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# The Living Church

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

VOL. XIV. No. 34.

CHICAGO, SATURDAY, NOVEMBER 21, 1891.

WHOLE No. 681.

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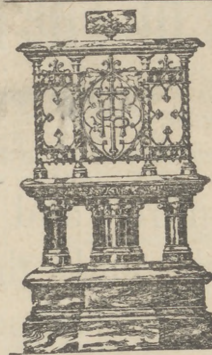
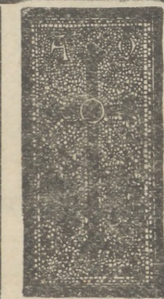
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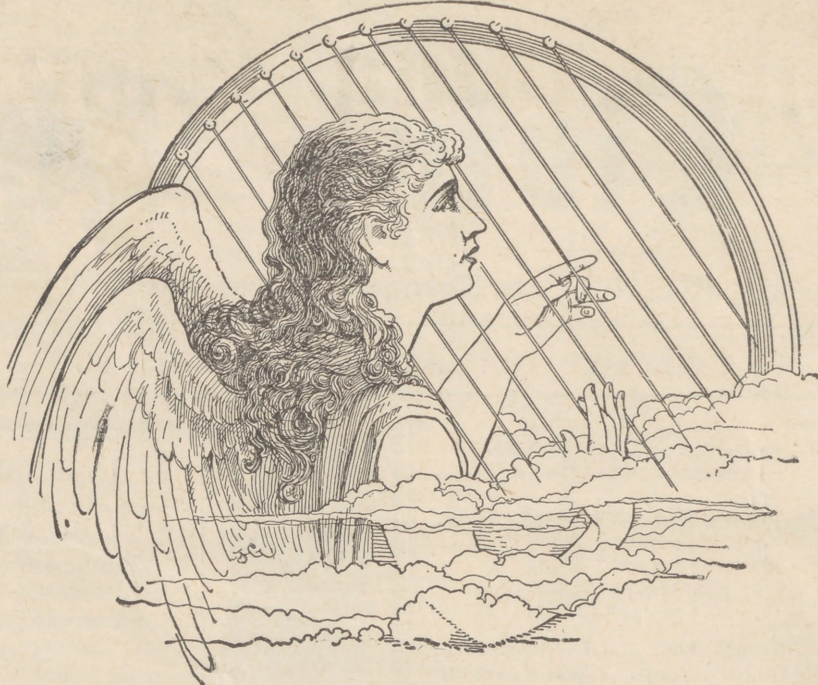
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# The Living Church.

SATURDAY, NOV. 21, 1891.

## THANKSGIVING.

O go your way into His gates with thanksgiving,  
and into His courts with praise; be thankful unto  
Him, and speak good of His name.

BY MARGARET DOORIS.

Within His gates,  
To-day God waits,  
For mortal tongues to raise  
Glad anthems of thanksgiving,  
Glad songs of sweetest praise.

Let every voice,  
In praise rejoice,  
For God hath crowned the year  
With ample harvests, bringing wealth—  
To each some blessing dear.

Then joyful bring  
Thy offering,  
Each thankful heart must show  
Some grateful deed, the spring of love  
Doth ever overflow.

Then, praise His name,  
Sing out His fame,  
Till all the vast unknown  
Shall echo with our joyful songs,  
Ascending to His throne.

London, Ohio.

THE sixteenth annual meeting of the Representative Church Council of Scotland was held at Inverness on the 14th and 15th ult. In the absence, owing to indisposition, of the Primus, the Bishop of Brechin, the chair was taken by the Bishop of Moray, who was supported on the platform by the Bishops of Aberdeen, Argyll, and Glasgow. Nothing very momentous happened at the meeting, which, nevertheless, was in many respects an interesting one.

WE give an editorial review of the recently published life of Archbishop Tait, who filled the throne of Augustine in a critical period of the history of the Church of England. Bishop Gillespie's letter to *The Standard of the Cross* is a crushing rejoinder to the criticisms passed upon his recent utterance in *The Churchman*. We call attention to Dr. Langford's letter on the day of intercession for missions. Full accounts are given of Bishop Nicholson's enthronement at Milwaukee. Mr. Rider discourses upon the choir and services of York Minster.

THE work of restoring and beautifying the English cathedrals and abbeys goes on apace. Recently a new marble pavement in Peterborough Cathedral has been begun. The pavement of the choir will cost £2,000, which will be defrayed by Dean Argles. The design, which is of an elaborate description, is being worked out in mosaic by a band of Italian workmen. The whole work will be completed by the end of next February. It is intended to erect a new reredos, which will be brought forward, so as to restore the arrangement as it existed in the old Benedictine choir.

THE ritualistic reporter attended the enthronement (another reporter called it the interment!) of Bishop Nicholson at Milwaukee. We cull this choice morsel from his report:

Preceding Bishop Nicholson was a cross carried by his son, clad in a purple stole and white rochet with lace collar, and fol-

lowing him came his secretary and chaplains, in proper habit, and the deans of convocation. Bishop Nicholson was clad in the full robes of office, a velvet cassock with a girdled alb, caught up about the waist with a white rochet of fine French lawn, bordered with superb lace; a chemise of violet color, and a darker shade than the cassock, and a handsomely embroidered white silk stole. On his finger he wore a bishop's ring, a large amethyst, containing in gold the seal of the State.

ON Thursday, Oct. 22d, the long-delayed enthronement of the Right Rev. Randall Thomas Davidson, D. D., took place in Rochester Cathedral. It will be remembered that the ceremony had been fixed for an early day in May, but that, almost immediately after doing homage, the Bishop was seized with the illness which has only now left him strong enough to do his multifarious tasks with the help of a suffragan. On the following Saturday afternoon, the Right Rev. Dr. the Hon. Augustus Legge was enthroned in Lichfield Cathedral. Clergy to the number of about 300, and the lay members of the Diocesan Conference were present, while the cathedral was crowded with an enormous congregation, and on Wednesday of the same week, Dr. Gott was enthroned at Truro.

WHILE the rival parties are wrangling over the question of accepting or rejecting the Archbishop's judgment in the Bishop of Lincoln's case, that estimable prelate himself has delivered his mind in unmistakable terms in its favor. His lordship approves of it because it is based on independent inquiry, and recognizes the continuity of the English Church, as well as because it secures immunity for the practice of using the mixed chalice, altar lights, the ceremony of ablutions, and the singing of the *Agnus Dei* during Communion. Although he cordially accepted the judgment when delivered, this is Bishop King's first public utterance in its defence. Its importance may be estimated by the fact that in a week or two the Privy Council will deliver judgment on the appeal.

PARTICULARS have now been received of the death of the Right Rev. William Jones Boone, which occurred at the residence of the Rev. Arthur H. Locke, at Hankow, at 7 P. M., on the 5th day of October, from typhoid fever. He was really ill but three days, though his brother, Dr. Boone, thinks that he must have had the fever for at least eight or ten days before it was recognized as such. He was taken sick in Wuchang, doubtless as the result of exposure and the great strain that had been put upon him in consequence of the exceedingly disturbed state of the country. Mr. Locke had learned that he had fainted away several times during the summer, and his physical condition was not such as to withstand great pressure. Mr. Locke writes that Consul Andrews, when told of the Bishop's death, said: "Another victim of the riots." Letters have been received from all of the missionaries, and from Bishop Moule, the English Bishop of Mid-China, who remarks: "I could not but observe

what a growing influence for good the late Bishop had acquired both within and outside of his own Church circle." The Rev. Mr. Graves says: "The Bishop died in faith and with prayer, though irrational on most subjects, and knew us perfectly, and when we prayed for him he responded heartily." In his delirium, he was in the midst of the active troubles of the time. He said: "I am willing to stay as long as any one." And again: "Do the foreigners still hold out?" Mr. Graves continues: "No one can say that his life was not given to China." The testimony is as with one accord to the Bishop's ever-considerate care for others, and of their great affection for him. The remains of Bishop Boone were brought to Shanghai. The services at his funeral took place from the English Cathedral (in which he was consecrated), on the 9th of October. Seventeen clergymen were present, thirteen of whom were Chinese. There was a very large attendance of foreigners and of native Christians.

AT the last meeting of the Board of Managers, Nov. 10th, letters were received from the Rev. H. D. Page, president of the Standing Committee of the Japan missions, and from six others of the missionaries. Mr. Page laid before Bishop Hare and the Board the opportunity of purchasing in the city of Tokyo a piece of ground 100 x 216 feet in the rear of the British legation as a site for a building for the Young Ladies' Institute, under the charge of Miss Aldrich, at a cost of 5,000 Mexican dollars. This site having been approved by Bishop Hare, upon his representation of the matter to the Woman's Committee of the diocese of New York on work for foreign missionaries, three-fifths of the amount was paid in cash, and the remainder pledged to be raised within sixty days. The Board authorized a cable message to Mr. Page to purchase the property. Acting under the advice of two physicians, the Standing Committee had recommended Miss Heath to return to the United States at as early a day as she conveniently could, because of lack of health. They embraced that opportunity to "commend her for the fortitude and faithfulness with which she stood at her post at St. Margaret's School last year while bearing an amount of physical suffering which would have prostrated most persons, and laid aside one less resolute." In the treasurer's report laid before this meeting it was shown—the excess of liabilities over resources on September 1st having been \$24,344.29—that since that date the payments had been much greater than the receipts, as is always the case at this season of the year, and that upon December 1st the first quarter's payments under the appropriations for the new year would all be due. Based upon these facts, the treasurer stated that the probabilities were that there would be required to meet the liabilities within the next thirty days about \$40,000 more than was received last year in the same period. Whereupon it was

Resolved, That a committee be appointed to procure immediately the money needed to meet the liabilities of the Society.

The committee was constituted as follows: The Rt. Rev. Drs. Potter and Whitaker, the Rev. Drs. Greer, Eccleston, Huntington, Brown, and McVickar, the Messrs. Low, Bliss, and Brown, and the General Secretary.

AT the meeting of the Board of Managers, held on Tuesday, the 10th inst., two letters were submitted from the late Bishop Boone, which were written from Wuchang in September; the latter only fifteen days before his death. The Bishop's heart and mind were full of the riotous outbreak at I-chang, on the 3d of September, and of concern for the Rev. Herbert Sowerby, as well as for the personal safety of missionaries at Wuchang. The facts drawn from these letters are briefly these:

At the time of the riot at I-chang, our mission property was first attacked. The Rev. Mr. Sowerby was several times personally assaulted; was finally struck with a stone and stunned. He fainted twice before he covered the short distance between our mission premises and the British Consul's office, and was again attacked while in that condition. He was protected, however, by his servant. The neighbors made an effort to save our property and defend Mr. Sowerby's person, but the leader of the rioters would not listen to their protests. The newly-completed mission house was entirely destroyed, and the land upon which it stood defaced in every possible way. Mr. Sowerby has been seriously feeling the effects of the blow and of the excitement. At last accounts he was in Shanghai seeking for recuperation. The Roman Catholic Father and Sisters stationed at I-chang were wounded, bruised and thrown into the river, where they were stoned. They were saved by foreigners, armed with revolvers, who put off in a boat from a steamer in the river. In plans for the future, the Bishop said that Mr. Sowerby would re-open the station at I-chang on December 1st, if able, or that he himself would, since the people all through had been friendly to the mission, and the outrage was an outside plot. Personally, Mr. Sowerby lost all that he had, including valuable manuscripts, crayons, and oil paintings (he was formerly an art student). In August, last he wrote the Bishop that he had never seen God's hand so plainly as in the ordering of his going to I-chang, where the work was so prosperous. The Bishop wrote: "What next! where next! What will be the end thereof?" The foreign consuls had called all the women and children from Wuchang to Hankow (across the river), but they advised the missionaries to hold their posts, as their withdrawal would be an open confession to the rioters that the viceroy and the foreign consuls and gun boats all together could not protect them at their station, and that this would make the rioters bolder in the many interior places where foreigners resided, which were not similarly protected. By request of the consuls, the missionaries consented to accept arms. As Bishop and senior, Bishop Boone was made commander or chairman. Three Roman Catholic priests, three Swedes, two Norwegians, and three other missionaries, were banded together under him. They had a meeting, and agreed to act under the advice of the consuls and the captains of the three gun boats in the river, except that they determined among themselves to shed no blood to save property, and to make no resistance whatever, except when retreating and in self-defence. As they were so well prepared, they earnestly hoped that all attack would be avoided, as it probably has been.



