul in holiness, by obliterating all remaining traces of sin, and habituating it to the exclusive exercise of holy thought and feeling, goes steadily on until the Resurrection. But this work is wrought wholly within the spirit, as free from all earthly limitations and accidents, by the steady influx of divine thought and feeling from the mind of Christ. The work contemplated by the Collect, however, is that of the immediate, rather than the impending, life. As such, it is active as well as receptive; exterior, no less than interior, earthly and war-like, rather than peaceful and heavenly. It is a positive conflict with the world, the flesh, and the devil, in the prosecution of which, both the human and the divine are allied and engaged; and in which, the result is not so much triumph, as the trial of the believer's purpose and power "to continue Christ's faithful soldier and servant to his life's end."

In the prosecution of this alike holy and heroic endeavor, encouragement is now drawn from our Lord's mission to earth. Coming to us "in great humility"—that is, coming to us in such lowliness for a Divine Person, He took upon Him the likeness of our sinful flesh, and thus casting in His lot with ours, He not only shares the conflict with us, but Himself bears the brune of the main battle. Having in His death become victor over death and hell in our behalf, we who are yet enveloped in the dust and smoke of the conflict, and who are often-times ready to sink upon the field from both weariness and wounds, may find in Him strong consolation, and a good hope of final triumph.

That triumph, however, cannot be reached until it comes as one of the redeeming glories of the day so otherwise full of gloom and dread. When the divinity of the crucified Saviour is glory with all His holy Angels, to judge the quick and the dead; then will also our faith in Him be approved, and our living Sacramental union with Him be verified, in our triumph over death and the grave. Hence, as anticipating the coming of that awful Day, our earnest, fervent prayer is, that through casting away the works of darkness and putting on the armour of light. we may make such progress in the divine life here, that being purged in Paradise from all remaining weakness and defilement, we may, at the Last Day, "rise in the life immortal." That is "the consummation devoutly to be wished:" not merely because it brings us a new lease of life, not because it is the entrance to a higher life; but because that life itself is perfect purity and eternal peace. Such a resurrection and life we may well seek from Him Who is Himself, "The Resurrection and the Life," and Who with the Father and the Holy Ghost, liveth and reigneth, now and ever. In Him was life, and the life was the light of man. Hence, we look to Him, not only for the life, but also for the light that leads us to it. "With Thee is the fountain of life; and in Thy light shall we see light."

Rev. Walter Ayrault, D. D. (From the Kalendar.)

Dr. Ayrault was born in Geneva, in 1822, and died there, October 19th last, being a month or two less than 60 years old. The funeral took place from Trinity Church, Geneva. The resident trustees of Hobart College, faculty and students, the vestries of Trinity and St. Peter's churches, all appeared as mourners. Resident and visiting clergy, to the number of thirteen, including six clergymen as bearers, took part in the solemn service, which was conducted by the Rev. Dr. Gibson, of Utica, a life-long friend of the deceased. A memorial sermon was preached on Sunday morning, by Dr. Gibson, at Trinity Church, and another in the evening, by the Rev. Dr. Van Rensselaer, at St. Peter's (Memorial) Church.

Dr. Ayrault's ministerial charges were, first at St. Peter's Church, Auburn, then at Hagerstown, Md., at Canandaigua, at Geneseo, and at Oxford. He was made Chaplain of Hobart College in 1877, and continued in this office till last spring, when he was compelled to resign by failing health. His recent sojourn in Europe did not improve his health, and he returned home to die He leaves a wife and eight adult children.

He will be missed from the General Convention of which for several times he has been a member, as a delegate from Central New York Resolutions were passed by the trustees and faculty of Hobart College, expressing their highest respect for Dr. Ayrault as teacher and pastor.

Among the home-letters to the Presiding Bishop, one from Dr. Beardsley, the historian, stated that while Bishop Smith was probably the only one in America who had attained the fiftieth anniversary of his consecration, we have records of four in England, three of whom had even exceeded that. Two, fived to see their fifty-seventh anniversary, ore of them being the author In Memory of "Dear Doctor Twing." Written for the Living Church.

Good "s ildier and servant"-strong heart, warm and

Our Lord's loving kindness was with us in thee-His tender compassion-sweet pity and cheer-In Him was thy life, and in Him thou art here, Not separate from us, and never shall be

His spirit that ruleth our hearts as the sea Is ruled by His hand-the life of thy faith. The life everlasting that knoweth not death-The strength of thy purpose-now giveth thee rest, A full entrance into the peace of the blest-To us sweet communion.

Rest-rest-truest friend Good "soldier and servant unto thy life's end." J. M. PARKER.

Dr. Twing. Elitoral Correspondence of the Living Church. We venture to say, that the death of no other man in the Church could have called forth more universal and genuine sorrow, than has the death of the Rev. Dr. Twing. Bishops seldom have so wide a jurisdiction over hearts. He had come to be regarded in the public mind, almost as a fixture, an essential part of the very structure of the Mission work-and to many it will be difficult to realize that he has indeed gone from us. The heart and head refuse to surrender their possession of his impress. There is something more than mere sentiment underlying this feeling. Dr. Twing was, in a peculiar sense, the architect and builder of our Domestic Missions, as at present existing. He began his task with the profoundest conviction of the future greatness of the empire God had given this Church

Amsterdam, in his celebrated edition of the to occupy, and of the importance of the oppor- printed Hebrew Bible, marked every verse with tunities opening for the work of conquest. He had attested what spirit he was of, in his twenty three quiet, but remarkable years of parish life at Lansingburg, where he had won the love ing facts some give the credit of the invention and veneration of the entire community; his of the verse to Rabbi Nathan, and Prideaux does fatherly ministrations coming to be as eagerly sought by those without his fold, as by his own parishioners. He had lived out in real life that ner the Christians borrowed that of the chapidea of Missions, which the Church needed to have stirred up within her. Noble things had already been done, but in the bulk of the Church there existed apathy, almost resistance to the Missionary cause. The eloquent voice which in recent years was welcomed everywhere, found church doors then very generally barred against its appeals, and had to win a hearing by persistence. The receipts for Domestic Missions for the year 1863, were \$35,000. In the next twelve months this amount was more than doubled. that the invention of the verse, and the division The results of the eighteen years are familiar to all. Woman's work has been organized, the children interested and educated, the whole Church quickened into a new life. The great missionary jurisdictions of the West have been created, the revenue of the Domestic Committee has been increased to \$228,000, and crowning vindicated before the world, in His coming in all, the General Convention itself has been converted into the great Missionary Conference of the Church. Nor should we stop with these more direct results. The awakening of Mission- l'Origine de l'Imprimerie.) The English Bibles ary activity has produced an effect in manifold ways upon the Church. It has brought us all nearer the Apostolic life; nearer to the life and dred years before Athias was born, it goes to be a follower of Christ involves, of necessity, the love of souls as well as the love of Him, or rather in, and as a part of the love of Him, who died for every human creature. If the Church died for every human creature. If the Church A. D. 1539. There were no verses in the transhas clearer thoughts on this subject, if she is lations of Wiclif A. D. 1380, or Tyndale A. D. more faithful to her Divine commission, and 1534, or Coverdale A. D. 1535, or Rogers-Matmore filled with the blessed fruits of that faith-

fulness, she owes it, under God, to Alvi Tabor It was fitting he should die in the harness Not three weeks ago, he went to Richmond for the purpose of advocating the needs of the Colored work before the Church Congress. While there, he rode twenty-four miles from the plemental words are used to make the sense city, in an open wagon, to Lawrenceville, to address a congregation of negroes. There were a 1560 the revision of the whole Bible was comthousand of them assembled in the open air, and their black, but expressive faces told plainly how the pathos and power of his words stirred up Bible printed in Roman letters, "black letter," their hearts, as he begged them to love the i. e., Old English type being discarded. It was Church as a Mother, and hold fast to the faith of also, the first English Bible divided into verses. the old Catholic Creeds. Then he received, with three hundred of them, the Sacrament of the Saviour's death, and rode back again his long way to the city. It was the closing act. Other voices were heard at the Congress, but not his. The Master had been present with him in the breaking of bread to the poor and humble of the despised race—and that was the more fitting end of his Apostolic life. The exposure and exertion were too much for his three score years and ten, and he returned to New York to die. Very peacefully, tended by those he loved, he fell

The funeral Services took place at Grace Church, on Tuesday, Nov. 14th. At an early hour the great edifice was crowded to overflow-ing. Nearly two hundred of the clergy were in tribe of Benjamin, "remaineth the same vail hour the great edifice was crowded to overflowattendance. The pall bearers were members of the Domestic and Foreign Committees, some of whom had come from distant parts of the country to perform this act of affection. In the chancel were the Bishops of New York, Vermont, Long Island, and Northern New Jersey, and the Missionary Bishops of Western Texas and Washington Territory. The simple Service of the Church was said by the Bishops, and after it, the remains were carried to the chantry, where the clergy were permitted to look once more upon the venerated features. Then the body was taken to Lansingburg—back again from the toils and honors of the great battle field of the Church, to the quiet scenes which knew him best, and which he loved perhaps best-and 1551, while on a journey from Lyons to Paris, there he was laid to rest; where shall rise with (as his son tells us in the preface to his concorhim at the last day, many whom he directed first in the way that leadeth unto life.

There is a rich legacy to the Church in this example; in this voice that cannot be altogether of riding "he amused himself with this work at his inn." stilled; in these prayers of twenty years. In him, the American Church has contributed a name

worthy to stand with those of Pattison and Lowder and Selwyn, among the heroes of the great Missionary revival of our century.

Chapter and Verse. Written for the Living Church.

II. ORIGIN OF VERSES.

About two hundred years after Hugo, A. D.

1430, there lived a famous Rabbi Isaac or Mordecai Nathan, who conversed much with the Christians; and, having frequent disputes with their learned men, about religion, he learned of the great value of Hugo's Concordance, and of the facility with which by means of it, the Christians found any place in the Scriptures they wished to consult. He was so taken with the idea that he resolved to make a similar index for the Hebrew Bible, for the use of the Jews, He began the work in the year 1438, and finished it in A. D., 1445, being seven years in its composition. In this work, Nathan followed Hugo's method, and divided the Hebrew Bible into the same number of sections or chapters, as the Vulgate Old Testament had been divided into. This had the same effect upon the Hebrew Bibles, that Hugo had on the Latin, for all those who wished to use Nathan's Concordance were forced to comply with his divisions, to get the benefit of it. From that time all Hebrew Bibles, except for Synagogue use, were so divided. Nathan, however, did not adopt the smaller subdivisions of Hugo, but marked what we would now call every fifth verse with a Hethe figures in common use, except the first, fifth, tenth, etc., which were left in Hebrew numeral, according to the example set by Nathan This usage trevails to-day. From the foregonot hesitate to say that "as the Jews borrowed the division of the book of the Holy Scriptures into chapters from the Christians, in like manters into verses from the Jews. And thus they have helped each other to make the present editions of the Bible much more convenient for common use than otherwise they would have Horne give Athias the credit of the introduction of the verse into the Hebrew Bible, and says, "by rejecting these Hebrew numerals (Nathan's (?)), and substituting for them the corresponding figures, all the copies of the Bible in other languages have since been marked." It is with the greatest diffidence that the present writer ventures to differ from the very learned authors quoted above, but it appears to him of the whole Bible into verses as it now stands should be credited to the learned printer Robert Stephens. It is certain that in his Greek-Latin New Testament published A. D. 1551, he made the division into verses which has from thence been introduced into "all the editions of the New Testament," says Horne. This was one century earlier than the Jew Athias; and in A. D. 1557, but six years after the publication of the Gr. Lat. New Testament, Stephen published the Latin Bible at Paris, "the first in which the verses were distinguished by the numeral fig-(Quoted by Prideaux from Chevalier's (as we shall see further on) almost immediately adopted Stephens' verses, which have ever since been retained, and as this was about one hunexample of our Blessed Lord and Master. To show that he borrowed our versification for his Hebrew Bible.