## CHICAGO.

WM. E. McLAREN, D.D., D.C.L., Bishop.

The Church Club will have its first annual dinner at the Grand Pacific Hotel on Tuesday, Nov. 24th, at 7 P. M. The intellectual bill of fare includes speeches by the president, Dr. Brower, Bishop McLaren, Bishop Nicholson, Bishop Hare, Dr. Locke, Mr. Franklin MacVeagh, and George S. Runnels.

Delegates from the Board of Missions visited St. Paul's church, Austin, and St. Peter's, Lake View, on Sunday. The heavy storm prevented a large attendance, yet pledges to the amount of \$140 and \$375 were made in these parishes.

A branch of the Girls' Friendly Society has been established in Calvary parish, Chicago, with 12 members and five probationers.

IRVING PARK.—The Bishop visited St. John's mission the 25th Sunday after Trinity, and administered the sacrament of Baptism to six persons in the afternoon in the presence of a large congregation; and in the evening confirmed 26, another large congregation filling the little church to its utmost capacity. Before proceeding with the Confirmations the Bishop blessed a pair of altar lights, and four vases given as memorials by a lady of the congregation; also a pair of seven-branched candlesticks presented by the Confirmation class. The vested choir of 20 men and boys, under the leadership of Mr. E. B. Freeman, for some time a chorister in St. Paul's cathedral, London, was installed by the archdeacon in September, and already bids fair to become one of the best of its size in the diocese.

## NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—On Tuesday, Nov. 10th, was laid the corner-stone of the new edifice of St. Luke's church. The site is at 141st st. and Convent ave., and is part of the old homestead of Alexander Hamilton. Opposite is the famous cluster of elms planted by Hamilton in youth, and the Hamilton mansion, still standing, is used as a temporary place of worship for the congregation. Despite a heavy rain, a large crowd was present at the ceremony, which was conducted by Bishop Potter. Promptly at 3 P. M. the procession proceeded to the spot, headed by the vested choir, and followed by the vestry, the Bishop, the Rev. Isaac H. Tuttle, D. D., rector, the Rev. Messrs. J. T. Patey, G. M. Wilkins and J. O. Drumm, assistant ministers, the Ven. Archdeacon Van Kleeck, D. D., of Westchester, the Rev. Dr. Harris, secretary of the diocese, and others. A temporary awning had been erected over the platform, and beneath this the clergy found shelter from the storm. The service consisted of the chanting of Psalm cxxxii, with Lord's Prayer, collects, and selections of Scripture. The storm increasing, the remainder of the exercises were held in the chapel adjoining. The Rev. Dr. Tuttle read an historical review of St. Luke's parish from its foundation in 1821, in the then village of Greenwich. He was followed by Bishop Potter, who made a congratulatory address, with special reference to the associations linking the new site with the name and genius of Hamilton. The Bishop closed with prayer and benediction. The erection of the new church will be pushed rapidly forward, under the direction of the building committee consisting of the rector, and Messrs. Millard Van Baricon, Julian Botts, John E. Davis, and Dr. C. S. Ward. The parish owns ten full city lots, including those upon which the church will stand. The old mansion will be retained, and employed in parish uses.

The Industrial School of the 8th Ward began its winter term on the afternoon of Saturday, Nov. 7th. Appropriate exercises were observed, consisting of singing and prayers, with addresses by the Rev. Dr. Isaac H. Tuttle, of St. Luke's church; the Rev. Dr. D. Parker Morgan, of the church of the Heavenly Rest; and the Rev. J. Johnstone. Refreshments were afterwards served. There were present 65 girls at the opening, and the number is expected to

reach 100 by next week, when the regular work of the term begins, which continues until Easter. The school is conducted under the patronage of Mrs. M. Laidlaw, and has been in successful operation for 14 years. Four teachers are employed, of whom Miss Ellen V. Nelson is the head. The pupils, whose ages range from 8 to 15 years, are from the poorer classes. The course of instruction continues three or four years, and consists of hand and machine sewing, by means of which the girls are enabled to earn a respectable living. The expenses of the coming year are to be defrayed by the Rev. Dr. D. Parker Morgan and the parish of the Heavenly Rest. Besides this school, Mrs. Laidlaw has established a home where orphan boys can be cared for and can be taught useful trades. A number of ladies voluntarily co-operate in this latter work.

On the 24th Sunday after Trinity special services were held at the church of the Ascension in commemoration of the 50th anniversary of the consecration of the present church edifice. Before the sermon, the rector, the Rev. E. Winchester Donald, read a congratulatory letter from Bishop Potter. He then preached, giving a brief review of the history of the parish, which was begun in Oct., 1827, in a small upper room, at a time when the total population of the city was about 200,000. A building was erected in 1829, which was succeeded by the present structure in 1841, at a cost of \$46,459.75. The rector made an earnest appeal for the endowment of the church, as the only means of continuing its usefulness as a down-town parish. The musical portion of the service, under the charge of Mr. John White, organist and choir master, was especially fine. The prelude was from Handel; and Dr. Hodge's *Venite*, Norris' *Te Deum* in A, and *Jubilate* in B-flat, with White's *Gloria Tibi*, followed. The offertory was Faure's "Holy Redeemer," as a contralto solo. At evening service, the sermon was by the Rev. Rowland Cotton Smith, son of the late Rev. John Cotton Smith, D. D., former rector of the parish. The roll of rectors includes the names of Bishops Eastburn, of Massachusetts, and Bedell, of Ohio.

A conference of the Daughters of the King was held, Thursday, Nov. 7th, at St. Bartholomew's church, to arrange for the formation of a national organization. A commendatory letter of the objects of the association, from the Presiding Bishop, was read. An address was made by Mrs. Margaret J. Franklin, president of the Alpha Chapter, New York, recounting the work accomplished since the beginning of the movement six years ago. A report was read by the secretary, stating that there were at present 63 branches, with an aggregate of nearly 2,000 members. The treasurer reported \$382.36 in the treasury. Fifteen ladies were chosen to constitute the council of the national organization, and the following were elected officers for the ensuing year: *President*, Mrs. Margaret J. Franklin; *Vice-President*, Miss Minnie D. Ryerson; *Treasurer*, Miss Annie Kragel; *Secretaries*, Miss Coralie Fulner and Miss Elizabeth L. Ryerson. The association is confined to ladies of the Church in the United States.

By the will of the late Jonathan Goodwin, which was filed for probate in the Surrogate's Court in New York, Tuesday, Nov. 10th, a legacy of \$5,000 is specified for the benefit of St. Luke's Hospital, Chicago.

The annual meeting of the Protestant Episcopal Society for the Promotion of Evangelical Knowledge, was held at the Bible House on the afternoon of Monday, Nov. 9th.

The 10th annual convention of the Church Temperance Society was held at Annex Hall, on Thursday, Nov. 12th. There were three sessions, morning, afternoon, and evening. At morning session, the Rev. Dr. Huntington presided. Mr. Robert Graham, secretary of the society, read a report in which it was stated that during the year, the nation had expended \$1,034,177,618, for liquor, or an average of \$79.50 per family.

There were 6,313 liquor manufacturers, 6,907 wholesale dealers, and 158,093 retail dealers, employing an aggregate capital of \$448,037,729. The treasurer's report showed a most inadequate support of the society on the part of the churches. The report was ordered printed, and the secretary was requested to visit the clergy of parishes in person for the purpose of organizing financial support, and spreading the working force represented by the Knights of Temperance, and the Young Crusaders. It was resolved to extend the organization of temperance departments embracing geographical sections of the country. The Executive Committee was instructed to promote restrictive legislation in the State of New York, having in view the prohibition of sale to minors, to drunkards, and on Sundays; the reduction of the number of saloons until the maximum of one to 500 population is reached; an annual tax of \$1,000 in cities and local option in counties. The following officers were elected: *General secretary*, Mr. Robert Graham; *treasurer*, Irving Grinnell, Esq., and an Executive Committee, including the Rev. Drs. Brown, Hughes, Greer, Huntington, McKim, Morgan, Satterlee, Stanger, Van DeWater, Mackay-Smith, and others of the clergy; and Messrs. R. Fulton Cutting, E. P. Dutton, Gen. Wager Swayne, and other well known laymen. In the afternoon the ladies' auxiliary met, and adopted resolutions for increasing the income of the society, and extending the work in parishes. It was decided to make an effort to promote as methods in parishes, as far as possible, the preaching of temperance sermons; the formation of circles of young women for the promotion of the three Christian virtues of sobriety, purity, and reverence; the giving of brief temperance talks or readings at mother's meetings; the establishment and maintenance of ice water fountains in large cities during summer; the holding of parlor meetings for interesting ladies in the work of the society; the visitation of jails or police stations, and of the poor in almshouses; temperance teaching among children. Dr. Jerome Walker of Brooklyn, read a paper on "Danger of Intoxicants for Children." At the night session, popular addresses were delivered by Bishops Potter and Coleman, Judge Arnoux, Hon. W. W. Ivins, and Drs. Satterlee and Bridgman.

The 20th anniversary of the rectorship of the Rev. Wm. N. Dunnell, D. D., was celebrated at All Saints' church, on All Saints' Day, when several valuable gifts were formally presented to the church. These consisted of a pulpit of brass in memory of the first rector of the parish, the Rev. Wm. A. Clark, D. D., a stained glass memorial window, a large altar cross, handsomely embroidered dossels and altar linen, and a new processional cross for the choir. There has besides been recently given a new and handsome lectern; and the organ has been renovated. Further improvements are to be made to the church, and it is a matter of interest and a testimony to the regard in which the Rev. Dr. Dunnell is held, that Roman Catholic and Jewish friends have contributed to the funds for this purpose. At morning service the rector preached and celebrated the Holy Communion, being assisted by the Rev. Clayton Eddy. His sermon reviewed the history of the parish from its foundation in 1824. In the afternoon there was a service of song rendered by the parish choir and that of St. Chrysostom's chapel. At evening choral service, the rector again preached.

A service of special interest was held at the church of the Intercession of which the Rev. E. Spruille Burford is rector, on All Saints' Day. It was in memory of the late rector, the Rev. H. Morton Reed, who, as will be remembered, fell dead on his return from a visitation of the sick, during a severe night storm. The church which was beautifully decorated with flowers, was crowded to the doors. There was a special musical service. Addresses relating to the life and work of the departed priest were made by the new rector, and by the Rev. Dr. E. Winchester Donald, the Rev. Henry

A. Dows, Dr. Rodenstein, and the Rev. Dr. Harris, secretary of the diocese. A letter from Bishop Potter was read.

Bishop Potter presided at a mass meeting of influential citizens held in Chickering Hall, Thursday, Nov. 12th, for the purpose of denouncing the proposed renewal of the charter of the Louisiana lottery, and aiding the citizens of New Orleans who are making an earnest stand against that scheme. Addresses were made by President Low, of Columbia College, the Rev. Father Elliott, and ex-Mayor Hewitt. Messages were received from Louisiana, and answered by telegraph. The meeting was enthusiastic.

The annual meeting of the workers of Calvary church, the Rev. Henry Y. Satterlee, rector, was held All Saints' eve, when addresses were made by the rector, the Rev. Prof. Walpole of the General Theological Seminary, and the Rev. Messrs. Brewster and Cooke. The service was followed by a collation in the Sunday school room, and a reception at the rectory. Active preparations are making for a mission to be held in Advent, which will be conducted by the Bishop of Kentucky and the Rev. Dr. Van De Water.

The annual report of the Society for Seamen of the City and Port of New York states that during the past year 600 services of the Church were held at three different places, with an attendance of about 24,000 persons. The expenditures amounted to \$12,540.43, and the receipts to \$12,106.21, so that there was an actual deficit.

COLD SPRING.—The new rector of St. Mary's church, the Rev. G. C. Saunders, was formally instituted by Bishop Potter, Oct. 25th, that occasion being also a commemoration of the incorporation of the parish in 1840, and the consecration of the first church edifice in 1841, half a century ago. The Bishop preached from the text: Psalms cxxxii: 8, 9, and addressed earnest and appropriate words to rector and people. In the evening Ven. Archdeacon Van Kleeck, D. D., was preacher. The vestry are preparing a printed memorial of the day, detailing the history of the parish.