CHAPTER AND VERSE IN ENGLISH EDITIONS. The earlier English editions followed the system of Hugo, as late as Taverner's Bible folio a. D. 1539. There were no verses in the transthews A. D. 1537, or Cranmer's "Great Bible"
A. D. 1540. In 1557 the New Testament was
revised or translated by W. Whittingham the brother-in-law of Calvin. This was prepared and printed at Geneva, and hence called the Geneva New Testament. It was the first English Testament divided into verses, borrowed from Stephens' Gr.-Lat. Test. of 1551; and also the first English Testament in which italic supclear; but put in italics to show that they do not form part of the original inspired Greek. In pleted by Whittingham and others (the New Testament was unlike that of 1557, and called the Genevan Bible. This was the first English and proves that Horne erred in ascribing their origin to Athias, who published his work a century later. It seems more correct to argue that Whittingham borrowed the versification in the New Testament of 1557, from Stephens' Gr.-Lat. Test. of 1551, so he borrowed the versification of the whole Bible of 1560 from Stephens' Latin Bible of 1557; and as Rabbi Nathan copied the chapters from Hugo, so Athias copied the verses, which in his day had been long in use, from the Christian Bible. Thus the Jew is indebted to the Christian for the chapters and verses in his Hebrew Bible, and for the idea of a Concordance. We are indebted to the Jew for the preservation of the Oracles of God, as comprised in the Old Testament, but he to us, for the preservation of the Oracles of God, as comprised in the New Testament, without which the Old Testament cannot untaken away in the reading of the Old Testament; which vail is done away in Christ." He is the "light of the world," Whom the New Testament reveals.

In concluding this portion of our article, it is well to remind Scripture readers that the chapter and verse of our Bible is a mere mechanical arrangement to facilitate reference. They do not aim at giving the sense; very often there seems to be no sense at all in the breaks they make in the context, and we would blame rather than praise the inventors of them unless we remembered that their main object was to help us "find the places," and thus enable us to "compare Scripture with Scripture." The unlearned disputant who pins his faith on a text, as if such divisions were inspired may be reminded to his profit, that the verses in the New Testament were divided and numbered by Stephens in dance of the New Tastament). The work of versification was done while riding on horseback—this is the literal sense of his words, but Michaelis rather thinks that when he was tired

WM. C. MCCRACKEN.

The Household.

Meat that has gathered moisture in the refrigerator should be dried in the oven before being sent to the table, even if it is to be eaten cold, Meat is often wasted just from a lack of this care.

If the water in which new turnips are boiled is well salted, and is changed twice or three times, the strong and disagreeable flavor noticed in them before frost comes will almost certainly be

CLEAN YOUR CELLARS.—Cellars should be kept constantly clean—as much as your parlor. It is the easiest thing in the world, if you attend to it daily; and only becomes a heavy task when you allow a month's accumulations.

Veal cutlets dipped in beaten eggs and then in Indian meal, or in very fine bread-crumbs, and fried in butter till a sort of a brown crust forms on them, make a delicate breakfast dish. Serve with new potatoes sliced and warmed with cream.

Light cakes for breakfast or tea are made of one quart of sweet milk, three eggs, beaten separately and very light, a piece of butter the size of an egg, three coffee cups of flour, a little salt, three teaspoonfuls of baking powder. Put the whites of the eggs in last, and bake in gem pans in a hot oven

The castor is no longer a necessary article of table furniture—in fact, it is dispensed with altogether on many handsomely set tables; its place is supplied by pretty jug-shaped bottles at each end of the table, which is certainly a more convenient arrangement. The same tables are provided with pretty and quaint individual bottles at each plate.

Work baskets can be ornamented in many pretty ways. Choose an openwork basket of some fanciful design; in the bottom paste with mucilage a lining of silk, or velvet, or satin. on which is painted or embroidered a spray of flowers. Around the edge of this lining in the bottom of the basket put a row of plaited ribbon, and another at the top also. It is not necessary to line the sides, though this is a matter of choice. These baskets make pretty gifts.

Blotters that are useful and are suggestive of pleasant thoughts are made of pieces of blotting paper, the width of a good-sized envelope and twice the length. Cut several of thesethree or four-tie them together at one end with a bow of narrow ribbon; on the outside paint a pretty little outline picture. If you cannot find one picture that is suitable for this on account of its length, put a dividing line of black through the centre of the cover, and put a small picture on each side of it.

A low foot-rest may be made for an invalid or old person in this way. The frame is made of wood, covered with cloth or rep; the top is made to rise to any given height, and is stuffed like a stool; at the top of this a large pocket is made, well wadded, and lined throughout with flannel, fur or silk; this is embroidered with any design, or can be worked on canvas. The top is ornamented with a pinked ruching of cloth, and, in addition to this, around the lower part a fringe is added.

An elegant screen is made by using an ebony frame which forms one square space. Fill this with dark olive satin; on this, in oil colors, outline a hill and a tree. Use as dark shades as you can, and make them effective; brighten with yellow light, using Naples yellow. A design for the suggested landscape can be found in some book of woodcuts, and with a little work can be made very brilliant. Squeeze the paint from the tubes on blotting paper, which will absorb the oil, and so prevent its spreading.

UNREGARDED TRIFLES. - I was enjoying the hospitality of a Frenchwoman who certainly has a reputation for prudence. A cherry pie had been on the table, and the mistress gave strict injunctions that all the stones should be scraped from the plates and placed in her store-room. I ventured to ask the reason, and was told that not only cherry, but plum, peach, and all manner of stones, whether cooked or raw, were invariably saved, gently dried in the oven, and kept in a glass jar. "Then," said madame, "in the winter, when the fire burns clear and bright in the evening, I fetch a handful and throw them among the glowing coals. They crack and splutter for a moment, send up a brilliant flame, and the whole room is filled with a delicious odor."-Exchange.

A German professor argues against the growing habit of painting brick and stone houses with oil-color, which he considers the cause of much illness, temporary or permanent. Experiments made by Professor Pettenkofer prove that the air constantly filters through bricks and walls that are unpainted, in millions of bubbles. The air thus filtered is of course purified of all germs of disease floating in the air; and the atmosphere in an unpainted house is therefore always and wholesome, even in winter when all direct access of air through windows is prevented. By painting the house the air-filtering process is arrested; and this accounts for the feeling of oppression, the heart-beating and the headaches which the pallid inhabitants of such houses are constantly complaining.

PLEASANT ROOMS.—Handsome furniture will not unaided make rooms cheerful. The charm of a cosy home rests principally with its mistress. If she is fortunate enough to have sunny rooms, her task is half done. In apartments into which the sun never shines, recourse must be had to various devices to make up, so far as may be, for this grave lack. A sunless room should have bright and joyous colors in the fur-nishings. The walls should be warmly tinted, the curtains give a roseate glow to the light that passes through them. An open fire may diffuse the sunshine but lately imprisoned in oak or hickory. Ferneries and shade-loving plants may contribute their gentle cheer to the room. An attractive room need not be too orderly. A book left lying on the table, a bit of nee ile work on the window sill, an open piano, may indicate the tastes and occupations of the inmates without suggesting that there is not a place for everything in that room. There is such a thing as being too neat and too nice to take comfort in everyday life, and this is anything but cheerful. And then there is such a thing as being so disorderly and negligent that comfort and cheer are impossible. If the house-mother cannot rest while there is a finger mark on the paint or a spot on the window panes, she may make a neat room, but her splint will keep it from ever being cheerful. If she has no care for the "look of things" her failure will be equally sure. A bird singing in the window, an aquarium on the table in some corner, plants growing and blooming; domestic pets moving about as if at home, the give life and brightness to an apartment and afford constant opportunities for the pleasantest occupation and companionship. Books people a room, and pictures on the wall, if selected with taste, are ever fresh sources of enjoyment. You guage the refinement and cultivation of a family by these infallible tests, unless they have been selected by some outsider. Bits of embroidery, of scroll-work, and a thousand tasteful devices may contribute to the charm of a room and make it irresistibly attractive.

Pekin. Ill.

The Collar of Cotato. The Forgiveness of Sins.

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

Thomas the Apostle first preached the have saved my soul." Gospel in India, and that the light he guished. The Christians of Malabar, or the building of bridges, or keeping up of St. Thomas, as they were often called, beacons,, or ringing a bell in a moorland still existed, though they had fallen into church, during the dark nights of winter, afterwards, those western missionaries car- a tank "in the barren and dry land where ried the standard of the Cross further and no water is." further into that land of darkness and the shadow of death. From Goa, in the west of India, they spread southward and south- poor man, in his own language, that if any child, by the Fathers. Some ascribed it Comorin; and there in the very southern Father, Jesus Christ the Righteous, and be paid handsomely for his renunciation point of the huge continent the field prom- He is the propitiation for our sins! He of the collar; all agreed that he would be ised a most abundant harvest.

kingdom of Madura, contrived with great ever. difficulty, to procure the erection of a very small church. Father Maynard had been engaged for many years in the mi ion; Father Martin had only lately as ved, and was busily employed in learning the language of Malabar. He was just able to teach the shortest and simplest catechism; and in the cool of the evening he used to sit in the great western porch of companion, who speaks your language the church, and explain it as well as he perfectly, can converse with you himself? could to the ten or fifteen children whom he persuaded by little presents to attend. Sometimes a few grown-up persons would stand close by, and amuse themselves with the broken language of the good father, and by putting questions to him which, in standers. his then inability to converse with them, he could not answer. The congregation that assembled in this church were all of journey to the Cape to morrow." the lowest castes; for you know that this is the great instrument of Satan in Indiathe division of the Hindoos into various castes, from the Pariahs which are the lowest, to the Brahmins which are the highest. And it is forbidden for a man of low caste to prepare the victuals of, or have any communication with, a man of higher caste. I am sorry to say, that instead of cutting up this wicked system root and branch, the Portuguese missionaries were at first the prejudice was too ancient to be at once overcome; they forgot how St. Peter nad prejudice of the Jews—"God hath showed me that I should not call any man common or unclean."

was a poor little erection of mud, thatched the Fakir was just before them, and had One evening Father Martin was engaged ance more worn and sharpened with pain. in his usual occupation, when a man, bowed down under what appeared at a distance to be a heavy burden, came slowly along the road from the village to the church. As he came nearer, the priest's little class was broken up—some knelt before the stranger—some gazed at him with an expression of wonder and reverence, as slowly and painfully he advanced into the ornamented only by five or six miserable midst and sat down on the wooden bench that ran round the porch. He presented, indeed, a most terrible appearance. About forty years of age he seemed, tall, wellmade, and originally handsome; but now his face had an expression of the deepest misery, and every movement and gesture was that of one who had suffered much. And well it might be. Round his neck he wore a collar, something like that employed for horses, only made of iron instead of leather, thick, and very heavy. This was lined with a casing of wood, through every part of which great nails, three inches long, had been driven. You understand, the heads of these nails were between the iron and the interior frame-life was a life of such mortification and work of wood; the points piercing through self denial, as we have scarcely another ex the wood, and resting upon the man's ample to match. The common people neck. So that, let him walk, or stand, or greatly admired and reverenced this man; sit, or lie down, the collar bore with all they said that he had the power of working its weight on some of these nails, and drove them into the flesh of the miserable sick, the maimed, the halt, the blind, and sufferer. Neck, chest, and back were all one mass of festering wounds; any change of position was only change of pain; and it seemed wonderful that with such wounds, running one into the other, inflamed with the heat, festered by the dust, and poisoned by the rust cf the iron, any human creature could live.

"In the Name of the God of mercy," said Father Martin to the boy that best understood him, "who and what is he?"

"Do you not know," said the boy, "I thought everyone in Tinnevelly knew him. to a whisper, "is the great Fakir."

"And what does he do it for?" asked

"I do it," said the stranger, joining in to consult him, or to be healed or their the conversation, "to save my soul. In my diseases. They commanded him instantly youth I was a great sinner. I broke every to leave his pillar and to come down. I law of truth, and righteousness, and purity; will come this instant,' replied Simeon;

and then I fell ill of a disease that the 'let my ladder only be set up, and I will ST. JOHN'S SCHOOL FOR BOYS, physicians declared to be incurable. I descend that very second.' He did so; made a vow that if I were restored to and the Bishops, satisfied with his obedihealth, I, beggar as I was, would make the ence, gave him leave to pursue the same largest tank in all Tinnevelly, in the place life on which he had entered. In like Satan delights to imitate the Sacraments where it was most needed. Money of my manner, my brother, I command you, in and the Rites of the Church, and to turn own I had none; but by travelling about the name of our Lord Jesus Christ, Who them to his own accursed worship. I will in this fashion, the people give me large only has all power in heaven and in earth, tell you how one of his poor captives was sums; they know that I shall lay it out to lay aside that instrument of torture now, delivered from his bondage, and brought honestly, and that by giving it they will before His holy altar; having done which, from the miserable tortures which he was acquire part of my merit. When I have you shall be instructed further in the prinenduring, into the glorious liberty of the made the tank, I hope that I shall soon be ciples of our most holy faith, and shall children of God. You know that St. taken out of my misery; for then I shall hear of a better offering for sin than any

You must remember that, just as good be." kindled there was never entirely extin- people in Europe used to leave money for teenth century, re-discovered India. But greater work of charity than the forming my collar."

burnt within him to be able to tell the life, and to be taught like a Christian ward, till at length they reached Cape man sin, we have an Advocate with the to witchcraft; some asserted that he must did make the attempt; he spoke, and the the subject of ridicule as long as he lived. It was in the year 1700 that two zealous emergency of the case seemed to enable priests, by name Father Maynard and him to speak better than he had ever done Father Martin, who were laboring in the before; he spoke, but to no purpose what- the nails, so tightly had they been driven

> "No man can save me," said the Fakir, 'but myself. I must suffer here, must suffer hereaften I choose here, and

> God knows I suffer enough." He said the last words in such a tone of misery, that Father Martin could hardly restrain himself. "I am," he said, "as you hear, a stranger; will you wait till my "I wait for no man," said the Fakir;

'but if any one will give me a place to lie so mercifully with you." down in for to-night-" "I will!" and, "I will!" and, "I will!"

burst at once from three or four of the by-"I thank you," said the Fakir; "I shall

remain here to-night, and continue my "But where shall you be?" inquired

Father Martin. "If any man seeks me, he will find me

in this very place to-morrow at sunrise," replied the pilgrim. The good Father returned to his dwell-

ing, and related to Father Maynard all that had occured.

"You lacked faith, good brother," said the elder priest. "I will be there myself, with God's blessing, to-morrow, at the disposed to give in to it. They said that time appointed, and we will see if we two cannot put to flight a host of evil spirits.'

Accordingly, twilight had scarcely declared in opposition to the very same dawned, when the two were on the way to the little church. The dew lay thick on the banana and plantain; the birds in the neighboring grove were beginning their The church these missionaries had built harsh morning song; and true to his word with bamboos, after the custom of the taken his seat on the bench of the little country. But three tall palms above it porch. In the bright morning light he whispered pleasantly when the evening looked even a more horrible object than on breeze sprang up from the southern ocean, the preceding evening; the wounds in his and glittered beautifully in the moonlight. neck seemed more festered, his counten-

> "Come into the church with me, my son," said Father Maynard, speaking the language of the country with as much facility as his own native French; "come into the church, that I may relate to you a story which it much concerns you to hear."

He led the way into the interior of the building, a wretched little edifice of mud, daubs of saints; but a place, nevertheless. wherein much earnest prayer had gone up to God. He desired the Fakir to sit down on one of the forms; he himself stood in front of him. "Listen," he said: "there was a certain Christian, by name Simeon, who lived about fourteen hundred years ago, and was determined, as you are determined, that his whole life should be one long penance. Accordingly, he reared up for himself a high pillar, took his stand upon the top of it, and determined that, night and day, he would never leave that post. Some said that he never slept; some said that he had the art of so sleeping as never to lose his balance. Anyhow, his miracles; they used to set before him the to beseech his prayers over them. But the Bishops—that is to say, the chief Clergy doubted very much whether the man were indeed so holy. They said that his life was not a life of holiness, but of pride and vain-glory; and they determined to do what they could to prevent the people from being misled by him. At last one of them said, 'Let us do thus, my brethren. Let us all go together to Simeon's pillar, and command him to come down. If he obey, I shall confess that his work is the work of God; if not, I shall ascribe it to That," and he dropped his voice almost his own vain-glory.' To him they all agreed; they went forth, saw Simeon, as usual, on the top of his pillar, and surrounded by a multitude of people, come

sufferings and penance of your own can

Father Martin looked for no other effect than increased opposition on the part of the Fakir; but it was not so.

"I will do what you tell me," said he

sternation as it became known that the Oh, how the heart of Father Martin Fakir was about to renounce his ancient

> The blacksmith was fetched. It was a work of no small labor and time to unrivet in; so determined was the artificer to prevent any attempt on the part of the sufferer to rid himself of his burden. He had never, he said, seen such an apparatus of torture before; and more than an hour passed before he could make any impression on the iron. At last it yielded; the heavy weight was removed from the Fakir's neck, and he was once more free.

> "Kneel down, my son, and thank Him Whom you as yet know not, the Lord Je sus Christ, that He has vouchsafed to deal

The sufferer obeyed; and years after- MADEMOISELLE DE JANON'S, bars of iron in sunder.

Pierce's "Pleasant Purgative Pellets" are prevent-ve of constipation. Inclosed in glass bottles, al-ways fresh. By all druggists.

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badly swollen and inflamed, and the sores discharged large quantities of offensive matter.
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stimulates and regulates the action of the digestive and assimilative organs, renews and strengthens the vital forces, and speedily ourse Rhkumatism, Catarrh, Neuralgia, Rheumatic Gout, General Debility and all diseases arising from an impoverished or corrupted condition of the blood and a weskened vitality.

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ST. AGNES' SCHOOL,

717 W. Monroe St., Chicago.

Will commence its seventh year, Wednesday, Sept Will commence its seventh year, ... category 13th, 1882.

St. Agnes School has been so fortunate as to secure as assistant teacher in the higher departments, Miss Virginia Sayre, who is so favorably known from her long and successful connection with the Public Schools of this City. Arrangements will also be made to accomodate many more pupils than formerly. The Primary department will still be under the care of Miss Shipman.

189-52.

ST. MARY'S SCHOOL,

Knoxville, Illinois. A CHURCH SCHOOL FOR GIRLS.

This Institution continues in charge of the same Rector, Vice Principal, and Matron who founded it. Reference to past and present Patrons in nearly every city of the West. Send for a Register.

FOUNDED, A. D. 1868.

C. W. LEFFINGWELL, Rector.

wards, he was wont to tell his children and grand-children, pointing to the scars on his neck and shoulders, how God had smitten the bands of brass, and burst the bars of iron in sunder.

(Successor and former partner of the late Miss Haines). French and English Boarding and Day School for Young Ladies and children. 10 Gramarcy Park, New York. Will re-open Sept. 28th, 1882. Careful training and thorough instruction in every department. French conversation class, under the charge of Mme. Alliot Boymier. Boys class Oct. 2.

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School for Girls, Waterbury, Conn.
The sixth year will open (D. V.) on Wednesday
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J. Baier, Jr., a private pupil of Plaidy, of Leipsic
Conservatory. French and German taught by native
teachers. The REV. FRANCIS T. RUSSELLE, M.A.,
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8 East 46th Street, New York. The Sisters of St. Mary will reopen their school on Thursday, September 21st, 1882. Address the SISTER SUPERIOR as above.

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

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M 188 J. F. WREAKS, 52 B. 77th St., N. Y., French and English Boarding and Day School for Young Ladies and Children, will commence Sept. 27. Careful training and thorough instruction in every department. Kindergarten Class commences Oct. 10. [202-13]

A thoroughly French and English Home School for 15 Girls. Under the charge of Mme. Henriette Clerc, late of St. Agnes' School, Albany, N. Y., and Miss Marion L. Pecke, a graduate and teacher of St. Agnes' School. French is warranted to be spoken in two years. Terms, \$500 a year. Address Mme. H. CLERC. 4114 Spruce Street Philadelphia, Pa.

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THE LIVING CHURCH, Chicago, Ill.

"Over and Over Again."

With Advent we begin again our annual round of fast and feast and holy day; en ter again, in God's mercy, upon the course marked out for us by immemorial observ ance, to walk in. It is certain that we do not fully appreciate the rich heritage which has come down to us in this system of prayer and praise and holy teaching, commonly called the Christian Year. It is not our purpose to enter upon any extended defence of it, for it needs none. There is however, an objection urged against it which is worth mentioning, not only as an objection to our system of Christian teaching but because it has to do with a primary condition of living a godly and a Christian life. It is said "How can you repeat over and over again the same service day after day, and month after month, year in and year out?" The idea in the minds of many, being that it must have an unedifying and tiresome sameness. It is apparently forgotten that any regularly recurring service must be substantially the same service. The fact is that Methodist or Presbyterian services are Sunday after Sunday, substantially the same, and that not only in order but even in the words of prayer and praise.

One of the great advantages of the evervarying seasons of the Church Year is that it prevents an undesirable sameness. Aside from the ever-changing seasons of our ritual year, our public worship is indeed the any regularly recurring public service. The services of the ordinary Protestant denominations are really the same services over and over again. And their sameness is no objection to them. The real question is, whether it be a desirable or an undesirable sameness. It is, we think, a very undesirable sameness. If a service be in itself an undesirable one, then it is indeed an objection that it should be repeated over and over again, or be used at all, for that matter. But the objection to it, in that case, is not to its repetition but to the very thing itself. Our services in the public worship of the Lord's house, are, we claim, in themselves good and desirable. Therefore we claim that their regular recurrence is also good and desirable. The objection so often urged against them is therefore not only no valid objection but their highest commendation. The ordinary conventionalities of life we repeat constantly. But it is no objection to them. Because they are fit and seemly it is eminently desirable that they should be thus in constant use. We say "Good morning," "Good evening," "How do you do, " "I hope you are well, " and many like expressions. These we repeat perpetually, and there is sense in it, reason for it. No man dreams of objecting to any such repetitions simply because they are repetitions. So of our religious services. If they are what they ought to be, not only is their repetition permissible but eminently desirable. And this is in accordance same thing over and over again. "Skilled labor" means the labor of those who have done the same thing over and over again, signed the following words: "As to aruntil they can do it better than other men. ranging the offices for the administration permits.

It is the royal road to eminence, and not ess so in the realm of the moral and spir itual. The one great difference between the faithful and the unfaithful Christian is that one does and the other refuses to do the same thing over and over again. Our duty towards God and our duty towards our neighbor are the same, one day after another. To live faithfully is, by God's help, to address ourselves to the performance of those duties, day after day, week in and week out; in other words to do the same thing over and over again. And the Christian who keeps on doing it, is the one godly in this present world, looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ. Of such it is said, "Blessed are those servants, whom the Lord when He cometh shall find watching."

More from Mexico.

Our readers, we trust, will gladly allow some space from time to time for statements and information about affairs in the Mexican Branch, to which large sums Missionary Committee. If memory serves us, this Committee some years ago lent Bishop Riley a large sum of money on Mexican securities. It is therefore of interest to American Churchmen to know how Bishop Riley is conducting the work for which he was ordained by our Mexican Commission of Bishops.

We have been at considerable trouble and expense to open lines of communication, and shall endeavor to lay the facts before our readers, as they come to light. It is about facts and only about facts that we are concerned.

the two congregations in the city of Mexico, by a Diocesan Synod of doubtful auof the protest signed by several presbyters, this election by the exercise of arbitrary Anglican Communion cultivates a type of from whom he has a right to expect habitpower. Senor Gonzales severely criticised this protest, whereupon the protestants ing features of it have been good sense, replied. We give a portion of their an-

We have done nothing against the government of the Church, but against those ized by the opposite of these qualities. who have supplanted the will of the Any bishop, priest or layman, will do well Church. Does respect demand that we make ourselves accomplices in an act of usurpation? Speak with the frankness of a true Christian, Senor Gonzales, and tell we say, to be indirect, to be hidden of us distinctly, "It is necessary that you purpose, to have designs, to deceive and inyield to our arbitrary acts, in order to be tend to deceive, in other words to be disrespectful and to have the right to protest." It seems to you that the language of our second protest is aggressive and in- of those in reputation for great devoutness. feel as if weighted and hampered in his has been compelled to return to the United States. convenient, and we admit that there is In the Church or out of it, in Christian or work, when he knows, and his people know, same thing over and over again. But so is some justice in your thinking so. It is in Pagan Society, no man is worthy of our aggresssive, no doubt, because it attacks esteem or confidence who is not first of those who forsake the law; and those who keep the law, according to the inspired maxim (Prov. xxviii. 14), should act thus. vout or pious he may seem to be, trust Those who attack do not usually throw him not unless he be an honest man. sprays of flowers. It is inconvenient for Even a heathen has said, evil doers, for those who seek for impunity in the shades of mystery. But it is not at all so for those who keep the law. Evidently it is not agreeable to you that it should be known that you have been arbitrarily chosen; it is not agreeable to Bishop Riley that it should be known that he has boldly broken the law. All this is more than certain, but it is not our affair, no responsi bility for it rests on our shoulders.