PINE PLAINS.—Bishop Potter recently confirmed a class of 15 at the church of the Resurrection, the Rev. S. A. Weikert, clergyman in charge. This is the largest class yet confirmed in this parish. The service was choral, and was aided by the vested choir of the church of St. John the Evangelist.

MT. KISCO.—Col. Hadley, whose earnest work in St. Bartholomew's parish, New York, is well known, recently held a week of special "rescue" services in this town, with many evidences of good results. The men attending were such as do not attend any churches. More than 100 of these were present.

PEARL RIVER.—The Rt. Rev. H. C. Potter, D. D., visited St. Stephen's chapel, on Sunday afternoon, Nov. 1st, preached and administered the apostolic rite of Confirmation to three candidates. In the course of the sermon the Bishop expressed his satisfaction at the great improvements that have been made in the chapel since his last visit. At the conclusion of the service the young ladies of the congregation presented the Bishop with a very handsome bouquet.

FLATBUSH.—On Sunday afternoon, Oct. 25th, an interested assemblage gathered in Windsor Terrace, to participate in the simple but impressive service, conducted by the Rev. T. G. Jackson, in celebration of the breaking of the ground for the new chapel in the parish of St. Paul. The service was held in the rooms that have been used for chapel purposes for some time past, and there were present the Sunday school children and people of Windsor Terrace, and members of St. Paul's congregation. After the service the ground was formally broken. The lot is on Greenwood ave., near Prospect st., and its dimensions are 60x120. This lot has been secured for the chapel through the zeal and energy of the warmly-interested people of the Terrace. The cost of ground and chapel will probably reach \$5,000.



## MILWAUKEE.

ISAAC L. NICAOLSON, D. D., Bishop.

Bishop Nicholson, with his wife, son, and servants, arrived in the city on Friday, Nov. 6th, and took up his residence temporarily at the Plankinton House. On his first Sunday in the city the Bishop celebrated at the Cathedral at 7 o'clock, and afterward preached there both morning and evening. Tuesday, Nov. 10th, was the appointed day for the enthronement at the Cathedral. Two early Celebrations were largely attended. At the main service, at 11 o'clock, admission was only by ticket. Despite the bad weather, the church was filled when from the new guild hall the long line of choristers and clergy emerged, passed down the west aisle and by the front door. Among the clergy were nearly all those connected with the diocese, with many visitors from the neighboring dioceses of Fond du Lac, and Chicago, and others, with the Bishop of Missouri at the end.

The Bishop, with his chaplains, the Rev. Dr. Riley and the Rev. S. T. Smythe, and the Rev. Canon St. George acting as crucifer, passed from the deanery, through the street, to the cathedral door. There the Bishop knocked three times, and to the enquiry of Dean Williams from within: "Who knocks here?" replied, "The Bishop of Milwaukee." The doors were then thrown open, and the long procession passed up the nave, singing "The Church's One Foundation." The master of ceremonies was the Rev. C. L. Mallory, assisted by the Rev. Messrs. E. F. Gee, H. W. Perkins, and Geo. W. Lamb, deacons. The Bishop, with his chaplains, the dean, and the master of ceremonies, proceeded to the altar. The clergy of the Standing Committee and canons of the cathedral were assigned seats in the sanctuary, and the other clergy took places in the choir.

After silent prayer, the Bishop, addressing the dean, said: "Very Reverend Sir: We beseech you that you will induct, install, and enthrone us in the episcopal seat of this cathedral of the diocese of Milwaukee." The dean, conducting the Bishop, then placed him in the episcopal throne, saying: "In the name of God, Amen. I, Gershom Mott Williams, dean of this cathedral church, do, in virtue of my office, install and enthrone you, Right Reverend Father, into the chair and episcopal see of this cathedral. The Lord preserve thy coming in and thy going out from this time forth, forevermore Amen." At this point, the choir, being the regular vested choir of the cathedral, burst into a grand *Te Deum*. After this there were special suffrages and a collect, and then began the Holy Communion, the introit being the Psalm, *Ecce quam bonum*. The Bishop was Celebrant, assisted by Canon St. George as gospeller, and the Rev. S. T. Smythe as epistoller.

The sermon was delivered by the Rev. C. S. Lester, rector of St. Paul's, and president of the Standing Committee, from the text: "He that prophesieth, edifieth the Church," I Cor. xiv. 4. The speaker alluded to the present age as one of marvellous transitions, of violent contrasts, of materialism.

What this country is to think and do, the Faith it is to hold, the visible Church in which it is to serve God, will be determined largely by the new race which will hold the balance of power in the Mississippi valley. Here, partly in the State of Wisconsin, is to be wrought out the solution of the problems of the world, and is to emerge the more real and glorious kingdom of God, to bind together and bless the nations of the earth. \* \* \* We believe in the future organic unity of Christendom. We are sure that that unity will never come about by means of treatises, arguments, platforms, resolutions, or concessions, by no surrender of corporate dignity, prestige, or power, but by that silent, unobserved, yet vital, process which attracts the children of God to the light of God. We are sure that Christianity and the Church of the future will hold the simplest, grandest, broadest form of the Christian Faith as established in the Nicene Creed, that it will stand by the Christian Scriptures, as given by inspiration of God and interpreted by the light of increasing knowledge, that it will hold to the two sacraments as ordained by our Lord, and that it will rejoice in the visible

unity and organic continuity of Christendom as established in the Historic Episcopate. There is no other outlook, no other haven, discernable upon the horizon of the future than this, for the healing of the distraction of Protestant Christendom. The English language will always be the language of this nation. It is already the commercial language, it is fast becoming the political language of the world. With the English language, the English Church spreads over the world, until in some future age of a higher synthesis, the Latin races will belong to the Latin Church and the English race to the English Church and she to it.

Only the clergy in the sanctuary communicated. After the service, a sumptuous lunch was served in the guild room.

On the evening of the same day, a service in the interests of Church work among the colored people was held at St. James' church. A large number of front seats were reserved for colored citizens of Milwaukee, and they were well filled. The music was rendered by the vested choir. The rector, the Rev. E. G. Richardson, introduced Bishop Nicholson to the large congregation as a fellow native with himself of the city of Baltimore, and like himself, a former parishioner of Emmanuel parish. The Bishop recalled that in that parish he had once been a student in a Bible class taught by Mr. Richardson's father, and alluded to the coincidence that his first work after his enthronement should be to preside at a meeting in aid of colored work. For the first two years of his ministry he had been in charge of St. James' church for colored people, in connection with Emmanuel parish, Baltimore, and one of his last acts in Philadelphia had been to build a chapel for the same people in connection with St. Mark's parish. The Bishop of Missouri was the speaker of the evening, and made an earnest appeal for help in the work. The offerings were for the Church Commission for Work among the Colored People.

Next day occurred the consecration of St. Paul's church. Again the day was rainy and disagreeable, and again an immense congregation gathered to witness the event. It was a quarter to 12 when the vested choir, with some 50 of the clergy, the Bishops of Missouri and Milwaukee bringing up the rear, proceeded down the east aisle, singing "We march, we march to victory." At the door of the church the procession met the wardens and vestry of the parish. The 24th Psalm was said alternately by the Bishop and congregation. The instruments of donation were presented to the Bishop, and after collects, the letter of consecration, signed by the Bishop, was read by the rector, the Rev. C. S. Lester. Then followed Morning Prayer and the celebration of the Holy Communion, the Bishop being Celebrant, assisted by the Bishop of Missouri as gospeller, and the Rev. C. S. Lester as epistoller. Bishop Nicholson was preacher, taking for his text Psalm lxxvii. 13, "Thy way, O God, is in the sanctuary." After the service, which lasted nearly three hours, a sumptuous dinner was served to the clergy and other invited guests.

Thus, under the happiest auspices, and with perfect good feeling, Bishop Nicholson enters upon his work in the diocese of Milwaukee.

CITY.—The new reredos in St. Paul's church has been completed and was first unveiled on the 22d Sunday after Trinity. The structure was manufactured in Venice. The base is of white Verona marble, the panels above the base and at the sides of the altar being of Verona marble of a soft pink hue, with quatrefoils of mosaic in red, gold, and black. The three great panels, over and at either side of the altar, framed in white marble and mosaic work, have designs of grapes and leaves on a gold background. The panels terminate in graceful finials of white marble, that in the centre being surmounted by a handsome cross of white marble inlaid with gold mosaic and decorated with brilliant jewels. In the upper half of the slab is a medallion inlaid in mosaic with a figure of the head of Christ, and of His hand raised in benediction. This is

really the crowning masterpiece of the work, both from an ecclesiastical and artistic standpoint. The panels to the right and left, seven feet high, are adorned with Annunciation lilies and passion flowers, with the Alpha and Omega in red mosaic in the centre. The whole work is most excellently wrought, and can hardly be equalled in this country. It was manufactured in Venice by the same firm that has done all the modern mosaic work in Westminster Abbey, St. Paul's cathedral, and St. Mark's, Venice. The reredos was erected by Mrs. Papendieck, a parishioner, in memory of her father, the late Ashael Finch, one of the early settlers of Milwaukee. St. Paul's has also recently received a gift of a very handsome aluminum sanctuary lamp, suspended from the ceiling immediately in front of the altar, presented by Miss Caroline H. Williams in memory of her parents. The church is now lighted by electricity.

## PENNSYLVANIA.

OSI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Rev. Simon Gibbons, of the diocese of Nova Scotia, made a most interesting address at St. Stephen's church, on Sunday, the 8th inst. Mr. Gibbons is a full blooded Esquimaux Indian, who for ten years has been a missionary among the poor fishermen and the ignorant Esquimaux on the northern coast of Labrador. His address was a remarkably entertaining one, couched in almost faultless English, and his pronunciation, save for a nearly imperceptible accent, was perfect. He was an orphan, adopted by a kind-hearted Bishop, and after becoming a Christian, resolved to devote himself to the ministry of the Church. He described his weary journeys on snow-shoes across those bleak regions, and the privations which he was forced to suffer. The offertory was a generous one, and the entire amount was handed to Mr. Gibbons for his work in Labrador.

The Rev. Dr. McConnell, rector of St. Stephen's, has just completed his tenth year in that parish. During this period, he reports 500 Baptisms; 385 confirmed; marriages solemnized, 226; burials, 256; receipts for parish purposes about \$190,000; offerings for charities and missions, \$275,000. During this time the church has been tiled and newly upholstered; a parish building and a new rectory have been erected, and an endowment fund started. It is stated, moreover, that provision has been made by several of the parishioners in their last wills for bequests for this fund, one of which is for a large amount. Within this last decade an elegant reredos has been erected about the memorial gift of the mosaic of the Last Supper.

The Rev. Dr. Edwards, rector of St. Matthias' church, is delivering a course of lectures on "The Creeds," every Wednesday evening.

The Rev. Dr. James S. Stone, of Grace church, will begin his 6th year of Bible readings, Nov. 18th. The subject this year will be, "Types and Shadows of Christ in the Old Testament."

St. George's chapel, Port Richmond, has recently been placed under the care of the Rev. G. J. Burton.

The Norristown Convocation met on Tuesday, Oct. 27th, in the church of Our Saviour, Jenkintown. After Evening Prayer, the business meeting was held. Favorable reports were made of the missions at Royesford, Ambler, and Lansdale. At the latter town, Sunday morning services are maintained by a lay reader; and the Rev. J. H. Burton, to whom is assigned the pastoral care of this mission, at a recent Sunday evening service baptized 8 adults and 9 children. The Rev. Isaac Gibson announced that All Saints' chapel, now building in West Norristown may be ready for occupancy about Christmas. The chapel and ground will cost \$10,000. The Rev. Robert Col's reported the establishment of a mission at Wyncote, near Jenkintown, where a parish building will soon be erected. In regard to boundary lines of the convocation, a resolution was passed that a committee should present the claims of the con-

vocation to the Board of Missions, asking for the whole of Montgomery County. After a bountiful tea had been served to the convocation and their guests, an interesting missionary service was held in the evening, where addresses were made by the Rt. Rev. Dr. Hare, and the Rev. L. Bradley.