Our people must learn to look upon their ministers as fallible men, and not as the Romanists look upon the Pope, if they would have a Church identified, so far as possible, with the Primitive Church. You know very well, Senor Gonzales, that idol, that many believe that for the love they bear to him they ought to agree to everything that he does in the Church. But Bishop Riley, in being a bishop, is not of Augustine and the English Succession the less a man, and if, through pride, he does not make amends to the Church for his arbitrary acts, be sure of this, that when he dies he will give account for them to

If you have not understood why we refer plainly to Bishop Riley, let us say to you distinctly, it is because he is the principal delinquent, because, without any right, he appointed Parochial Boards from whence came the Diocesan Synod of which you are so fond. If you had read our Protest with more care, you would have seen, in like manner, that Bishop Riley evades the fulfilment of . Art. vi of the Concordat, rati-

fied Jan. 7, 1876. For six years, to the dishonor of the with the law of successful attainment in Church, it has not been possible to form a any matter. The great pianist becomes Prayer Book comprehending all that it such by persevering effort, by doing the ought to have to merit such a name, in conformity with what is stipulated in the on the Functions of the Christian Ministry, did above cited article of the Concordat. The 25th of May of this year, Bishop Riley the prophetic as opposed to the priestly office.

of Holy Baptism and the Holy Eucharist, we shall see to their being arranged as soon as possible, and we doubt not that we shall soon have a mutual and satisfactory agreement on a point so important." One is ashamed to know that six years ago pretty much the same was said, without the matter being even yet concluded. Bishop Riley has said to the President of the Permanent Commission of the General Synod that he wants more money to reprint the present erally "at their best?" Are they regular Prayer Book. If that is not evading the in church attendance? Do they join question, we do not know what to call it.

Really, it is a most important point that Bishop Riley is unworthy of the confidence of the Church, and that he deserves to be said that they are, in the congregation re- that effect pronounced by the tried and condemned. We have demanded who learns to live soberly, righteously and that Bishop Riley should be judged, just as we should have demanded that a policeman should arrest a criminal, and for this we have appealed to the authorities of the Church. If these authorities question us, we shall give in our testimony categorically, in our capacity as eye-witnesses.

All the world knows that Bishop Riley has, for more than twelve years received great sums of money for our Church. But, if we grant that he has spent this money upon the rightful objects, he has, in this, The Rector of the parish has even been done not a favor, but only fulfilled a duty. All the world knows, too, that he has given no one an account of what he has done with it. If it be said that he spends there was not a lay officer of the parish of money are annually appropriated by our his own money, even if he spent all his present. property this would not acquit him of the charges we bring against him. Maximilian and Carlotta were philanthropic, but this did not justify the Empire. The prudent Steward of the Gospel was none be at his best? Manifestly when his peothe less the "Unjust Steward," because he ple are at their best; when he knows that forgave many the debts they owed.

(Signed) Luis Canal, Jose Maria Linares, Joaquin Hernandez, Pioquinto Orihuela, Eligio Lopez, Jesus Medina, Pres- reason to think that he is helping and in-

Mexico, Sept. 20, 1882.

piety that is of the highest. Distinguishhonesty, manliness, freedom from cant, and ingenuousness. It would be to the condemnation of any school to be characterto beware of the man who is not open, frank, manly. To mean more or less than all an honest man. No matter how de-

Who doth one thing think And another tell, My soul abhors him As the gates of hell.

Our cordial thanks are tendered to the Episcopal Register for its manly disclaimer relating to the vituperative notice of our Annual which appeared in its columns some weeks since. It was not written or endorsed by the editors of that paper, who are gentlemen. The initials appended to the scurrilous production were " J. A. S." It is probably the same person who has Bishop Riley has been made so much an been writing anoymous letters to the Liv-ING CHURCH, grossly abusive and insulting. He seems to have gone daft on the subject

> It is scarcely credible, but it is true, that this Church" contributed last year, to sustain a doubtful and mismanaged adventure in Mexico, twice as much as it contributed for the evangelization of six and a half millions of negroes, for whom before God we are responsible.

Owing to the great rush of advertising for the holidays, and so that we may not have to curtail reading-matter, the next issue of the LIVING CHURCH will consist of twelve pages.

The Rev. Dr. Huntington, of Worcester, Mass., who spoke at the late Church Congress not, as our correspondent understood, argue for

"At His Best."

A vestryman says, "Our Rector is ar excellent man, a faithful pastor, and a good preacher, and sometimes really eloquent; we wish he could always be at his best." And this suggests inquiries: How heartily in the Services? Are they earnest ferred to. And how is it as to the vestrymen? Are they ensamples to the flock in force in the jurisdiction aforesaid. these particulars? No, it can't be said that they are. They are not any more constantly at church than the rest of the people. Some of them are, in fact, very irregularly at church. It is a common thing for some of them to be absent for three successive Sundays, though at home and able to attend to their business every day. known to ask members of the congregation to assist in taking the offerings because

And yet, a vestryman of this very parish wishes that his Rector "could always be at his best." When will a clergyman his "labor is not in vain in the Lord;" when he sees that he is doing good and has zeal. It will be said he has nothing to do with results; he is to go on all the same count of the festival was already in type when yours Thoughtful Churchmen have justly been and in whatever he does, do it heartily as able to point with satisfaction to the type unto the Lord and not unto men. True of Christian character which this "Church" enough, and yet the clergyman was a man suited to the pulpit than to the columns of a paper. We have given the facts in the case of produces. There was more than might seem before he was a clergyman, and is still of the election of Senor Gonzales as Bishop of on the face of it, in Sydney Smith's oft quo- like passions with other men. It is idle to ted saying, that "the English Church is the say that he should never be discouraged. only one for a gentleman." We do not sup- Being human he cannot help being below thority, and have printed a large portion pose for a moment that there are not gentle- "his best" when he sees indifference men in every Christian sect. What Syd- where he has a right to look for encourageclaiming that Bishop Riley had secured ney Smith evidently meant was that the ment, and habitual negligence in those ual faithfulness.

Surely, it is not too much to say that the vestrymen of a parish, as well as the Rector, ought to be ensamples to the flock in zeal and constancy in walking in all the commandments and ordinances of the after Dec. 1st. Lord blameless. It is not claiming too is Christ Church, Tyler, Smith County, Texas. much to say that the lay-officers of a parish ought to be the most zealous and faithful men in it. In more than an ordinary de-God for the souls of those around them. honest, is, alas! sometimes characteristic Is it unnatural that a parish priest should that the lay-officers of the parish do not seem to feel any responsibility for the spiritual well-being of the parish? A pastor will be "at his best" when his people also are at their best. They have a right to of St. John's, Gloucester, Mass. expect from him consideration, counsel. comfort, and encouragement. And the very same human necessities that lead his expect this of them.

No sensible pastor wants flattery, but being human he does want what other men want, and that is the consideration and encouragement of those from whom he has a right to expect it. In no way can parishioners so much encourage their Rector as in zeal for Christ and His Church. Let them be at their best and he will be at

Few congregations imagine how much they have to do in developing the highest and best powers of their pastor. Let any parish priest have among his people a considerable number of earnest and devoted States. parishioners and he will be sure to be an earnest and devoted man. If not, then the highest is not in him. If you want your Rector to be always "at his best," try yourself, in your degree, to be what you would like to have him to be in his.

A meeting of prominent laymen, called by the Hon. Hamilton Fish, ex-Secretary of State, Mr. Cornelius Vanderbilt, and Mr. Frederick S. Winston, President of the Mutual Life Insurance Company of New York, was held at the Bible House, last Wednesday, for purposes of conference concerning the interests of the American Church Building Fund Commission. It was a movement quite independent of the Commission itself, though, of course, with its concurrence. Mr. Frederick S. Winston was elected Chairman. Very stirring and practical addresses were made by Mr. Wm. G. Law, the Hon. John A. King, Messrs. Cornelius Vanderbilt, Wm. H. Neale, and others. A resolution offered by ance Company of New York, was held at the

Mr. Cornelius Vanderbilt, was adopted, giving a plan for procuring individual subscriptions to the fund, throughout the Church. A resolution offered by the Hon. John A. King was also good preacher, at his best, an unusually adopted, strongly urging more general offerings on the part of the parishes. The meeting was characterized by great earnestness, and if the response is as earnest, we shall have \$1,000,000 for church building for the centennial year of is it as to his parishioners? Are they gen- the American Church, upon which we are now

Joseph Robert Love, M. D., presbyter, was deposed from the ministry of the Church in Haiti, by the Bishop of the jurisdiction, Septemin parochial work? Well, no, it can't be ber 5, 1882, in pursuance of the sentence to court for offences specified in Title 2, Canon 2, Sections 1, 3, and 5, of the Digest of Canons in

To Correspondents.

Correspondents who are not willing that the slightest alteration should be made in their cipy, will please notify the Editor to that effect in forwarding it. Nearly all copy needs some editing before going to the compostor, and we desire to save ourselves trouble and the writer annoyan e in cases where corrections are likely to displease. Stimps must be sent for return of copy if that is desired.

J. H. A.-Your plan seems too troublesome to be practicable. Not one in a thousand sponsors could be induced to keep it up from year to year. The cards for sponsors are probably the best available means for general use.

A subscriber enquires where she can buy some illuminated mottoes to hang on the wall at Christmas

H. E. W.-(1.) The last chapter of the Series on the Catechism has not been published. (2.) We do not remember about the poetry. (3.) See Living Church Annual for 1883, p. 80. (4.) You had better subscribe. C. D.-We think the further discussion of the name of the Church would be tiresome and profitless. R .- Your letter will appear.

F. P.—Our account was written by a clergyman of the Church, and one of some prominence.

G. W. W.-We regret that we cannot give you the required reference. We have always understood that the Free Kirk held much more to Dogma, than the Established Body in Scotland. The latter is becoming steadily "broader." Both bodies contain writers and speakers amongst its clergy, whom John Knox would have burned in the Market Square of citing others to faithfulness and godly Edinburgh.—The issue of Oct. 21st is quite exhausted.

Oz.-Your explanatory letter will appear.-An acreached us .- Thanks for your suggestion.

INQUIRER.—Our answer to M., in last week's issue, seems to cover the whole ground.

Personal Mention.

The post-office address of the Rev. Geo. F. Cushman, D. D., is 47 Lafayette Place, New York, and not, as erroneously given in the Living Church Annual, 145 President St., Brooklyn.

The statement in our issue of Nov. 17th that the Rev. William Tatlock, D. D., had become Assistant Minister of the Church of the Holy Communion, Charleston, is incorrect. We regret having inserted

The Rev. I. Foote, D. D., intending to spend the winter in Florida, requests that his mail matter be sent to Green Cove Springs, Fla.

The Rev. Richard Totten having resigned St. Luke's Parish, Cannelton, his address will be Lex-

The Rev. C. O. Tillotson has resigned St. John's Parish, Butte, Montana, and accepted a call to Calvary Parish, Santa Cruz, Cal. Address Santa Cruz,

The address of the Rev. George Patterson, D. D. The Rev. R. G. Hamilton returned from Europe

Nov. 15th. Address St. Luke's Rectory, Troy, N. Y. The Rev. R. Heber Murphy has resigned the charge of the Church of the Ascension, Claymont, Del., and ccepted that of Shrewsbury Parish, in the Diocese gree, they are responsible before Almighty of Baston. P. O., Locust Grove, Kent Co., Maryland. The Rev. Charles Douglas Barbour has accepted the Rectorship of Christ Church, Plymouth, Mass.

The Missionary Bishop of Cape Palmas, Africa, He had a prolonged attack of the deadly African fever, from which, it will be remembered, his pre-

The Rev. Charles A. Hayden has resigned the Rectorship of Christ Church, Xenia, Diocese of Southern Ohio, and accepted an election to the Rectorship

The Rev. J. S. Ellis has accepted the Rectorship of St. Luke's, Church Hill, Maryland. The Rev. J. Weaver's address is 116 East 28th St.

New York. The Rev. W. Howland has accepted the Rectorpeople to expect this of him causes him to ship of St. John's, Passaic, Diocese of Northern New

The Rev. C. H. Mead, Assistant Minister of the Epiphany, Washington, D. C., has returned from a visit to Canada, and resumed duties.

The Rev. John Brewster Hubbs has resigned the rectorship of St. Augustine's Church, Ilion, N. Y., and become Assistant at St. Paul's Albany. Address 66 L measter St.

The residence and address of the Rev. James Saul, D. D., is 142 North 20th st., Philadelphia, Pa. The Rev. Samuel Hollingsworth, D. D., of New York City, has sailed for Bermuda, where he will

spend the winter, and take charge of Services at the Cathedrul Church, Hamilton. The Rev. R. G. Hamilton, Rector of St. Luke's

Church, Troy, N. Y., has returned from abroad, and resumed his duties. The Rev. R. H. Murphy has accepted the rectorship of Shrewsbury Parish, Diocese of Easton. Address, Locust Grove, Md.

The Rev. Prudencio G. Hernandez, Bishop-elect of Cuernavaca, Mexico, is on a visit to the United

Married.

BOWDEN—DOUGLAS.—At Calvary Church, New Orleans, La., Nov. 16, by the Rt. Rev. J. M. Galleber, Bishop of Louisiana, the Rt. Rev. Bishop Green, of Mississippi, assisting and pronouncing the benediction, the Rev. Upton B. B. wden, of Macomb City, Mississippi, and Miss Henrietta P., daughter of the Rev. Wm. K. Douglas, D. D., Rector of Calvary Church.

Obituary.

At a special meeting of the Board of Trustees of the Church of Saint Mary the Virgin, New York, on Sunday, the 23d after Trinity, Nov. 12th, A. D. 1882, at the Rectory, the following Preamble and Resolutions were unanimously passed, every member of the Board being present:

WHEREAS, It has pleased Almighty God, in His infinite wisdom, to call to his rest our associate, Edward C. Robinson, we bow in sorrow to His Divine Will, and,

WHEREAS, We desire to record our high apprecia

copy of them be sent to his family, and that they be published in the Church papers.

THOS. MCKEE BROWN,

JAMES BURY,

Committee.

MEYER.—Entered into rest, at Kanses City, Mo., Nov. 9th, 1882, Julia Burton, wife of Theodore F. Meyer, in the 23d year of her age.

ACOMB.—Entered into the rest of Paradise, on Nov. 2:d, at Pleasant Ridge, Ohio, in the 33d year of bis age, the Rev. Joseph C. Acomb, S. T. B., of the Diocese of Springfield.

"Faithful unto death, his end was peace." SCHETKY.—Entered into rest, in Philadelphia, Pa., fter nearly six months severe illness, the Rev. deorge Paterson Schetky, D. D., aged 58 years. "Faithful unto death."

HUSKE.—Entered into the rest of Paradise, on the morning of Nov. 20, Margaret Kirkland, wife of the Rev. Joseph C. Huske, D. D., Rector of St. John's Church, Fayettevile, N. C., and daughter of the late Hop. Robert Strange.

"He giveth His beloved sleep."

Miscellaneous.

The women of St. Luke's Church, Washington, D. C., purpose holding a Fair, for the relieving of their church from dest The fair will be opened on Monday, Dec. 11th, at Willard's Hall, Contributions of goods or money are respectfully requested, and will be thankfully received, which may be sent to Miss E. B. Bozeman, 318 2 St. S. E.; Miss Sophia Davis, 1538 I St. N. W.; Mrs. Alex. Crummell, 1522 O. St. N. W.

1538 I St. N. W.; Mrs. Alex. Crummell, 1522 O. St. N. W 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 I William St., New York.

*L)Avenir, 'a monthly. The only French Episcopal paper. Yearly subscription, \$1.50. The Third began Oct. 15th, 1882. Editor: The Rev. C. Miel, Rector of St. Sauveur; address 2039 \$Sansom St., Philadelphia, Penn.

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The new edition of this work, which has been reduced from \$7.50 to \$4.00, is now within the reach of many who, otherwise, would always have been deprived of the pleasure of possessing it. The book is artistically and handsomely bound, and from beginning to end, paper and type, text and illustrations, of which there are over one hundred, make the book one of the attractions at this season, when the holiday books are spread before us, in such tempting array. The author aims to show, how, in furnishing one's house, it costs no more to buy pretty and tasteful things, than it does to buy ugly things, which can never be a source of much comfort to any one, and must always be an eye-sore to those who have the ability to appreciate the beautiful. If the buyer have taste, this book will be of service to him, in showing him how to use his taste in furnishing his house, and if, on the contrary, he have none, this book will give him many ideas which will be useful to him, both in the matter of furnishing his house and cultivating the taste, which is lacking. Books of this character will do much towards the cultivation of one's taste for what is admirable, and towards doing away with the use of showy, loud and ugly furniture and ornamentation, whose only merit is that of having cost much money, if that can be called a merit. COMMON SENSE IN CHURCH BJILDING. By

E. C. Gardner, Author of "Homes and how to Make Them," etc. New York: Bicknell & Comstock. Cloth, 12mo. pp, 166. Price \$1. The author, avoiding architectural technicalties, has addressed certain very practical suggestions to the ordinary reader on some of the most vexed questions in church building. His views are occasionally radical, but we recommend the consideration of them to the clergy and others who may be looking forward to the delights and sorrows of church erection or alteration-not because we think it probable these

would be a great gain if some of them could be generally carried into execution.

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Every week the Messrs. Harper issue a number of their admirable Franklin Square Library. The above are the latest additions. Two hundred and eighty-two volumes have now appeared. A two column edition of a convenient size for binding has also been commenced.

BOOTS AT THE HOLLY TREE INN. By Charles Dickens. From original designs by J. C. Beard. New York, London, and Paris: Cassell, Petter, Galpin & Co. Chicago, Jansen, McClurg & Co. Price, \$1.50.

A truly beautiful and unique edition of Dicken's charming little story. A capital Christmas present for our young ones.

Harpers' Magazine for December is exceedingly rich in illustrations and literary attractions. The beautiful scenery of the Columbia River is finely illustrated by Cleveland Rockwell's pictures, the artist contributing also the descriptive article.

Colonial history receives especial attention in Colonial Carolina," the other, by Professor John Fiske, entitled "New England in the Colonial Period." Both articles are valuable for the pictures which they give of social life in the Colonial Period, but Professor Fiske's is something more than this, since it is an admirable philosophical treatment of the Puritan idea and its development.

Professor Henry Morton, treats very clearly a artists by a capitally written biography of Eastsubject which is just row of especial interest in man Johnson. Besides all this, we have a conconnection with recent novel applications of el- siderable number of good engravings, and at the ectricity as a motive power. The Editorial De- close of the book the "art-gossip" of the day. partments are well sustained.

The Century Magazine for December is promptly on hand, with a great variety and freshness of articles and illustration. The frontispiece is a fine portrait of Chief Justice Marshall. Frank Cushing, the romantic traveller, gives a paper on "My Adventures in Zuni," Taxidermal Art is finely illustrated and described in an interesting article. The late Dr. Brown and his "Rab" are pictorially presented and entertainingly described. Henry James, Jr., discusses American Manners. Spelling Reform gets more notice than it deserves from Prof. Lounsbury. A great variety of timely topics are treated.

St. Nicholas for December is a good Christmas number. The colored frontispiece (a new and admirable feature) is a snow scene enlivened by the sports of children. The great feature of this issue is a Christmas story by Louise M. Alcott. For a winter article nothing could be more admirable than the description of a dog-sledge journey on Lake Winnipeg. Then there are Christmas tales and Christmas carols and a variety of charming descriptions and illustrations, too numerous to mention. The "cleverest" thing that parents can do is to present their children with a year's subscription to St. Nicholas, beginning with the December number. No family should be without it.

Messrs. Geo. D. Newhall & Co., 62 West 4th St., Cincinnati, Ohio, have begun to issue new and choice music for the Christmas time, and it 'ticles.

is none too soon for schools and choirs to make their selections. The Anthems, "Unto us a Child To the Editor of the Living Church: is Born," and "Sing on, Sing on, O Mighty Host," are among their best for the season. "Bethlehem Songs" is a choice collections for the Feast of the Nativity, giving twenty-two Christmas Carols and Hymns for 20 cts. This house publishes music of a high order for all the seasons, and at a very low price. The arrangement and typography of their music is elegant and admirable. Their Golden Canticle and Offertory is dedicated to Bishop Jaggar, of Southern

THE REPUBLIC OF GOD. An Institute of Theology. By Elisha Mulford, LL. D. Boston: Houghton, Mifflin & Co.

Dr. Mulford's book has been before the public now for nearly a year, and has been received with a great diversity of opinion. Its critics may be divided into two classes, Hegelians and Hamiltonians, or transcendentalists and "sensational empiricists." To a reader of the latter class whose mind is untrained in the "identification of subject and object," Dr. Mulford's treatise is likely to be somewhat misty. With much that is deep and true for every cultivated mind, there is much that is not understandable except to the students of transcendental philosophy. Perhaps this assertion should be qualified by adding "on first reading." There are few passages, perhaps, which will not yield up a meaning and value to the studious reader; but let no one think that he is going to read the book "through," in course. Some of the conclusions reached in the progress of the argument are startling and convincing, some novel and unsatisfactory. No greater subjects can engage the thoughts of men than those which the author discusses, viz., the Being of God, the Personality of God, the Revelation of God, the Redemption of the World, the Life of the Spirit. Some passages of Scripture stand forth in the light of this philosophy with a new glory, others seem to be forced from their natural meaning in the application made of them.

The author pursues his line of argument straight on, apparently indifferent to all else that has been thought or written by men. His boldness and independence are admirable, but when conclusions seem to contravene the truth once delivered to the Saints, there should be, as most people would agree, some evidence of caution or qualification. Yet Dr. Mulford is as unreservedly dogmatic in pronouncing that there shall be no Day of Judgment and no Resurrection of the Body (as events in the future), as he is in stating that "The Being of God is the precedent and postulate of the thought of God." Of the Resurrection he says, "It is not from a state which is subsequent to death, nor from a state which is separated by long intervals from death. It is not from a state that is intermediate between certain other states. It is the resurrection of the dead. It has that immediacy." Dr. Mulford finds in the sermons of Maurice, from which be makes numerous quotations, the most apt illustrations of his own views and conclusions. The book cannot fail to inspire in the mind of every reader respect for the learning, the earnestness, and the reverence of the author.

THE MAGAZINE OF ART. Nov. 1882. Published by Cassell, Petter, Galpin & Co., London, Paris and New York (739 and 741 Broadway). Price 35 cents single number. Yearly subscription \$3.50.

The subject of Art is sufficiently large, and is sufficiently appreciated by the American people as a branch of liberal education, for it to possess an independent organ of its own, instead of being relegated, as it often has been, to a page or two in the Magazines.

It would be difficult to imagine anything better in this way than the monthly publication of Cassell, Petter, Galpin & Co., called The Magazine of Art, which, for 35 cents furnishes an amoun two interesting contributions—one, illustrated, of art instruction, illustration and inforby the Rev. P. D. Hay, entitled "Cameos of mation upon the different branches of the subject, that is really remarkable. The November number now before us, covers a wide range. For keramics, it takes us to Japan; for architecture, to the Cathedral of Orvieto; for the art of antiquity, it takes us to the myths of Greece; for the time of the Renaissance, it tells us in the freshest way of the immediate harbingers, Donatello, Brunelleschi, etc.; and encour-A scientific paper, "Storing Electricity," by agingly stimulates the ambition of American

> structive art book that has come under our potice. FIRST STEPS IN THE ART OF SPEAKING FRENCH. By Madame H. V. F. Clerc. Phil-

This is perhaps the pleasantest and most in-

adelphia: Price 15 cents. A useful little book by a lady of long and sucessful experience. We commend it heartily to those who wish to smooth the steep path of the tudy of French.

We have received the Year Book of All Saints Cathedral, Milwaukee. This neat little pamphlet affords the members of the Cathedral congregations a hand-book of the various services and departments of the work, and also such general information as may be of use to those seeking a life of practical and earnest devotion, in accordance with the Church's ways and teachings.

The thirty-eighth annual report of the Church Missionary Society to Seamen in New York lies on our table. During the year 103 Services have been held in the floating church, and 104 14 the church of the Holy Comforter, both of which are supported by this admirable Society. The Bishop of New York is President, and the Bishop of Long Island, Vice-President.

Messrs. Houghton, Mifflin & Co., of Boston have issued a very handsome Longfellow Calendar for 1883, in tablet form. It contains a selection from the poet's writings for every day in the

The Catholic World fully maintains its high character for excellence. The December number contains several interesting and well-written ar-

Keble and the Real Presence.

The following extract from a letter of John Keble may be familiar to some of your readers. It was written to Archdeacon Wilberforce soon after the publication of his treatise on the Holy Eucharist. I happened to see it very lately for the first time. It strikes me 'as not only a clear and helpful statement of true Catholic teaching, but as a happy indication of Keble himself from that extreme of unwarranted definition on the Real Presence, with which many have suffered him to sympathize. CHARLES W. HAYES.