The annual meeting of the Pennsylvania branch of the Woman's Auxiliary of the Board of Missions was held on Thursday, Nov. 12th, in the church of the Epiphany, Bishop Whitaker presiding. After a short service, conducted by the Bishop and the Rev. G. H. Kinsolving, rector of the church, the Bishop extended a cordial welcome to the ladies, and said that his zeal was always strengthened after attending a meeting of that organization. The Rev. W. S. Langford addressed the assemblage upon the outlook of both the foreign and domestic fields. Miss Sybil Carter was the next speaker. She referred to the Enrollment Fund, and told of her first missionary journey with Bishop Hare. An address on Africa was then made by Bishop Whitaker. He said it was a weighty subject to be treated in 20 minutes by one who had never been there; but he nevertheless gave a history of what the English Church Missionary Society had done, and also of the work by the American Church. He commended the efforts of Bishop Ferguson, who labors there hampered by many difficulties; but the progress made will compare favorably with that of any missionary jurisdiction in the United States. Mr. James Pott, of New York, was the next speaker, his subject being China. The Rt. Rev. Dr. Leonard, of Utah and Nevada, spoke of the three classes of men in his jurisdiction: white men, red men, and Mormons. In Nevada, more missionary work is being done than during the past six or eight years. In two places in that State, the Church has the only form of worship save that given by the Roman Church. At the afternoon session, the first speaker was Mr. Herbert Welsh, whose subject was the "Indians." He spoke of Bishop Hare's labor among the aborigines, how there are 61 churches and chapels in that country, 5 schools, 15 white and native clergy, 1,700 communicants, and between 7,000 and 8,000 attendants at the services. He said that what the Indian needs to-day is that the United States Government should be Christian in both its executive and legislative capacity, a just and reasonable civil service should be extended to the Indian. The Rev. H. R. Sargent, of the mission of the Holy Cross, New York, delivered an address on work among the freedmen. He advocated very strongly that there should be a representation of colored people on the commission. Miss Mailes, a missionary to Osaka, Japan, was the next speaker, on the condition of women in that country. The Rev. A. D. Gung, also a missionary to that empire, made an address on "Japan."

Dr. Samuel R. Knight, who for 32 years has been the superintendent of the Episcopal hospital, entered into rest eternal on the 13th inst. He was a native of England, and had served as a superintendent of the Poor Law Union of Lincolnshire, for several years. He came to America in 1858, and after a short service at the Friends' Asylum for the Insane, was named and appointed to the position he occupied so long and faithfully. Acting on the suggestion that a hospital superintendent should be a practicing physician, he studied medicine, and graduated as M. D. from the University of Pennsylvania. He was in the 67th year of his age.

WEST CHESTER.—The Rev. G. Heathcote Hills, since assuming the charge of the church of the Holy Trinity, has organized a vested choir of 24 young men. The organ will be removed from its present location to the chancel, where the choir will be properly placed.

## SOUTHERN OHIO.

BOYD VINCENT, S.T.D., Bishop.

DAYTON.—A supplementary visitation of Christ church parish was made by the Rt. Rev. Boyd Vincent, D. D., Assistant Bishop of the diocese, on the evening of St. Simon and Jude, Oct. 28th. Eight persons, all adults, received the laying on of hands.



## LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., F. D. D., Bishop.

**BROOKLYN**—St. Andrew's Brotherhood is holding a series of services in the church of the Reformation, which will be continued during the winter, on the evening of every third Sunday in the month. The special preacher for November was the Rev. Dr. Langford, of the Board of Missions. In December, the preacher will be the Rev. G. H. S. Walpole, D. D., of the General Theological Seminary. During the past year, the Woman's Missionary Society of this parish raised \$504. A series of monthly musical festivals have been commenced by the choir, and will be held on the evening of the first Sunday in each month. For the past year the work of this vigorous parish, of which the Rev. John G. Bacchus, D. D., is rector, is reported as follows: Baptisms, children, 20, adults, 1, total 21; Confirmations, 20; marriages, 12; burials, 28; present number of communicants, 500; Sunday school teachers, 50, scholars, 334; eight active parish societies. The receipts have been \$17,468. Of this amount, \$14,914 has been expended for parochial objects, including \$6,000 for purchase of a building intended for use as a parish house. Of the balance, \$1,190.41 has been given to various diocesan objects, and \$239 to general work of the Church.

The last meeting of the archdeaconry of Northern Brooklyn was held at St. James' church, of which the Rev. C. W. Homer is rector, and was well attended. Eighteen parishes sent representatives. Reports of an encouraging nature were presented. St. Timothy's, under the faithful work of its new clergyman, the Rev. Mr. Stecher, has increased its number of families to 60, and its communicants to a like number. Plans for a needed church building for this mission are being prepared, and are expected to be ready by the beginning of the new year. The Rev. Dr. Thomas has introduced some improvements to the old building occupied by the congregation of St. Michael's, and made various changes in the working plans of the mission that promise increased interest. He is building on a foundation well laid by his predecessor, the Rev. Mr. McClintock. Efforts are to be made to secure a chaplain for St. Phebe's mission, who will also care for work at the public institutions of the city. The convocation appropriated \$400 for this purpose, to meet a like sum voted by the Southern convocation, and it is hoped that the managers of St. Phebe's will add \$200, and furnish a lady worker to assist the chaplain. The Rev. Mr. Fleming, rector of St. Barnabas' church, in the upper end of the city, made an earnest appeal for aid to build a much-needed parish house. The parish is self-supporting, but of moderate financial ability, and is being rapidly called upon to face spiritual needs of the most responsible character. The crowding of population around the church, and especially the advent of Germans and other foreigners, calls for special provision. The archdeaconry gave favorable reception to this appeal, and appointed Messrs. Beers, Nichols, and Van Wyck, three of the most influential laymen in the city, to solicit funds to assist St. Barnabas' in securing its new parish house. The treasurer reported receipts of \$1,881.59, and expenses amounting to \$1,439.59. Pledges have been received from a number of parishes for amounts in excess of previous offerings. Public meetings will be held to stir missionary interest, at Christ church, Nov. 22nd, and at the church of the Holy Trinity, Dec. 2nd.

The last meeting of the Local Council of St. Andrew's Brotherhood was held at the church of the Reformation. The upper rooms of the church were filled, many Brotherhood men, besides delegates, being present. Reports from various chapters were received, and evinced an earnestness of spirit that was very encouraging. The chapter at Christ church, Bedford ave., reported the opening of a new field of usefulness, that of visiting the sick. Arrangements have been made with certain physicians of the neighborhood to inform the

chapter whenever any young men in the vicinity of the church are sick, and such are at once looked after. Mr. John Wood, general secretary of the central council of the Brotherhood, made an address, and the subject of the St. Louis convention was discussed.

**GREENPORT**.—A pipe organ has been placed in the church of the Holy Trinity, and the number of persons in the choir increased, the result being a hearty rendition of the musical parts of the service. The church is now brilliantly lighted by new and powerful lamps of a beautiful and churchly design. The Holy Trinity Guild are working toward many other improvements which will lend dignity and beauty to the sanctuary. The feast of All Saints' was duly observed by two celebrations of the Holy Communion. Evensong was sung at 7.30, and the Rev. Mr. Noble, minister in charge, preached a sermon upon the Church's teaching respecting the holy dead. On Monday afternoon the flowers were taken from the church, and a procession wended its way to Stirling cemetery, where the flowers were placed upon the graves, and prayers offered by pastor and people for the repose of the souls of the faithful dead.

**RIVERHEAD**.—For some time past the friends and parishioners of Grace church have been raising funds sufficient for a new pipe organ as a memorial to the late Rev. Thomas Cook, the founder of the parish, and for many years a faithful missionary in the easterly part of the diocese. Already the goodly sum of \$500 is safely deposited at interest, and another hundred will be placed with it, the proceeds of a chrysanthemum party held at the rectory on Wednesday evening, Nov. 4th. The spacious parlors and dining room were beautiful with many varieties of chrysanthemums grown in the village.

**HUNTINGTON**.—St. John's church has received a gift of a silver Communion service from its late rector, the Rev. Theodore M. Peck, who resigned some time ago to accept a call to work in another diocese.

**BAY SHORE**.—Mr. James Gregory has presented a 300-pound bell to St. Peter's church, as a memorial of his father.

## CONNECTICUT.

JOHN WILLIAMS, S. T. D., LL. D., Bishop.

The autumn meeting of the Litchfield archdeaconry was held in Washington, Tuesday and Wednesday, Oct. 20 and 21; 13 clergymen were present. The Rev. Dr. Spencer, the rector of the parish, was sick, and unable to be present at the first day's meetings, but recovered sufficiently to be present on Wednesday. A letter of cheer and greeting was sent to the Rev. W. C. Cooley, who from age and increasing infirmities has been obliged to give up the active work of the ministry. It was voted to hold the winter meeting in Torrington, just before Lent. After the usual routine business had been transacted, an essay on "The Ritualistic Movement," was read by the Rev. M. K. Bailey. The Rev. W. E. Hooker read a review of Father Mackonochie's life. At the missionary meeting Tuesday evening, addresses were made by the archdeacon, and the Rev. Messrs. Bailey, Smith, and Hooker. Service was held in the parish church Wednesday morning. The Holy Communion was celebrated by the archdeacon, and the sermon preached by the Rev. E. T. Sanford, from Deut. xxxii: 4.

**MIDDLETOWN**.—Holy Trinity parish, which is well known for its good works, and for the able men who have been its rectors, is again vacant. The Rev. J. Lewis Parks has accepted the rectorship of St. Peter's church, Philadelphia, and will begin his duties in his new parish Dec. 1st. His parishioners have felt that some larger field was bound to secure him, so with very great reluctance they have consented to part with him. He has done a most excellent work in Middletown, and leaves just as the first section of the new parish house was completed, the aisles in the church paved with tile, and the floors re-carpeted. The Church

services have been greatly improved within the last few years. The change begun under the rectorship of the Rev. Dr. McConnell has been continued ever since, till now the Church rejoices in a large boy choir, full services, and a ritual Churchly enough to satisfy the most fastidious of New England Churchmen.

**HARTFORD**.—The stone and brick work on the new parish house and chapel belonging to Trinity parish is finished. The plasterers are at work and it is hoped that the building will be ready for use at the beginning of the new year.

## MASSACHUSETTS.

PHILLIPS BROOKS, D. D., Bishop.

The papers of Mr. Chas. Follen Lee, lately a Universalist minister, have been presented to the Standing Committee. Mr. Lee is widely known in the body he leaves, as an able writer and preacher, and has been editor of *The Christian Leader* for some years. He is now one of the editors of *The Evening Traveler*. His conversion to the Church has come about after persistent reading of its claims and the final adoption of an historic episcopate and an historic Christianity. He is in the prime of life, beloved and honored wherever he has been, and destined to uplift the life of the Church in this city where his ability and popularity are dearly prized by all shades of religious thinkers.

**BOSTON**.—The various chapters of the Brotherhood of St. Andrew in and around Boston met in Trinity chapel, Nov. 5, and listened to the reports of the delegates from the late convention at St. Louis. Much stress was laid by the speakers upon the growing importance of this society and its marked influence upon young men. In view of the next convention in 1892, meeting in this city, plans for work for that event were suggested and commented upon. There are now four chapters in Boston and the prospect of adding largely to that number before another year.

The clergy of the diocese gave a farewell luncheon to the Rev. A. C. A. Hall at the Hotel Thorndike on Monday, Nov. 9th. About 110 attended. The Rev. Dr. Starr presided and introduced the speakers. The Rev. Father Hall made an address expressing his interest in the diocese, his thankfulness for the manner in which he had been treated during his 18 years' sojourn here, and his envy of the future which awaits the Church and its prospects in this country. The Rev. Drs. Chambre and Lindsay, and the Rev. Leighton Parks, made addresses, followed by the Bishop who arrived a few minutes before the conclusion of the occasion.

A meeting of the city clergy in reference to the future needs of the City Board of Missions was held in the Church rooms on Tuesday, Nov. 10th. The Bishop presided and presented the object of the gathering. Much criticism ensued upon the methods of the board, which mainly consisted in its adoption of new mission fields instead of reinforcing the old. The Rev. Dr. Converse in a vigorous speech showed the requirements of his own field, and that of S. Boston, and begged that the board direct its attention to these centers. The Rev. W. B. Frisby also presented some objections and argued for a readjustment of the board's plans. Doubtless good for all concerned will come from this meeting, and a committee was appointed to arrange for a public service, when the needs of the City Mission will be presented, and when the Bishop will be expected to address the laity on the subject.

The new St. Paul's chapel is on the third story of Shephard, Norwell & Co. building, and is nearly completed for occupancy. It is a unique place for a chapel.

**CHARLESTOWN**.—St. John's church held its 50th anniversary on Nov. 10th. The interior was tastefully decorated with evergreens and vases of roses. The clergy present, besides the Bishop, were the Rev. Messrs. Whittemore, Gray, Plant, and Hale. The Rev. Philo W. Sprague made a short historical address, referring to the fact that

the parish had had but five rectors. The Rev. Dr. Lambert, who served the parish for so many years, sent his love and blessing. The Bishop found his text in Lev. xxv: 10, and preached a sermon suitable to the occasion, and full of rich encouragement for the future. The singing was well arranged under the efficient management of S. A. Battison, whose growing popularity in musical centres and as a composer, is making his services eagerly sought on all occasions of this kind. Mr. Perkins F. Smith played the organ, and the singers came from the combined choirs of St. John's, Charlestown; All Saints', Dorchester; Our Saviour, Roslindale; and St. John's, East Boston. The music consisted of the ordinary evening canticles and hymns, with *Te Deum* and a special offertory anthem by Barnby, rendered by the All Saints' choir alone. The organ voluntary was the *Gloria* from Mozart's 1st Mass, and the postlude by Hesse in C.

## GEORGIA.

The special convention for the election of a bishop met Thursday, Nov. 12th, in St. Paul's church, Atlanta. The Litany was said and the Holy Communion celebrated, the Rev. Messrs. C. C. Williams, F. F. Reese and H. O. Judd officiating. The business session followed, with the Rev. W. C. Hunter as chairman, and the Rev. F. F. Reese, secretary. The report of the standing committee was read, giving account of election and declination of Bishop Talbot. After considerable discussion, the clergy nominated the following: Dr. C. K. Nelson, of Bethlehem, Pa.; Dr. Joseph H. Johnson, of Detroit, Mich. They cast 25 votes with the result of Nelson 13, Johnson 6, others scattering. The laity cast 22 votes as follows: Nelson, 13, Johnson, 4, others scattering. The election of Dr. C. K. Nelson was then declared. A committee was appointed to notify Dr. Nelson.

## PROVINCE OF ILLINOIS.

THE BISHOP OF CHICAGO, PRIMUS.

The 12th session of the synod of the Province of Illinois met in St. Paul's cathedral, Springfield, on Wednesday, Nov. 11th. The three bishops of the province were present; together with clerical and lay delegates from each of the three dioceses. The synod began with the celebration of the Holy Communion, the primus, the Bishop of Chicago, being the celebrant. After the organization which took place at the close of the opening services, the synod took a recess to visit the orphanage of the Holy Child, and to partake of a bountiful lunch prepared by the ladies of St. Paul's.

At the lunch, admirable speeches were made by each of the bishops, and at its close, opportunity was given for the examination of the excellent work which the orphanage is doing under the efficient oversight of Mrs. Slaughter.

At two o'clock the synod re-assembled in the cathedral. The chief matters of interest discussed were the liquidation of the debt upon the orphanage, and the report of a special committee on the provincial system. In the consideration of the first of these, it was shown that the amount of the debt had been proportionally apportioned to the three dioceses; that Quincy had paid all of her portion, while Chicago and Springfield had each done something, though not enough to meet the full payment of the debt. The committee, with one or two changes, was continued.

Under the report of the Committee on the Provincial System, the Rev. Dr. Davenport, for the committee, presented an admirable statement of the origin and historic claims of this ancient method of Church division and discipline. This provoked several expressions of opinion, but all of the warmest commendation. The committee was continued with instructions to provide for the printing of the report, and also to take measures to bring it and a memorial upon the subject before all of the dioceses of the general Church.



The Fund for the Aged and Infirm Clergy was shown to be in a satisfactory condition, and the name of a new beneficiary to the fund was added to the list. A statement was read of the satisfactory condition of St. Mary's School, Knoxville, and an excellent report thereon by a special committee was presented, which is to be printed. The entire debt of the school has been paid.

After some other matters of a routine character had been attended to, just at Evensong the closing prayers were said, and the synod adjourned. The delegations from the several dioceses were not so full as they ought to have been, Chicago having only one clerical representative, but it was the general opinion that the Province had had a most satisfactory session, and one which, it is confidently believed, will have a far-reaching influence.

Mr. H. H. Candee, who has been the faithful secretary from the beginning, was unanimously re-elected, and the Rev. Dr. Fuller was appointed treasurer.

#### CENTRAL PENNSYLVANIA.

M. A. DE WOLFE HOWE, D.D., LL.D., Bishop.

NELSON S. RULISON, D. D., Assistant Bishop.

BISHOP RULISON'S APPOINTMENTS.

DECEMBER.

6. St. Clement's church, Wilkesbarre; St. John's church, Ashley.
8. Board of Managers, New York.
13. St. Philip's church, Summit Hill; Mission, Lansford; Calvary church, Tamaqua.
14. Holy Apostles' church, St. Clair.
15. Mission, Frackville.
16. Bishop Thorpe School, South Bethlehem.
20. Holy Apostles' church, Philadelphia.
25. Church of the Nativity, South Bethlehem.
27. Trinity church, Bethlehem; Grace church, Allentown.

The Church Home at Jonestown has completed its 10th year; 59 children, boys and girls, have been received and cared for in that time; 32 of these are still inmates. The support of the Home has been almost wholly received from Lebanon and its vicinity, and yet it is by no means a local institution. The children have been received from all parts of the diocese. One of the most remarkable incidents in the history of the Home is the extraordinary fact that there has been but one case of sickness among the children since the institution was founded.

The Rev. William P. Taylor has accepted the chaplaincy of St. Mary's Hall, Burlington, N. J., to take effect Dec. 1st. For the past two years Mr. Taylor has been assisting the Rev. Henry C. Swentzel of Scranton, and has had charge of St. David's, Hyde Park. Mainly through his untiring efforts a fine new church building has been erected. Mr. Taylor has also been instrumental in raising about \$4,000 to pay off the indebtedness on Selwyn Hall, Reading.

The Rev. E. J. Balsley, of Carbondale, spent St. Luke's Day serving the Church people of Zion, Sterling, and St. John's, Salem. This is in accordance with an arrangement that each rector in the archdeaconry consents to give one Sunday in the year to the service of some one or other mission station. Mr. Balsley administered Holy Communion at both places. This was the first Celebration at St. John's, Salem, for over two years.

The Rev. J. W. Burras has become assistant to the Rev. J. P. Buxton of St. James' church, Drifton, with work at Free-land. The principal feature of the work at the latter place has been the large Sunday school of 400 scholars.

At Delano and Shenandoah, the Rev. Floyd E. West is carrying on a thoroughly Churchly and aggressive work. And, although he has been on the field not much more than a year, his efforts have had a telling effect. At Delano a church building is urgently needed. More than half the amount of money necessary for the purpose is either in hand or pledged. The Ladies' Guild, organized a year ago, has accomplished much in raising the funds for the prosecution of the work. They have also done much to promote the social interests of the parish. At Shenandoah, the promise of the archdeaconry of Williamsport assembled in St. Paul's church, Wellsboro, on Sunday evening, Oct. 26th. An earnest

service was participated in by a devout congregation. The Rev. W. C. Roberts of Corning, W. N. Y., preached an earnest sermon on the "Pearl of great price." On Tuesday morning there was a celebration of the Holy Communion and a business session. Several reports of missionaries, as well as that of the archdeacon, were read and discussed. In the afternoon of the same day the Rev. C. J. Wood read an exhaustive review of the Book of Enoch as a study in Pre-Christian theology, which was afterwards commented upon by the clergy present. The public missionary service in the evening was spirited and earnest. The Rev. C. T. Coerr spoke of the colored work in the South, the Rev. Geo. C. McKnight made an interesting address on the "Benefits of systematic giving," and the archdeacon closed the addresses by an appeal to each Christian's conscience to give for the extension of Christ's kingdom, and spoke upon the blessed privileges and responsibilities of discipleship. Previous to Wednesday morning session, the clergy paid a visit to the new parochial school, located in Wellsboro. At the meeting that followed, fitting resolutions relating to the death of the Rev. John Henry Hopkins, D. D., who was a member of this archdeaconry up to the time of his death, were unanimously adopted. A number of the clergy spoke feelingly of their personal knowledge of his useful life and generous heart. The afternoon meeting was spent in arranging the stipends for the year following. Some \$2100 was apportioned to various stations. It was understood by all that this archdeaconry should encourage small parishes to join together in the support of a common rector, and thus permit the Church to make use of her funds for aggressive work. At the evening service the Rev. Messrs. W. E. Wright, W. C. Leverett, F. J. Clerc, D. D., and the Ven. G. C. Foley, spoke upon the "Priesthood of the people," "The priest in his family," "Lay workers," and the "Realization of the Christian's duty." One of the pleasantest features of the meeting was an informal reception held at the rectory, where the visiting clergy had an opportunity to meet the generous and hospitable people of St. Paul's parish. The next meeting will be held on the fourth Monday in January in Christ church, Williamsport.

A number of earnest parochial missions have been held in Tioga County, and with marked result. The Rev. S. P. Kelly spent a week in this work at Troy, joining hands with the rector of that parish. The Rev. William Du Hamel has held Missions in Tioga and Lawrenceville, and expects to devote the first week of Advent to the same kind of effort in St. James' parish, Mansfield. He will be assisted in the latter work by his father, the Rev. J. P. Du Hamel, D. D., of Delaware, and several other clergy. The Rev. Messrs. A. W. Snyder, W. C. Roberts, J. U. Graf, and C. M. Atwell, were the preachers at Tioga.

Earnest efforts are being made to erect a church building in Westfield, Pa., and it is hoped that the work will be commenced in the early spring. The Church people there are staunch, though sorely tried by floods and deaths, and have for a long time been without a shepherd. At the Bishop's request, the Rev. William Du Hamel paid a visit to the work, and a revival of interest is the result. He has since held several services and baptized a number of children and adults. Arrangements have been made for supplying the work with a priest during December, and the month in which the latter part of Lent falls, including Easter. In the meanwhile the rector at Mansfield will give services on week days, and a lay reader of Lawrenceville will read service every other Sunday.

An effort is being made to form a League of the St. Andrew's Brotherhood in Tioga County, and thus unite the scattered Churchmen and brotherhood men of that region. Tioga County is a missionary field of the Church in which the brotherhood can do great good for the Church. Already its influence has been effective.

The working force of the diocese has been

recently augmented by the Rev. W. D. Benton's assuming the rectorship of the church at Bellefonte, and the Rev. C. T. Coerr entering upon the work at Renovo. The latter parish is straining every nerve to provide a rectory for the new incumbent.

#### NEWARK.

THOS. ALFRED STARKEY, D. D., Bishop.

RUTHERFORD.—On Sunday, the feast of All Saints, the Bishop visited Grace church and administered the rite of Confirmation. The altar and chancel were handsomely decorated with white and yellow chrysanthemums. At 8 A. M. the rector, the Rev. Francis J. Clayton, celebrated the Eucharist. Matins was said at 9:15 o'clock by Mr. Henry A. Howland, lay reader. Sunday school was held at 9:45, during the closing exercises of which the Bishop made an address. At 11 o'clock the Confirmation service took place, after which the Bishop celebrated the Eucharist, assisted by the rector. The music was Tours' Communion Service in F, and was beautifully rendered by the choir. The Bishop preached from the Epistle of the day, Rev. vii: 9. At 8 P. M., the regular choral Evensong was conducted by the rector, who also preached.