Nov. 24, 1882. I believe that I quite go along with what you say of the Real Presence, and of the duty of teaching people to reverence it; except that am not quite sure that I know what an "objective presence" means. The saying which I feel most satisfactory is "a real Sacramental Presence;" by which I understand "a presence for all the purposes of the Sacrament; for worthy receivers, to make them partakers of the Body and Blood of our Lord; for unworthy, to make them guilty of the same; for those who turu away, to condemn them as the Jews were condemned: for all for whom the oblation is made. to unite their spiritual sacrifices to the neverceasing memorial of the Bloody Sacrifice—the continual Eucharist, which our Lord is offering for us in Heaven: but not a Presence for pur poses unconnected with the Sacrament as to fall on the ground, to be accidentally thrown away, to be lifted up, carried about, burned, spilled or otherwise outwardly treated for honor or dishonor. And I think it a great charity in our Prayer Book that, while it commands all reverence in teaching, and in reverently disposing of the remains, it exempts us from trouble of mind about little accidents. which might otherwise so greatly interfere with our devotions at the time. There is more to me by a great deal in the quiet veneration which I see in our devout old people in some, e. g., whom you have known at Fairford—than in the prostrations, etc., which I saw at S. Saviour's; not that I would at all blame these latter, but then I should like to think them spontaneous, and not done as a kind of preach ing. However, all this is a matter of detail; and there is nothing that I know of to forbid such ways, if they be truly and really more reverent and charitable, among us, more than there is to forbid them elsewhere. There may be a tone, a feeling against them, but that surely is curable. I should have thought the danger of a carnal be-lief—i. e., of a belief which admits of such accidents as I have endeavored in the above definition to exclude—lay mainly in this; that it trains ordinary people to be present without real reverence; to a sort of behaviour like that of the heathen to their images.

[Communicated to the Lendon Guardian 1881. by the Rev. Mr. Wilberforce of Gale, son of the Archdeacon.

Woman in China.

The Rev. Mr. Bainbridge in his Around the World Tour, in one of the chapters on China,

It is not uncommon to see men with baskets, on the ends of a pole over their shoulders, filled with baby girls for sale at from forty cents upwards apiece. Boys also are bought, but generally for adoption. The Chinese justify the buying of girls for service, or secondary wives, on the ground that they are thus saved from being strangled, or drowned, or from lives worse than death. This is another of the evidences, I suppose, that Buddhism is 'the light of Asia.' We are told that its influence is to lift up women from her heathen degradation. Well, it has had an opportunity for eighteen hundred years in China, in every city, village and home; and to day the onlychance for two hundred millions of women having any show of an independent position is in giving birth to a son; all the others are doomed to domestic slavery. They are bought and sold daily in enormous numbers all over the land. Half the baby girls of Chins could be bought to-morrow for a few dollars at situation is understood, the more horrible it appears. It is, indeed, high time that some other light of Asia' than the selfish system of Budd ha should shine into the darkness of this state of social life. Thank God, Christianity is sending forth its bright, heavenly rays throughout this land. It teaches that women, even baby girls, have souls, and must not be considered property, much less mere things, either to gratify selfish lust, or to be strangled or drowned like kittens. Converts are taught that their servants are to be accounted free, their wives companions, and their daughters to be reared for more honorable lives. But in this direction the difficulties are enormous, and the Missionary load correspondingly increased."

Workmen employed in tearing down the old Post Office edifice in New York, have found several relics of curious interest. Among these are some old and musty deeds and papers dated 1796, an English penny of 1729, a Spanish piece of 1761, Irish coins, early American coins, and a coin of ancient Rome, date unknown. The corner stone has not yet been found.

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

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Purge out the lurking distemper that undermines health, and constitutional vigor will return. Those who suffer from an enfeebled and disordered state of the system, should take Ayer's Sarsaparilla to cleanse the blood, and restore vitality. "Give us a rest," was invented by Archimeder when he offered to move the world with his lever.

VOICE OF THE PEOPLE.

R. V. Pierce, M. D., Buffalo, N. Y.: I had a serious disease of the lungs, and was for time confined to my bed and under the care of physician. His prescriptions did not help me. grew worse, coughing very severely. I commenced taking your "Golden Medical Discovery," and it coured me. Yours respectfully,

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"R. V. Pierce, Buffalo, N. Y.—I have used your 'Favorite Prescription,' 'Golden Medical Discovery,' and 'Pleasant Purgative,' for the last three months, and find myself—(what shall I say)—'made new again' are the only words that express it. I was reduced to a skeleton, could not walk across the floor without fainting, could keep nothing in the shape of food on my stomach. Myself and friends had given up all hope, my immediate death seemed certain. I now live (to the surprise of everybody) and am able to do my own work."

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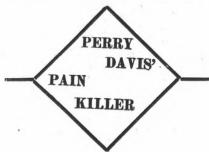
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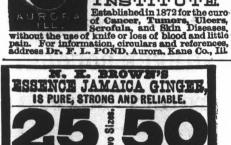
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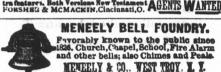
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ALL AROUND THE WORLD.

The "New Hampshire," the "Portsmouth," and the "Jamestown," of the naval training squadron, have been declared unfit for sea duty and will be laid up for repairs.

A Hong Kong dispatch states that the Chinese Government is about to ask that some of the best students of those recently from this country be permitted to return and enter our military and

Walnut tree limbs full of nuts in excellent condition, have been brought up by the dredgers from the bottom of Stonington, Conn., harbor. It is thought the trees were blown into the harbor during the great September gale of 1814.

The English people are making the memorial to Longfellow in Westminster Abbey quite a demonstration, Apparently something more is contemplated than a simple bust of him in the Poet's corner, for £500 has already been sub-

Gen. Sherman will take possession of his house in St. Louis and live there after his retirement from the army next summer. He will continue to receive a salary of \$15,000 a year, and also has a handsome revenue from his real estate.

The surplus revenue for the first four months of the fiscal year has been \$60,000,000, or more than a dollar for every man, woman, and child in the country. It has been applied to the ex-tinction of the debt, which at this rate will be all paid off before the close of the century.

Don Carlos, the Spanish pretender, has taken up his abode for the winter in the Loredan palace, one of the oldest and most splendid ducal houses in Venice. He will visit London in the spring.

The Mikado of Japan has decorated Prince Bismarck with the Order of the Chrysanthemum, making the forty-fifth bestowed on the Prussian premier by various potentates.

The Government of Japan has resolved on the establishment of 53,760 primary schools. The whole empire is divided into eight collegiate departments, with one college to each department. Even children under six years of age will be compelled to attend the primary school.

The authenticity of the new Hawthorne romance is now conceded. The Century, by the way, will shortly publish two of the first drafts or plans which Hawthorne made of the story.

The London Daily News understands that Mr. Tuke's committee have resolved to promote the emigration of 7,000 or 8,000 persons from the poorest districts in Ireland at a probable expense

The revisers of the Old Testament have made so much progress with their work that it will certainly be finished in a few more months. It is also possible that the revised Old Testament may be ready for publication by the close of next year.

The reports that Wagner has begun upon a new opera are declared to be untrue. He is said to suffer much from pectoral spasms, and that is why he and his family have gone to Venice for the winter. Some of his friends declare their belief that "Parsifal" will prove his last work. Wagner will be 70 years old in May, and there is talk of celebrating the event with great

Malmaison, the Empress Josephine's residence, and more recently Queen Christina's, has several times been offered for sale in lots, but only a few portions have been disposed of. Oct. 19, the remainder passed from the hands of a bankrupt banker to a financial company for 453,000 francs.

Wood pavement is growing in favor with the authorities of London. For some years it has been in use in isolated places, but it is now being adopted in such prominent streets as Waterloo place, Queen Victoria street, Pall Mall East, and Downing street. One half of St. Jame street is now paved in wood, but the other half remains paved with granite blocks, in spite of a strong expression of public opinion that this anomalous condition of affairs should be righted.

Dragon castle is the name of a private residence which Baron von Sarter is building above the Rhine, on the northern slope of the Drachenfels. It is fast approaching completion. The material is hewn stone, the length of the largest tower 155. A Parisian architect has supplied the decorations finest views along the river is obtained from the chief tower of this modern castle.

Another attempt is to be made during Christ mas week at the armory building, twenty-third street, New York, to produce the Passion play. A theatre is avoided in order to forestall criticism and none of the actors will be professionals, their names being withheld from the public. The play has been cut down some, and now begins with the presentation at Jerusalem and ends with the condemnation instead of the crucifixion scene.

The rumor comes from Europe that France and Russia are negotiating a curious reciprocity, by which the republic will place political refargees within the provisions of the proposed extradition treaty, and the empire will support the French policy in northern Africa, especially in Egypt and Tunis. Such things may be talked of and hoped for, but before they are carried out the little courtesy of asking Prince Bismarck's permission must be gone through with, -and he may not give it.

The last invention for the protection of theatre audiences is a "penetrable safety wall," which has just been patented by an engineer at Kottsbus, Germany. The plan is to make the interior wall in all parts of the theatre of papier mache, made after a certain method. Such a wall will have the appearance of massive stone, but, by pressure upon certain parts where the words are to be painted in luminous letters "to be broken open in case of fire," access to the exterior corridors is to be obtained, whence escape to the outer air can be made.

Francis George Shaw is dead. An active philanthropist, he was one the earliest and most prominent contributors and ardent workers in the "underground railroad," by which slaves were forwarded from the South into Canada. Mr. Shaw was the father-in-law of George William Curtis, Robert B. Minturn and Gen. Francis Barlow. His son was the first colonel of a colored regiment and died at the head of his command at Hilton Head. Mr. Shaw had been prominent as a politician. His literary attainments were considerable.

Postmaster-General Howe proposes to furnish the people stamped envelopes instead of postage stamps for three cents, on the ground that the increased certainty that mail matter will be stamped will reduce the expense of the deadletter office nearly enough to pay for the envelopes. That is not a bad idea, if the fact of saving is well established. Moreover, that would tend to do away with the champion idiocy of the department in its present rule that an unstamped letter must be held for postage while the postmaster consults the addressee by postalcard and advises him to remit. In the meantime the correspondence is delayed and probably rendered fruitless by this utterly foolish display of red tape. If there is any reason for giving away stamped envelopes, it is in the stupidity of the post-office rulers rather than of the people.

Church Work.

Its Progress and Its Needs as Seen by our Correspondents.

Georgia.-A session of the Atlanta Convocation was begun at Cedartown, on the 22nd Sunday after Trinity, by the Rev. Wm. C. Wil-liams, D. D., Dean. Cedartown is the county town of Polk County, situated in the valley of the Big Cedar Creek—one of the broadest, most lovely and fertile of the many fertile and lovely valleys of North, or Cherokee, Georgia. Big Cedar Creek, a stream of considerable size, flows past the town, enhancing the attractiveness of the scenery, and affording excellent water-power. The town has a population of about two thousand. At this point the Cherokee Iron and R. R. Co. is located, and from the surrounding mountains is gathered the iron ore, and the pine for charcoal, and in the valley the limestone needed for smelting the ore. Not twenty miles away are two copper mines being operated. And near at hand are at least one gold mine and one slate or tile quarry-"a land whose hills are iron and whose stones are brass. In the midst of such fertility, wealth of re-sources and loveliness the Rev. H. K. Rees had for several years carefully laid the foundation of what is destined at no distant day to be a flourishing congregation. Pledges and money had secured for the building of a neat brick church, a lot secured, the small room used for the chapel habitually filled with worshippers upon every occasion of his bi-monthly visitations. Two other small parishes with church buildings were also in his charge. In the midst of this interesting and prosperous work, Mr. Rees received the flattering call to St. John's Church, Mobile, Ala., and departed thence on the first of August last.

Now, the anxious inquiry is, where can worthy successor be found?

Instructive and interesting sermons were preached by the Rev. W. C. Williams, D. D., Dean, and by the Rev. G.W. Williams, of Rome Canon Beckwith was also present. Dr. Williams was again elected Dean, and Canon Beck with, Secretary of the Convocation. The next meeting will be held at Canton, on the Sunday after the Festival of the Purification.