HOBOKEN.—Thursday, Nov. 5th, was a red letter day for St. Paul's church, the Ven. W. R. Jenvey, archdeacon of Jersey City, rector. It was the 21st anniversary of the present edifice, and the 57th of the parish; being the day set apart for the consecration of the church. At 11 o'clock the bishops and other clergy, numbering about 50, marched from the rectory to the church, the procession being led by the Bishop of the diocese, preceded by his chaplain, bearing the pastoral staff, followed in turn by the Bishops of Pennsylvania, New Jersey, and Nevada and Utah, the rector, visiting clergy, and wardens, and vestrymen of the church. Bishop Starkey acted as consecrator. The Very Rev. W. W. Holley, D. D., read the opening portion of the Morning Prayer, the Rev. E. B. Boggs, D. D., the Lessons, and the Rev. G. S. Bennett, the closing prayers. At the Celebration, the Rt. Rev. T. A. Starkey, D. D., acted as celebrant, the Rt. Rev. A. Leonard, S. T. D., epistoler, the Rt. Rev. J. Scarborough, D. D., gospeler, and the Rt. Rev. O. W. Whitaker, D. D., preacher; the Rev. W. M. Sherwood was master of ceremonies. After the service, the clergy met in the rectory, where a bounteous supply of good things were served.

At 3 P. M., the 82d meeting of the Archdeaconry of Jersey City was held in the parlors of the rectory, the Ven. W. R. Jenvey, archdeacon, presiding. The Bishop of Nevada and Utah made an address.

#### CALIFORNIA.

WM. INGRAHAM KIP, D. D., LL. D., Bishop.

WILLIAM F. NICHOLS, D. D., Asst. Bishop.

LOS ANGELES.—The Rev. Hobart Chetwood is in charge of St. Paul's parish during the illness of the rector. The latter, we are pleased to note, has recovered so far as to be able to go away for further recuperation. St. Paul's School for boys is making a good record.

The Rev. Mr. Haskins has been east to attend the missionary council.

We regret to learn that the Rev. Dr. Easter has resigned the charge of St. Hilda's Hall, in Glendale, near Los Angeles, but the Church will receive back to parochial work one of her most experienced and capable pastors. Dr. Easter has not been sustained by the patronage naturally expected for such a well equipped and admirably managed school as St. Hilda's. The location also is such as should contribute to the success of the school, and be an attraction to pupils from the North who need a gentle and equable climate. The school and its surroundings are charming, and it is to be hoped that increased patronage will bring encouragement to those who still remain. Miss Darling, the principal, is a lady of great experience and accomplishment, and is giving herself with enthusiasm to the carrying forward of the work to which she was called by Dr. Easter. She is assisted by the best talent in every department,

the school being so near the city that special instructions can be secured in those branches for which resident teachers cannot be afforded. Among the latter should be mentioned Miss Metcalf, vice-principal, a graduate of Wellesley, and Prof. French, late professor of physics in Wells College. The health of both Dr. and Mrs. Easter has been greatly improved by the climate of Southern California.

The Assistant Bishop is making visitations in Southern California, and greatly strengthening and encouraging the clergy and people.

SAN FRANCISCO.—The Rev. Dr. J. Sanders Reed of Trinity church, has been unwell for some months, and has been advised by his physician, to go on a long vacation and get completely away from work. He says that nothing but a vacation of this kind will effect a cure, and he adds that it should be prolonged to at least six months, and that a year would be much better.

#### ARKANSAS.

HENRY NILES PIERCE, D. D., LL. D., Bishop.

In accordance with a resolution passed at the last diocesan council, the Bishop last summer divided the diocese into three missionary convocations, for the furtherance of the work of Church extension. On the feast of Michaelmas, the Little Rock convocation met and organized at Newport. The Very Rev. W. C. Rodgers presided as dean, and a goodly number of the clergy and laity attended. The services created quite an interest in the town, and plans of work in promising fields were fully discussed. At the close of the sessions, the Bishop arrived, and, with the assistance of the members of convocation, consecrated St. Paul's church, in the parish of Newport. This is a thriving town, and a very energetic and devoted band of Church people compose the parish, which is at present without a rector.

On Tuesday, the 3rd inst., the Helena convocation assembled at Forrest City, under the presidency of the Rev. C. H. Lockwood, dean. Forrest City is a mission, where regular services have not been held of late, owing to the scarcity of clerical workers, and the services of convocation were well attended, and will doubtless be productive of much good.

On the day following, the Fort Smith convocation, the Rev. Geo. F. Degen, dean, met and organized at Van Buren. No services were held, but methods of missionary work in this field were discussed, and plans laid out for holding services in every one of the 23 counties of this convocation. The next session will be held at Eureka Springs.

FORT SMITH.—St. John's Hospital has lately received a small legacy, the first that has yet been bestowed upon it. A poor man, living alone, without friends or relations, bequeathed to the institution his small farm of about six acres, lying just outside the city. The donor had never been in the hospital, even as a visitor, but wished to express in this way his appreciation of the work it has done in caring for the poor and homeless sick. It is to be hoped that so noble an example may have the effect of stimulating others who are better able to give. The hospital was founded about four years ago, by the present rector of St. John's church, Fort Smith, and has thus far cared for nearly 400 patients, most of them charity cases. It is the only diocesan institution in Arkansas, and is supported wholly by voluntary contributions.

VAN BUREN.—The Rev. L. F. Guerry, who has served this parish acceptably for three and a half years, has tendered his resignation, and is about to remove to his old home in South Carolina. During his rectorship, the interior of the church has been completed and fully furnished, a neat rectory has been purchased, and the parish greatly strengthened and blessed. It is a matter of keen regret to his parishioners and to his brethren of the clergy, that the Rev. Mr. Guerry has felt called to withdraw from a work for which he seemed admirably fitted, and which, under God's blessing, has prospered so well in his hands.

For other Church News, see page 576.



# The Living Church.

Chicago, Saturday, November 21, 1891.

REV. C. W. LEFFINGWELL,  
Editor and Proprietor.

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There are two methods in the matter of church attendance. One is the right way. The other is the wrong way. One is the Christian way. The other is the worldly way. One is the way of the many. The other is the way of the comparatively few. The Christian way is for a man to make church attendance a matter of rule, of principle, of duty; if possible of privilege also, great and blessed privilege; but in any event, a matter of duty and of principle. The rule is to be at church whenever we can unless we know that it is our duty to stay away. And we should stay away only when not able to go, or when seemingly we can do more good by not being at church than by being there. That, however, will be decidedly the exception, not the rule; and as to that, every Christian should be guided by an enlightened conscience, remembering that, "If any man have not the spirit of Christ, he is none of His." This is the right way, the Christian rule, as to church attendance. The other way is the wrong, the worldly way. In effect it is: do as you please; go to church when you like; stay away when you like; do not act from principle or a sense of duty; make it a mere matter of whim, fancy, inclination, caprice; never consider the effect of your example or what would be for the greater glory of God. Should "neighbors drop in about church time," sit and gossip with them. It is a very effective way of showing them how little you care for that which Scripture enjoins and the Church prescribes.

The Apostle says: "Let us consider one another, to provoke unto love, and to good works; not forsaking the assembling of ourselves together as the manner of some is." Yes, "as the manner of some is;" and not of some only, but of a great many.

Now these words of St. Paul, and many like words, are the words of Holy Scripture. And these are those of the Church: "All persons within this Church shall celebrate and keep the Lord's Day, commonly called Sunday, in hearing the Word of God read and taught, in private and public prayer, in other exercises of devotion, and in acts of charity, using all godly and sober conversation." This is what the Church says, and it is our duty to "hear the Church." Touching a matter of no more importance, the Lord's explicit direction as to the man who will not "hear the Church" was: "If he neglect to hear the Church, let him be unto thee as an heathen man and a publican."

## GROWTH OF THE ANGLICAN EPISCOPATE.

Let us go back to 1841, just fifty years ago, and we find that in that year there were in England and Wales, including the Bishopric of Sodor and Man, twenty-seven bishops, and that there had been no increase in the number since the Reformation, or a period of some three hundred years; for though the Bishopric of Ripon was created in 1836, that of Bristol was at the same time merged with Gloucester which left the number the same. In 1847, Manchester was made a bishopric, which made an increase of one. No more were created until 1877, when St. Alban's was founded, and then in rapid succession followed Truro, Liverpool, Newcastle, Southwell, and Wakefield, making a total increase of seven, whilst all necessary legislation has been obtained, and more than two-thirds of the funds raised to endow and restore Bristol as an independent bishopric, and in the course of another year that will be an accomplished fact. Moreover in 1841, there was not a single suffragan, assistant, or coadjutor bishop in England or Wales, whilst now there are, if we include the bishop in charge of chaplaincies in Europe, twenty-two of them, so that there are now in England and Wales, without counting the proposed see of Bristol, no less than fifty-six bishops against only twenty-seven in 1841.

In 1841 there were only ten bishoprics in the English colonies, whilst at the present time, counting some five coadjutors and assistants and a few missionary bishops, there are no less than eighty-five. In 1841

we had in the United States all told, twenty-one bishops; now we have, including three missionary jurisdictions in heathen lands, and the Bishop of the Church in Haiti, seventy-four. Altogether, then, where in 1841 there were only fifty-eight bishops in the countries named, there are now two hundred and fifteen, being an increase of one hundred and fifty-seven, or an average yearly increase of more than three for each of the fifty years. Of course this great increase in the number of bishops means a very large increase in clergy and in membership, though what amount exactly cannot be ascertained, as the Church of England makes no report of its membership.

No account has been taken in the above figures of the number of bishops in Scotland and Ireland, as in the former country they are just the same in number now that they were in 1841, though since that time there has been a great growth in the Church there, whilst in Ireland there are now somewhat fewer bishops than there were in former years. But it must be remembered that the population of that country has been steadily on the decrease, having fallen from 8,200,000 in 1841, to 4,750,000 in 1891. Of late years, however, in 1886, one of the bishoprics which had been abolished in Ireland, that of Clogher, has been re-established.

## ARCHBISHOP TAIT.\*

I.

Few pieces of recent ecclesiastical biography possess so much interest for members of the Anglican Communion as this work. We have here the life of one who was at the centre of influence in ecclesiastical affairs in a time of the gravest importance to the Church of England and who, for good or evil, had a commanding place in the movements and changes of that period.

Archibald Campbell Tait appeared at Oxford in 1830, at the age of nineteen, where he became a student of Balliol. He was a Scotchman by birth, and a Presbyterian by early training, and had obtained a scholarship founded for the benefit of young men from the University of Glasgow. It seems to have been requisite that such a scholar should become a member of the English Church; and young Tait was accordingly confirmed shortly after his matriculation. This change of religion does not seem to have involved any conscious change of convictions. His religious views, so

far as they were defined then or afterwards, appear to have corresponded with what is known as "our common Christianity." He was a staunch Protestant all his life. This position had two firm anchorages, hatred of Rome and rejection of any form of Christianity which would seem to "unchurch" the established Kirk of Scotland. He never entered seriously upon the study of theology, and, in fact, shows, even in later life, a marked dislike of it. Thus, in 1856 he writes contemptuously of the "Scripture, tradition, fathers, reformers, sort of theology." In the lists of books recorded in his diary as having been read, this most important of all subjects, is conspicuously absent. The word "theology" does not occur in the index of these volumes. He comes to reject the distinctive tenets of Calvinism, but without substituting anything for them. His prejudices, though not perhaps numerous, are inveterate and intense. There is a tendency to regard those who differ with him within the sphere of his prejudices, as either shallow or insincere. His lack of any defined theology, together with his taste for philosophy, in which he excelled, made him peculiarly susceptible to influences from the liberal direction, and his strongest attachments were among representative men of that side, especially Dean Stanley. It is evident that he was never at ease when Stanley found fault with him, and that he never felt better satisfied with himself in his busiest years than when his public acts had the famous Dean's approval. Yet his pietism prevented him from ever becoming definitely a member of the Broad Church party.

Tait first became known to the world outside of Oxford through the part he took in 1841 in securing the condemnation of Tract 90. The protest of the four tutors was his work. He was the one man of real ability at Oxford, not committed to the school of Arnold, who had remained absolutely impervious to the influences of the great religious movement of the day and its remarkable leaders. From the first, its logical consequences in relation to the Presbyterian body in which he had been bred, afterwards its appeal to the undivided Church as against modern sects and systems, aroused his distrust and gradually his determined opposition. When some of those connected with the movement began to show Rome-ward tendencies, his unfavorable impressions were confirmed. His lack of the necessary knowledge of theology, and of the history of religious controversy, unfitted him to

\* Life of Archibald Campbell Tait, Archbishop of Canterbury. By R. T. Davidson, D. D., Dean of Windsor, and Wm. Benham, Hon. Canon of Canterbury. Two vols. London and New York: Macmillan & Co.; Chicago: A. C. McClurg & Co.



make distinctions in such a matter as this. It seemed to him, as it has to others like him, that the only difference between the Romanizers and those who remained firm in their allegiance to the Church of England, was that the latter were the less logical of the two, or else lacked the courage of their convictions.

Tract XC inflicted a blow upon a mode of interpreting the Thirty-nine Articles which, though unhistorical, had become fastened upon them by the traditions of the Evangelical party so long dominant in England. The principle of the Tract undoubtedly is that the Articles are to be interpreted in harmony with the constant appeal of the Anglican Church to antiquity. In that appeal we see what the intention of the Church is. It follows that, notwithstanding phraseology moulded more or less by the controversies of the times in which they were composed, the Catholic interpretation of the Articles is the only one which has any intelligible basis if the Catholicity of the Church is to be asserted. More recent study and comparison with the Continental Confessions of the sixteenth century confirm this position. The Articles were never quite satisfactory either to Calvinists or Lutherans. It was at one time the fashion—and it has recently been revived—to represent the Catholic interpretation of the Articles as non-natural, and thus as opening the door to the broadest liberalism. But there is a wide difference between applying to this subject the general well-known intention of the Church and her spirit as exhibited throughout her formularies of faith and worship, and allowing a liberty which has no principle whatever except the private views of individuals. The truth is, that what was regarded as the traditional meaning of the Articles in 1840, was itself really based upon liberal premises. It was an attempt to make them speak the language of a comparatively modern pietistic school. It had, however, been so long accepted, that the attempt to call men back to principles of a sounder and more fundamental character, had all the air of a dangerous novelty, and the opposition and alarm which it called forth were by no means unnatural under the circumstances. Neither is it at all remarkable that the biographers of the Archbishop should agree with his view of this famous tract; or that a Roman Catholic controversialist like Wilfred Ward, in his life of his father, should attempt to show that Catholic principles are only maintained in the Church of England on the

same footing with the extremest liberalism. But thoughtful and unprejudiced students of the Oxford Movement are no longer likely to make a similar mistake. To repeat the views of Archbishop Tait upon this subject at the present day may be effective as an *argumentum ad invidiam*, but it shows complete misapprehension of the true bearings of a most important subject.

#### BRIEF MENTION.

A unique feature of the recent Church Congress at Rhyl was a women's meeting conducted by Churchwomen.—Dr. McConnell, in a recent paper, questions the expediency of opposing non-communicating attendance. He thinks it would be better frankly to welcome a growing custom "which lends itself with equal readiness to every theory of the Lord's Supper which is entertained within the Church."—The new dean of Bristol (Dr. Pigou) has adopted the Eastward position and early Celebrations.—A professorship in Seabury Divinity School has recently been endowed by a generous gift of \$50,000.—A minister of the "Reformed Episcopal Church" in London, has recently solved the question of Church Unity, so far as he is responsible for it, by coming into the Church of England. The mother's arms are extended, and she is ever ready to welcome back the wanderer.—A so-called Catholic Congress in Galicia has decided that some twenty of the canonized Roman saints ought to be deposed. But that would be a greater strain upon infallibility than the notorious Honorius case. There is not much hope of getting even Torquemada off the list.—The establishment of an English Lutheran Theological Seminary in Chicago, which is now assured, says a writer in *The Presbyterian*, will give to this city six first class institutions of that kind—Presbyterian, Baptist, Congregational, Methodist, Protestant Episcopal, and Lutheran. The public can draw upon this city for almost anything it wants in the theological line, from the higher criticism upwards.—In the late Methodist Ecumenical Council a preacher from England spoke in favor of theatrical amusements. We remember the day when it was considered sinful by the Methodists for women even to wear a flower on the hat or a bit of jewelry anywhere. *Tempora mutantur!*—The Bishop of Ripon preached a grand sermon at the Rhyl Church Congress. Speaking of the agitation for plundering the Church in Wales he said: The great mass of Nonconformists are men of religion, who have no wish to weaken or injure the Church, who wish to live and let live, and who entertain kindest relations with Church people. The noisy actively aggressive clique, for whom politics come first and Christianity afterwards, are those who are discontented and by their envenomed speeches create a spurious grievance.—The Advent issue of THE LIVING CHURCH will be of special interest and value. Among the papers prepared for that issue will be a summary of Ecclesiastical Events for the year, by the Rev. Dr. Taylor, of Springfield.

We are disappointed in not being able to begin a prize story with the new Church year, but the reading of so many entered for the competition, requires more time than was anticipated.

#### SERMON NOTES.

BY THE REV. D. W. RHODES, CINCINNATI.

Phil. 1: 9: "I pray that your love may abound in knowledge and all judgment."

The Philippian church was the first and the dearest of St. Paul's churches in Europe, and his letter to that church from his prison in Rome, is full of affectionate thankfulness for their love and thoughtfulness. They had sent Epaphroditus with money and comfort to him. They had excelled all others in the manifestation of the graces of the Gospel. They had drunk deep at the fountain of eternal love. The prayer of the Apostle in the text is that love may grow and abound by rooting itself in a permanent soil, by the deeper knowledge of God who is its object, and by the practical exercise of itself in the daily life.

1. Knowledge. "That your love may abound in knowledge." How much grander is the conception which the Apostle has of love than that which makes it the mere inclination of the affections towards those objects which please the senses.

The Greek love of art and color and form and physical beauty, which still manifests itself in broken plinth and frieze and statue, was a perishing love for evanescent things. The love for God was eternal as its object, and became more powerful and real, just in proportion as the soul entered into the knowledge of the God whom it loved.

Contrast the young, ardent, impulsive love of the young married couple with the love which binds together the old people who have walked together through the storms and sunshine, the adversity and prosperity, the trials and the victories of fifty years. What glorious energy in the young and trustful love which sees nothing but happiness and joy before it, which makes each to believe the other to be all that love desires.

But see in the old pair, how trust has given place to knowledge. Each one has entered into the deep things of the other's life. The external beauty and graces are gone. Those things which were, perhaps, the basis of the early love, have disappeared under the tooth of time, but the soul has grown visible to soul. They know whom they believe now. "Their love abounds in knowledge."

This is the meaning of St. Paul, when he prays that the Christian's love toward God may not be superficial, emotional, fickle, but rooted in the knowledge of God, of the beauty of holiness. So St. Paul says again that our hearts must be kept in the knowledge and the love of God.

There is no place here for that formless, invertebrate, creedless Christianity so much vaunted in our day, that jelly-fish piety which is eternally speaking of love and helpfulness, and refusing to entertain and express any definite and clear-cut propositions of truth and of God.

Underneath all true Christian life, there must be the knowledge of God as revealed in Jesus Christ, and we

love Him more and more as we know Him better in the marvellous graces of His Holy Spirit.

2. And the love of God which abounds in knowing Him, must manifest itself to men in all judgment.

Love and knowledge are spiritual and passive elements of character. When they make themselves visible to the world, it is in the form of Christian active life which calls for the perception, or judgment, or tact, all of which words are expressive of the thought in the Greek text of St. Paul, which we are considering to-day. The love abounding, rooted in knowing God in His beauty and love, manifests itself in an earnest, active practice before men with all judgment.

It was of men who knew God as they thought, and loved Him as they believed, that Jesus said: "When they put you to death they will think they do God service." It was these same men who brought the woman taken in adultery to be condemned, as we read this morning.

It is quite one thing to know the truth and to love the truth, and another to be able always to speak the truth in love, to be charitable and unselfish and Christ-like, to show divine judgment in our dealings with our fellowmen, to know when to say: "Neither do I condemn thee. Go in peace."

#### BISHOP GILLESPIE'S LETTER TO THE STANDARD.

To the Editors of *The Standard* and *The Church*:

You have noticed in your issue of October 24th, my recent letter to *The Churchman* on dangers to the Church from men in our ministry who decline to accept, and openly protest against, leading doctrines of our standards.

I must acknowledge the courtesy of your notice. But you state and imply that "I profess to have no private source of information on these points"—that fears and prejudices have led me "to read into sermons and the like, a skepticism or denial of the Faith not really there," and that my "regrets and fears" are the "creation of a phantom, not of a reality." You place me among those "rigid Churchmen," who have conjured up a phantom or have had it presented to them by others." (*Standard*, October 17th).

All this is very much in keeping with your late course, which has denied all conscience in the matter of the Brooks' election and confirmation on the part of those who are opposed, and charged their opposition to prejudice and stupidity. In other words, you have closely followed the political papers in their frequent treatment of the opposition in a warmly contested election.

I can now say to you, gentlemen, in the way of "private source of information," that since my article was published, I have been receiving from bishops and clergymen, some of whom you would regard as "of very high authority," letters assuring me that my points are well taken, and my "regrets and fears" are well warranted.

The editors of a Church paper published in the second city of the Union should certainly be better informed as to Church sentiment on any important issue than a Bishop who is very rarely outside his own diocese. Yet I can assure you, I rarely or ever find myself in a clerical group that I do not hear



much in the way of fact and feeling that shows deep concern in the Church over the so-called "Broad Church movement." The intelligent laity of this Church, to say nothing of the clergy, would tell you of parishes where Churchmen "to the manor born" have withdrawn from their old Church home because they would not listen themselves, or have their children taught, what to them was another Gospel and another Church. Send your interviewers to bishops, and if they will testify, *The Standard of the Cross and the Church* will no longer persist that such fears as I have expressed are "the creations of a phantom, not of a reality."

The Church papers, "not a private source of information," indicate an alarm of some extent. Setting aside editorials, the high source of some communications is very evident. They come from men of too wide observation and too much experience to speak from their prejudices or their fears.

Nor is the testimony of bishops, given in their authoritative annual addresses, wanting. The Bishop of Missouri is known to be as careful in his utterances as he is forcible. He tells his last convention: "In some quarters a desire manifests itself of playing fast and loose with the dogmatic faith of the undivided Catholic Church of the first four General Councils." His younger brother of Nebraska speaks with his wonted sincerity: "There is a fearful amount of infidelity abroad, even in the Church, with reference to the inspiration of the Holy Scriptures themselves and the sacramental system of our holy religion, not to refer to other matters not less important nor less clearly revealed as the mind and will of God."

There is much significance in the words of the Assistant Bishop of Central Pennsylvania in his last address, especially when he says: "Let us beware and warn others to beware of every teacher in theological seminary or Church pulpit who deals with the Holy Bible in an irreverent tone and spirit."

It is only to search convention journals for a year or two past to be aware that it is not, as you intimate, the nervous, fearful soul here and there; but that there is unrest and anxiety in quarters where they must be respected.

The matter involved in my communication to *The Churchman* is not what may be the unhappy results of the consecration in Massachusetts, any further than that it is the elevation to the episcopate of one who has been regarded by Churchmen broad to an extreme as in more or less sympathy with them. It is that, as you correctly quote me, "there is a party in the Church holding the articles of the Faith in a sense which the wording of the Creed does not allow; men who have disposed of conscience in regard to ordination vows; clergymen who teach Unitarianism."

I have attempted to show that "there is a cause" for "what I have now done." I should regard myself as disloyal to the Church had I voiced any mere sensitiveness or narrow mindedness, or had I spoken from any purely individual feeling.

GEO. D. GILLESPIE.

Grand Rapids, Mich.

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#### PERSONAL MENTIONS.

The address of the Rev. Thos. O. Tongue, rector of Grace church, is 320 Spruce st., Washington, D. C.

The Rev. F. O. Grannis, for eleven years rector of the church of the Good Shepherd, Columbus, Ohio, has accepted the rectorship of Grace church, Muncie, Ind., and will enter upon his new duties on Advent Sunday.