Albany .- The Frontier Association of the Diocese held its regular fall meeting in Trinity Parish, Plattsburgh, the Rev. H. M. Smyth, rector, on the 14th, 15th and 16th of November. The public services were the daily celebrations of the Holy Communion at 7:30; at 4 P. M., a daily children's service was held, the Rev. Irving McElroy addressing the children on Tuesday on "The child's place in the Church;" the Rev. G. D. Adams on Wednesday on "The advantage of early piety," and the Rev. C. A. Bragdon on Thursday on "Working with Christ;" and at 7:30 P. M., daily evening prayer, the Rev. J. B. Pitman preaching Tuesday on the "Christian's law of forgiveness;" on Wednesday, the Rev. W. B. Woodbridge on "Policy in Religion," and the Rev. G. D. Adams on Thursday on "The Tithe, the Christian's law of giving."

Daily at 10 A. M. and at 9:30 P. M., the clergy met in the Rector's study, where essays were read, followed by earnest and prayerful discussions. Private devotions were largely used The essays were by Rev. H. M. Smyth on "Priestly absolution;" by Rev. C. A. Bragdon on "Sunday Schools;" and by Rev. J. B. Pitman on the "Parable of the laborers in the vine-

These meetings of the Association are of great interest and benefit; the clergy find their hands upheld in parish work by the co-operations of their brethren, and their spiritual life deepened by mutual prayer, counsel, advice, and the study of God's word, and the bonds of fellowship welded all the more firmly by the honest expression of differing opinions; while the people are benefited by the continued services, and their interest in their own clergy deepened by the interest of others in him and them. This effect is so marked that now the parishes are anxious for the meetings of the association among them, recognizing the spiritual benefits which flow from the united work of the clergy upon both clergy and people—and they are glad to avail themselves of the work which the Association is seeking to do by faith and prayer, by preaching and the administration of the Sacraants.

The next meeting is to be held in Christ Church Parish, Port Henry, early in January.

The Convocation of Troy met in Christ Church Parish, Hudson, on the 14th of November. The Bishop of the Diocese, with the clergy of the city of Albany, united with the ministers of the various denominations in the city to devise and carry out measures for the enforcement of the Sufiday law and the repression of the liquor traffic on that day. On December 1st, the new code with its stringent Sunday laws goes into effect. The object of the law is to prevent la bor, trading, liquor-selling, drunkenness and rioting, and to secure to the people the rest of one day in seven, while those who go to Church may be secure from the sight of the lawlessness of those who make merchandize of the Lord's Day. The code is good; whether it will be carried out remains to be seen.

Wisconsin —The Bishop of the Diocese has appointed the Rev. H. H. Tenbroeck, Missionary at New Richmond and St. Joseph. This leaves the Rev. Henry Langlois, who has had charge of these missions for three years, in charge of River Falls, Hudson and Prescott only. At the latter town a meeting was recently held by the Presbyterians of that place, who ordered their Trustees to deed their Church property to the Presbyterian Board that helped them build it. This covers a large church, three lots, and seats. The property will be sold soon, probably at public auction, to the highest bidder. The building has been unused for several years, and the few Presbyterians there have given up hope.

The Church has a good mission but no church building in Prescott, and Services have been held all summer every Sunday; now and through the winter alternate Sundays in the Baptist Church.

The Mission is making an effort to purchase the Presbyterian property and with a little outside help can do so.

Iowa.-On the twenty-fourth Sunday after Trinity the Bishop visited the Church of the Holy Cross, Keokuk, to administer the Apostolic Rite of Confirmation. Morning Prayer was said after which the Bishop catechised the Sunday school children. At 11 o'clock there was a celebration of the Holy Eucharist, the Bishop being celebrant. At 3:30 the Sacrament of Holy Baptism was administered, when three infants were received into the Church of God. At 7:30 after a hearty choral Service, the Rev. G. H. Somerville (Priest-in-charge) presented to the Bishop sixteen candidates for "the laying on of hands." The church was full to overflowing, many having to stand through the whole Service; it was the second class presented for Confirmation since Easter Sunday. On "Low Sunday" eleven candidates received the Apostolic Rite. The Bishop preached both morning and evening, his earnest and eloquent sermons re-

this life should be to live to and for the glory of God. Thus their lives would be epistles known and read of all men as powerful testimonies of Christianity.

Quincy.-An effort is likely to be made to e-open a school at Robin's Nest in the Jubilee College property. The Trustees have long desired to utilize the old site for the purpose of Church education, but its isolated location has been an obstacle. It is hoped that something may yet be done in that direction, and an earnest effort will be made. At Knoxville, St. Mary's is manifesting signs of vigor that cannot long be circumscribed by the limits of the present building. The foundations of the last extension are progressing rapidly and will probably be com-pleted before the winter sets in. The walls of the stone chapel are finished and the roof will be put on at once. The enclosing of the build-ing this fall is thought to be a necessity for the preservation of the work, though it involves a neavy outlay beyond the contributions received. It seems strange that while some institutions can gather from the Church large sums for the erection of all buildings, St. Mary's should have to plead in vain for the means to build a chapel after nearly fifteen years of demonstrated usefulness. Do the readers of the LIVING CHURCH know that St. Mary s, Knoxville, is the largest Church boarding school for girls in the country, to-day. Its property, including a legacy not yet received, is estimated at \$100,000, and for this the Church has paid only \$5,000. Shall the chapel stand unfinished for want of \$5,000

By the way, the Cathedral, Quincy, is not included in the LIVING CHURCH ANNUAL among the Churches in which there is a weekly cele-bration of the Holy Eucharist. This is a mistake, and should be corrected in the next issue.

At Monmouth, there is a move for building a church, and the foundations are begun. A good work has been going on there for several years.

Kentucky.—The members of the Standing Committee, and all the Rectors and Wardens in the Diocese have signed an address of congratulation to the presiding Bishop, the Bishop of Kentucky, on the occasion of his fiftieth anniversary in the Episcopate. From this we quote:

"At the age of nearly fourscore years, when too infirm for Diocesan work, you, the survivor of the four Bishops consecrated October 31st, 1832, were called in the Providence of God to fill the high office of Presiding Bishop. There is no civil honor or title connected with that office, and yet there is no bishop in the Church, in any country, who has received greater honor from all branches of the Anglo-Catholic Church. and from the historical Churches, the Greek and the Old Catholic, as well as from many of the Protestant denominations of this age, than yourself, the Presiding Bishop.

Western Michigan .- Extract from minutes of the Semi-annual Missionary Meeting and Diocesan Church Conference of Western Mich-

The committee on resolutions reported the following which was unanimously adopted by a rising vote:

WHEREAS, We the Missionary Conference of the Diocese of Western Michigan, assembled in St. Paul's Church, Greenville, do learn with unfeigned sorrow of the death of the Rev. A. T.

Twing, D. D., be it

Resolved, That in common with the whole Church this Diocese has lost a sympathizing friend; her clergy a loved brother; her missions staunch advocate.

Resolved, That we do hereby tender to his pereaved wife and relatives, our warmest sympathies in this hour of their affliction. And, WHEREAS, two of our members, the Rev. Dr. Schetky and the Rev. Mosley Morris have lately been visited with serious illness by the Hand of an All-wise Providence, we offer up our prayers for their restoration to their families, and to their respective fields of labor in this Diocese.

Pennsylvania.-In the Southwestern por tion of Philadelphia there is a very pretty little church, known as the "Memorial Church of the Holy Comforter." On the evening of All Saint's Day, a large number of people gathered in the adjoining Sunday School room, to particiate in the benediction of the new buildings This much-needed improvement, undertaken by the same lady who built the church, affords facilities for at least four more Bible classes on Sunday, and guilds and various other societies during the week. Constructed in such a manner that the whole floor may be as one room, each department may be closed off entirely when desired. A lovely sight the building was, truly last Wednesday night, when from every room issued a blaze of light. All the available space in the main Sunday School building seemed to be filled. In the front, which had been tastefully arranged as a chancel, were Bishop Stevens and many of the neighboring clergy. The Bishop spoke of the little wooden structure, the mission chapel which he had visited some years ago, the lecturn of which was by his side; then of this beautiful new building, affording facilities for all departments of Church work from the Sunday School to the sewing School, from the

guild to the mother's meeting.

The Bev. Mr. Appleton delivered an interesting address introducing a beautiful allegory. Mr. Thomas, the great Sunday School worker, followed with an address which should rouse those who were fortunate enough to hear him, to renewed vigor in this important part of Church work. Mr. Samuel Wagner, a well known layman from one of the large up-town churches, was the other speaker. The Service preceding, as well as the hymns interspersed, was joined in very heartily by all present

The congregation of this little church consists almost exclusively of poor people, but every work seems to be entered into with zeal. Much of this is due to the untiring efforts of the faith-ful minister in charge. Amongst the many branches of their work is a flourishing parochia

chool. Sixteen parochial Temperance Societies have been formed in this Diocese, since the subject was introduced here by Mr. Graham, last winter. It is the wish of Bishop Stevens that every parish should join the Diocesan Branch of the Church Temperance Society, which is now fully organized, and which has the endorsement of

the Diocesan Convention. A suggestion has been made that \$20,000 be aised in Philadelphia towards the fund of \$1 000,000 promised in behalf of the Church Building Association. This Philadelphia contribution, if the plan is consummated, will be known as the "Bishop Stevens Fund."

Tennessee.—An interesting and rather unisual function took place at Nashville on Thursday, the 12th inst., namely, a Baptism by im-mersion in the Cumberland River, at the foot of Broad street. The catechumen was a colored man, the sexton of the Church of the Advent the Rector being the officiant); and he made the necessary declarations and responses in a strikingly manly and intelligent manner. Notwith-standing the unfavorable weather, the attend-ance, as might be expected, was very large. Bishop Quintard was at Nashville onthe 23rd

of those who had heard the voice of Jesus in the words "Follow me," thus guiding them to dwell on the thought, that the one great aim of Peter's Mission, a short distance from the city, encouragement drawn from what had been acand explained to the people in a familiar man-ner and in his usual felicitous style, some of the principles of Divine Service.

The Rev. Joseph R. Gray, who came somewhere about a year ago from Columbia, Mo., and assumed the Rectorship of Trinity Church, Nashville, has quite recently brought to his new home, from his former one, a fair young bride. The happy couple met with a most hearty and affectionate welcome from their flock; and a largely attended reception was tendered to them upon their arrival. Mr. Gray is doing good in his new parish, and attaching to him the hearts of his people; thus treading in the steps of his brother, the devoted Rector of the Church of the Advent. A third brother is at present the Rector of Franklin, about 20 miles south of Nashville.

The city of Nashville has at least its full share in the general prosperity, which we rejoice to say, now characterizes the whole South, and in an especial degree the state of Tennessee. New buildings of the most substantial character and of a very superior style of architecture, are go-ing up in the principal streets; busy throngs crowd the thoroughfares; men of business appear sanguine and confident; and every thing betokens a real and solid advance in the commercial interests of the community. The new Custom House, designed by Potter of New York, is probably one of the finest buildings of the kind, in the United States, and does infinite credit to the taste as well as to the munificence of the citizens. Of the places of worship, perhaps the less said the better. One, standing on Church Street, belonging we believe, to the Methodists, is a bold unblushing-looking, red brick edifice, with facings of white stone; and it is evidently brand-new, and seems to exult in all the freshness of youth. Another, in which Presbyterians worship, is a nondescript looking building, smacking strongly of the Egyptian School of architecture. It is said to have been designed by an architect who was not left at liberty to exercise his own taste, but was desired to plan a building, the like of which had never been known. If so, he certainly succeeded most marvellously; for he himself is reported to have said that he knew of nothing like it, "in the heavens above, nor in the earth beneath, nor in the waters that are under the earth." It is only fair to add, that there are some other houses of worship of which much better things may be said.

The two principal churches of our communion, however, have nothing to boast of in external appearance. Christ Church is a very antiquated building, and will probably be replaced, at no distant period by a new and handsome edifice, in a more eligible locality. The matter has been mooted for some time, and it is still the subject—not only of talk, but of actual preparation. It would, doubtless, greatly rejoice the heart of the beloved and respected Rector, Dr. Graham, to see the work fairly inaugurated.

The Church of the Advent, on South Vine St., was flourishing and full of promise before the disastrous Civil War. Ever since, however, it has had to contend with multiplied difficulties, and is only now, under the administration of its faithful Rector, Dr. Gray, beginning to see the light. The building which is of stone, will when completed, be an ornament to the city. All honor to the faithful few who have been able to cling to "old Advent" through long years of trial and struggle!

The Holy Trinity, on South High St., is a stone edifice, which was built about thirty years ago. Its spacious chancel, so rare at that period is especially worthy of mention. The youthful Rector, the Rev. Joseph R. Gray, is gathering around him a zealous and attached flock. Here, as well as at the Advent, there is a weekly celebration of the Holy Eucharist; and, at the latter. linen Vestments are used; at both, the mixed

The parish of St. Anne's, in East Nashville, is under the charge of an earnest pastor (the Rev. T. F. Martin), who came hither from Virginia. By dint of much self-sacrifice and devotion to the interests of his flock, he has, under the Div-ine blessing, succeeded in rescuing the organization from extinction. A very beautiful gothic brick church is in course of erection, and will probably be occupied by the congregation at Christmas, if not before.

Long Island.—There were 371 applications for admission of children to the Sheltering Arms Nursery, Brooklyn, during the past year, of which 96 were admitted. When the report of the year closed, there were 31 children remaining in the Home. The expenses amounted to \$4,731.35.

The annual donation visit of the Church Charity Foundation, Brooklyn, occurred Thursday and Friday of last week. Exercises by the orphans were held each day at the Orphanag a, at 3 o'clock in the afternoon. A large number of the clergy, and-the friends of the institution visited the homes and hospitals during the after-

noons and evenings. St. Barnabas' Church, Brooklyn, has paid off floating indebtedness of \$1,023.

Colorado and Wyoming .- On the 22nd Sunday after Trinity, Bishop Spalding of this jurisdiction, visited St. Matthew's Church, Laranie City, Wyoming, Rev. G. H. Cornell, Rector, mie City, Wyoming, Kev. G. H. Collecti, and preached both morning and evening. His charge of the Rev. Carrol M. Davis, was, and preached both morning and evening in the morning sermon was on Christian Training in the though quite young, and still in Deacon's Orders, has accomplished a great deal in the matter derivative and parish organization. The of parents to their children in relation to the Church. The system of the Church was con-trasted with that of the sects which forbids to children their right to become children of God 9th, until in maturer years they experience a so-called "change of heart" during some hour of intense emotional excitement. The "revival" system is cruel because it fails to recognize children, who are too young to experience this miraculous change, as belonging to the "household of God."

The subject for the evening sermon was taken from St. Matt. xiii:54. "Whence hath this man this wisdom?". It must be from God, for it is superior to all human wisdom. The philosophies of Aristotle and Plato are the outgrowth of the intellect of past ages. All human philos-ophies are saturated with error; all are interdependent upon one another, all stand on the same foundation—buman wisdom. They may be compared with the lofty peaks of the Rocky Mountains; some are taller than others, but all stand on the same base. Christ's system was not evolved from any system of the past. It stands alone. He had not the advantages of learning with which Plato and Aristotle were surrounded. A humble carpenter of Galilee, He founded a system of philosophy which was supernatural in its wisdom and truth—a system which teaches the Fatherhood of God and the Brotherhood of man. No human philosophy— no religion founded by man ever taught these. Ohrist's teaching is free from error-all men admit this, "He spake as never man spake?"

The Bishop's wise words were listened to by

large and attentive congregations, both morning and evening. After the evening sermon, the Rite of Confirmation was administered to a class of eight, this being the second class confirmed since March, making nineteen added by Confirmation during the present rectorship.
On the 23rd Sunday after Trinity, the Recto

complished. Besides becoming self-supporting the parish has built a new rectory at a cost of \$3,000. There remains on the parish now a debt of only \$500, and it is hoped that this may be cleared off by Easter. There are ninetyone communicants in the parish—a gain of thirty-one since November last. There have been forty-one baptisms, eight of which were adults. The Rector is pleased to notice the in-creased reverence and devotion in the Services of the sanctuary.

New York .- St. Thomas' Church, Mamoroneck, was in holiday adornment last Sunday week, on the completion of improvements which have given additional strength and beauty to the interior of the edifice, and flowers tastefully arranged, and good music carefully selected and well rendered, told of the happiness of the earnest worshippers. The Rector, the Rev. William White Montgomery, is a grandson of the sainted Bishop White. Mr. Montgomery always writes well, but on this occasion his discourse was of surpassing excellence.

We improve this opportunity to say that it was very pleasing circumstance, but one which in measure seems to have been unnoticed, that the grandson of Bishop White should have been present at St. Paul's on the anniversary, and performed the graceful service of private chap-lain to Bishop Smith, the honored and only survivor of the quartette who were consecrated by his grandfather there, half a hundred years ago. The picture was a striking one, of the aged Bishop as he passed up that aisle, probably for the last time in his long life of nearly a century, Bishop Potter on his right, aud Mr. Montgomery with his commanding figure supporting him on the left, as he moved reverently, the last in ward that ancient Altar, whither he went in response to the command to "hallow the fiftieth year." The participation in the inhibat command. the long procession of Priests and Bishops, to-The participation in the jubilee services of Bishop White's grandson, and in that particu-lar manner, was an incident of too much interest to be overlooked.

On Sunday morning, Nov. 12th, a large con-gregation assembled at the Church of the Heavenly Rest, Fifth Ave., New York, to witness the Ordination of the Rev. William Humphries to the Priesthood. The Rev. Mr. Morgan said Morning Prayer, and the Bishop of Northern New Jersey ordained the candidate. During the term of his disconste, the Rev. Mr. Humphries has been serving at the Church of the Holy Communion, South Orange, N. Y.

A new Charity Organization Society has been established in New York, for the purpose of promoting co-operation among the charities of the city. The work of the Society is not to give alms, but to be a registering office for the chartable bodies of the city and to receive reports and exchange information between them. In the three months preceding October, there were 31,072 reports of poor persons received, and 3,-172 notices of duplicate relief sent. The result is to check imposture by informing each Society when two or more report that they are assisting the same person. Regular returns are now received from the Department of Charities and Correction, sixty-two Church organizations, twenty-five relief societies, and nine charitable institutions. The list of co-operating societies is increasing every week. A classified directory of the several benevolent societies, and a handbook of legal, sanitary, domestic and prudential sug-gestions for guidance in helping the poor, have been published. Committees are being formed for the purpose of carrying out plans for pro-moting the substantial help of the worthy poor, and for investigating the cases reported to the Society. The Rt. Hon. Henry Fawcett, Post-master General of the British Government, has lately contributed a series of reports, giving the use, progress, and methods of the Post Office Savings Banks, introduced by him, which have done so much already to stimulate thrift among British working classes.

All Saints' Church, New York City, Rev. Wm. N. Dunnell, rector, has received a beautiful brass Lectern inscribed "A. D. 1882. Gloria Dei. In Memory of Benjamin Evans, a priest of the Most High God, for forty years connected with this Diocese." The memorial is the gift of a few friends of this laborious and self-sacrificing The churches (Holy Evangelist in Vanpastor. dewater St., and St. George's in Beekman St.,) in which for so many years he labored, have been swept away, but his memorial finds a fitting place in old All Saints.

Massachusetts.-On Sunday, Nov. 5, the Bishop visited the new mission (St. Luke's) at Linden, and confirmed thirteen. The Sunday School numbers forty. A very spirited and interesting Mission Service was held in Linden on Nov. 2nd, with singing by the choirs of St. John's East Boston; Christ Church, Boston; St Paul's, Malden, and the cheir of the mission. The addresses were by the Revs. S. Hodgkiss, W. H. Munros, W. K. Bishop, and A. Gray.

Northern California .- St. Paul's Church, Sacramento, is now in a more flourishing condition than at any time since its organization. The church edifice was consecrated by the Bishop of the Jurisdiction, assisted by nearly all of his clergy, last April, since which time the congregation has steadily increased. The parish is in charge of the Rev. Carrol M. Davis, who, alof systematic work and parish organization. The ladies of the parish intend giving a Doll Fete, commencing December 7th and lasting until the 9th, for the p rpose of raising an organ fund, and it is hoped that the sum realized from the entertainment, together with the amount now in treasury to the credit of that fund, will be nearly enough to purchase a fine instrument, which the church very much needs.

The Bishop is expected to make an official visit on the 24th Sunday after Trinity.

Springfield.—The first Annual report of St. Paul's Orphanage makes a very encouraging exhibit of good work and liberal recognition by many friends. We are glad to note that each diocese of the Province is represented among the contributions. Gifts of clothing, provisions, etc., have been sent from each diocese, and from friends at the East. These have reduced the cash expenditure of the House to the small figure of \$883.07, which has been met by cash contributions. Thirteen children have been reseived and cared for. The House-mother needs assistance in her work, and is hoping that some devout woman with a taste for housekeeping will come to her aid. We trust that Bishop Seymour will be liberally sustained in his charitable as well as educational work.

Alabama.—The mission work of this Diocese is looking up. The Bishop's health has become much improved, and he has lost no time in putting it to good account. His extended vis-itations including new points, and his constant effort to introduce laborers into his Diocese, will tell in the end.

Greenville and Evergreen, hitherto served by the Rector of Hamner Hall, will have a Rector of their own in a few days—the Rev. Mr. Upton,

of New Orleans. Opelika and Auburn, served now by Dr

Everhart, are hopeful points; and at Opeleka, a

Lowndesboro and Prattville, served by a missionary employed in part by St. John's Church, Montgomery, seem to be prospering. There is one especial sign of hopefulness—the self-reliance of the people—a disposition to do their part. No extraneous aid for some years, has been best award upon Evergreen Greenville, or bestowed upon Evergreen, Greenville, or Opelika. The people give as they are able, and their minister is therewith content.

Montgomery as the Capital of this great commonwealth, and numbering now nearly 19,000 is a vast field for mission work among both blacks and whites. While no efforts as y t have been made in this direction, still the field is so white to the harvest, that earnest Churchmen will not suffer the neglect much longer; and as soon as way opens those in authority will doubtless push forward some plans for extending the Church. The parish work in this city is ever prosperous, and its long list of families consumes all the Rector's hours ever faithful as he is; and when the opportunity comes for colonizing missions in different parts of the city, the parish will doubtless do all it can.

It must not be forgotten that at Greenville, a new rectory, a beautiful and comfortable priest's home, has recently been built and paid for; and there is no debt of any sort. How is that for a country parish? The fact is, there is no field in the Church, more inviting to the earnest priest than Alabama. The salaries are small comparatively, perhaps, but the living is cheap, and the people love and reverence their

Long Island .- The annual donation reception at the Sheltering Arms Nursery, Brooklyn, was held Wednesday evering of last week. A large number of the friends of the institution were present, and were received by Mrs. Nichols the President, and Mrs. Butler, the Treasurer. Of the clergy, there were in attendance Bishop Littlejohn, the Rev. Charles A. Tibbals, of St. Peter's; the Rev. George R. Van De Water, of St. Luke's; the Rev. Dr. N. H. Schenck, of St. Apply the Rev. Charles P. Peter of the Charles P. Rev. Charles P. Ann's; the Rev. Charles R. Baker, of the Church of the Messiah; the Rev. Joseph Reynolds, Assistant Minister of the Church of the Holy Art Room (40x150), which Trinity, and others. During the evening refresh and Barnes. Nearly a thousand dollars was contributed to the funds of the Nursery, by the reception. The edifice which is being built for a children's hospital in connection with the Nursery, of which notice has already appeared in the LIVING CHURCH, is progressing rapidly.

dent in Brooklyn, and already more than a hunjohn a chapel building at the corner of President Advent the new mission will be opened here, with Sunday Services, a week-day parochial school and week-day conferences for purposes of instruction and general benefit of the adults. The work has the cordial approbation of the

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Art Room (40x150), which is filled with rare speciments were served, and a fine musical programme was rendered, led by Professor Van Nordhoff, Madam Rignardi, and Messrs. Camp mens of Pottery, Brass, and Porcelain from the art centres of the Old World. Our counters con-A branch of the Italian Mission of New York tain Porcelain Paintings City is to be established in Brooklyn, under the care of the missionary, the Rev. Constantine Stauder. There are some 10 000 Italians resifrom 25c to \$500 per pair: from 25c to \$500 per pair; dend in Brooklyn, and already more than a hundered families of them have been brought into the communion of the American Church, by the effort centered in New York. Within a short time, a layman of Brooklyn, Mr. Briton Richardson has placed at the disposal of Bishop Littleson has placed at the disposal of and Van Brunt Streets. On the first Sunday in also Dinner. Lunch, and Toilet Wares. Dessert and Tea Sets at prices to suit all classes. Our stock comprises the most ar-BROWN'S BRONCHIAL TROCHES for Coughs and Co.ds: "The only article of the kind which has done me good service. I want nothing better." Rev. R. H. Craig, Utisville, N. Y. Sold only in boxes. Price Copeland. Minton Haviland, Royal Worcester
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