The Rev. Dr. C. Ellis Stevens, rector of Christ church, should be addressed at 1307 Locust st., Philadelphia.

The Rev. Frederick Pember has changed his address from Arlington to Peabody, Mass. He is at present taking charge of St. Paul's parish, in that latter town.

The Rev. Gilbert R. Underhill has accepted a call to the rectorship of St. John's church, Camden, N. J., to take effect Dec. 1st.

The Rev. J. N. Stansbury has resigned the rectorship of Christ church, Newark, N. J., owing to continued ill health, and has been elected rector emeritus. He has removed to No. 27 Lombardy st., Newark, N. J.

The Rev. George Alex. Strong has accepted the rectorship of St. Paul's church, Brockton, Mass., and entered on his duties. Address accordingly.

The Rev. B. W. R. Tayler has resigned the parish of All Saints' church, Riverside, Cal., and accepted the rectorship of St. John's church, Los Angeles, Cal. He will enter upon his duties on the first Sunday in Advent.

The Rev. Johannes Rockstroh, Fairview, N. J., has taken charge of St. George's church, Belleville, Ill., diocese of Springfield.

The Rev. Charles L. Hoffmann, of Morgantown, N. C., has accepted a call to the rectorate of St. Stephen's church, Goldsboro, N. C., and will enter upon his new charge about December 1st.

The address of the Rev. Harvey S. Fisher after Dec. 1st will be the Coulter House, Germantown, Phila., Pa. Mr. Fisher has accepted the post of rector's assistant in St. Luke's parish.

The Rev. Chas. Wm. Turner has resigned his charge as rector of St. Matthew's, Dallas, and dean of the cathedral, and accepted the rectorship of St. John's church, Huntington, N. Y. P. O. address, until Nov. 30th, 69 VanBuren st., Brooklyn, N. Y.

The Rev. George A. Hunt has resigned the rectorship of St. Martin's church, Radnor, Pa., on account of ill-health.

The Rev. J. Pallam Williams has tendered his resignation as rector of St. Thomas' church, Philadelphia, to take effect Nov. 30th.

#### TO CORRESPONDENTS.

CONTRIBUTIONS DECLINED.—"A Plea for the Restoration of the Eucharist;" "An Invocation;" "A Lament;" "Through a Glass;" "Consistency."

H.—Your courteous reply to a paragraph on the independence of the Church of England is not to the point, for the councils to which you refer are not recognized as ecumenical councils.

A CHURCHWOMAN.—1. Wesley was rector of Christ church, Savannah, Georgia. 2. We think you are right, but will verify as soon as opportunity offers.

M. S. W.—1. The Young Churchman Co., Milwaukee, publish a pamphlet on the Oxford Movement. They can send you also Dean Church's "Oxford Movement," and the Church Club Lectures for 1889, containing Bishop McLaren's able paper on that subject. 2. The same firm has published a book of family prayers by the Rev. Dr. Bolles, which might meet your needs. Dr. Dix's Christian Life might be found helpful. 3. You are under no obligation to go where you will hear heresy preached and prayed, and the Church abused. Have the Prayer Book service at home.

#### OFFICIAL.

A RETREAT for clergy will be held (D. V.), at Mt. Calvary Clergy House, Baltimore, in the second week in Advent, beginning Monday night, 7th Dec., and

ending Friday morning, 11th. There will be no charges. Clergymen who propose attending will please address the REV. R. H. PAINE, Mt. Calvary Clergy House, 815 N. Eutaw st., Baltimore.

#### ORDINATIONS.

On Sunday, Nov. 8th, in the church of the Covenant, Philadelphia, the Bishop of Pennsylvania advanced to the order of priests the Rev. Messrs. Pedro Duarte and Edward A. Gernant. The Rev. Mr. Duarte was presented by the Rev. Rush S. Eastman, and the Rev. Mr. Gernant by the Rev. Dr. Jeffers. The sermon was preached by the Rev. Dr. R. C. Matlack, from the text, "The glorious gospel of the blessed God . . . committed to my trust," 1 Tim. i. 11. The Rev. Mr. Gernant will at once assume his duties as assistant to the rector of the church of the Advocate; while the Rev. P. Duarte returns to Cuba, as missionary at Matanzas.

At St. Mark's cathedral, Salt Lake City, Utah, Bishop Leonard advanced to the priesthood the Rev. F. W. Norris. The sermon was delivered by the Rev. S. Unsworth.

On Oct. 29th, Bishop Doane ordained Mr. Harvey E. Gilchrist to the diaconate, in Christ church, Cooperstown, N. Y. Mr. Gilchrist was presented by the Rev. E. A. Hartmann. The candidate for deacon's orders was a prominent Universalist minister. He is a young man of great promise, who has fought his way to the Catholic Faith against early training and later associations.

#### MARRIED.

MAYHEW-PERRY.—In St. Augustine's chapel, Sewanee, Tenn., Oct. 31, 1891, by the Rev. T. F. Gailor, S. T. D., Alice Wadsworth, daughter of the late Geo. A. Mayhew, and the Rev. John J. P. Perry, of Brunswick, Georgia.

#### OBITUARY.

GARDNER.—Nov. 5th, 1891, at Christ church rectory, St. Joseph, Mo., the Rev. George Edward Gardner, archdeacon of the diocese of West Missouri, and late rector of Holy Trinity church, St. Joseph, Mo.

WOODHAMS.—On Thursday, Nov. 5th, at Zion church rectory, Freeport, Ill., Thomas Woodhams, in the 82nd year of his age. A Churchman from his boyhood, and a Christian always, he now rests from his labors, and his works do follow him.

SULLIVAN.—Suddenly of heart failure at Winchester, Virginia, Friday, Nov. 13th, 1891, Walter Power Sullivan. "Grant him, O Lord, eternal rest and let light perpetual shine upon him."

#### APPEALS.

THE Sisters of the Holy Nativity ask for old vestments, altar hangings, etc., which can be repaired or made over for mission stations and poor churches. Please send to 383 Benefit st., Providence, R. I.

WILL readers kindly help the Woman's Guild of the Holy Trinity, Montezano, Wash., with contributions for a sale of work to be held about Dec. 15th, for the benefit of the mission. Help urgently needed. Address: MRS. E. C. STORY, Treas. Woman's Guild, Montezano, Wash.

#### APPEAL FOR INDIANS.

I have received an earnest appeal for gifts, and articles suitable for a Christmas tree, for Indians young and old, at Neah Bay Reservation, Washington. They have now no clergyman, and are more in need of Church people's care. Send by mail, securely tied, to S. M. Compton, Supt. Neah Bay Indian School, Clallam Co., Washington.

ALFRED M. ABEL.

Jonestown, Pa.

#### ST MICHAEL'S MISSION, CAIRO, ILL.

With its large number of pupils in three departments of the school, the burden is heavy, but the

work is so encouraging. It must not cease for the lack of the means of support. Eight hundred dollars for teachers' salaries, etc., is greatly needed. May I not hope for generous aid in response to this appeal, without being compelled to leave the work and go about in quest of it?

Please send contributions to me, or to Mr. H. H. Candee, Cairo, Ill.

J. B. MASSIAH,  
Priest in charge.

#### THE GENERAL BOARD OF MISSIONS.

(Legal Title. The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D., General Secretary, 22 Bible House, New York.

Offerings are asked to sustain missions in thirteen missionary jurisdictions and thirty-four dioceses, also among the Indians, and among the colored people in our land, as well as missions in China, Japan, Africa, Haiti, and Greece—to pay the salaries of sixteen Bishops, and stipends to 1,000 missionary workers, and to support schools, hospitals, and orphanages. \$500,000 are asked for this year. The first quarter's payments must be made December 1st, hence the need of early and liberal offerings.

#### MISCELLANEOUS.

WANTED.—A thoroughly efficient organist and choirmaster for cathedral of St. John, Quincy, Ill. Must be a Churchman, and capable of conducting a vested choir of men and boys. Address, giving particulars as to experience and references, WALTER E. WILLIAMSON, Quincy, Ill.

A CANDIDATE for Holy Orders, of Catholic Churchmanship, and musical ability, desires a position as tutor in Church school, or family. Address B., care THE LIVING CHURCH.

WANTED.—Experienced matron and housekeeper in small school for boys. References and full particulars desired as to age, salary required, and positions previously occupied. "RECTOR," care THE LIVING CHURCH.

WANTED.—A young married priest, now rector of a small parish, desires engagement in a strong Catholic parish, either as rector or assistant. Best of references. Address F. S. G., office LIVING CHURCH.

AN English organist and choirmaster with many years' experience, and a successful trainer of vested choirs, desires a position. A communicant member, Catholic-trained, and a professional musician. Excellent references and testimonials to present and past positions. Address CHORMASTER, care THE LIVING CHURCH.

AN experienced clergyman without family desires work in the South. Parish involving active duty preferred. Address SACRIFEX, this office.

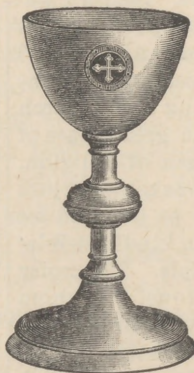
A MARRIED priest desires parish after Jan. 1st, 1892. Address CLERICUS, care of LIVING CHURCH.

WANTED.—Thorough organist and choirmaster for St. John's church, Saginaw, Mich. Must be good Churchman, and capable of conducting a vested choir of 40 men and boys. Address REV. DEAN RICHMOND BABBITT, Rector.

A YOUNG Priest, native of Penna., married, two children, can preach without notes if desired, present salary \$1,500 and rectory, would like to receive a call on or before January 1, 1892, to a parish in some northern State. City parish, large or small, where work will count, preferred. Satisfactory reasons for wishing to leave present parish furnished. Splendid references. Address C, care THE LIVING CHURCH.

UNLEAVENED BREAD for the Holy Communion, made of pure flour and water. Will keep fresh. Put up in wooden boxes, and sent post-paid to any address in the United States at the following prices: 100 sheets 6x3 \$1.50; 50 sheets 6x3.80 cents; 25 sheets 6x3.45 cents. Address PAUL J. WOLF, 3107 A, Oregon ave., St. Louis, Mo.

## XMAS MEMORIALS.



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## CHOIR AND STUDY.

## CALENDAR—NOVEMBER, 1891.

22. Sunday next before Advent.	Green.
29. 1st Sunday in Advent.	Violet. Red at Evensong.
30. St. Andrew, Apostle.	Red.

## THE SUNDAY NEXT BEFORE ADVENT.

Jeremiah xxlii: 6.

BY THE REV. JOHN ANKETELL.

The Lord our Righteousness,  
Our Shield and Strength shall be,  
True Israel to bless  
And make the Gentiles free.

A righteous Branch shall reign,  
Of David's royal birth,  
God's justice to maintain,  
And judgment in the earth.

His table shall be spread  
In deserts wild and drear,  
Where heaven's eternal Bread  
The faithful heart shall cheer.

Stir up our wills, O Lord,  
To do Thy holy will;  
With plenteous reward  
Our longing hopes fulfil!

When fades the falling year,  
When dies the withered flower,  
When winter snows appear,  
And winter tempests lower,

Thy light to us impart,  
As we with joy confess  
Thine Advent in our heart,  
O Lord our Righteousness!

## CALENDAR OF YORK MINSTER, ENGLAND.

Organist, Dr. Naylor, choir, 20 boys, and 10 men.

SUNDAY, (21st after T., St. Luke, evangelist); Holy Communion, *Kyrie*, Creed, Garrett in D; anthem, Introit, "Work your work betimes," Macfarren. P. M., service, Garrett in D; anthem, "O where shall wisdom," Boyce; "Ladye" chapel, Litany at 3 P. M.

MONDAY, A. M., Gibbons in F; anthem, "The proud have digged pits," Tye. P. M., service, Gibbons in F; anthem, "I will magnify," Palestrina.

TUESDAY, A. M., service, Aldrich in G; anthem, "O praise the Lord," Aldrich. P. M., service, Aldrich in G; anthem, "I have set God," Goldwin.

WEDNESDAY, A. M., service, Boyce in C; Litany, choral. P. M., no choir.

THURSDAY, A. M., service, Travers in F; anthem, "Blessed is He," Nares. P. M., service, Travers in F; anthem, "Wherewithal shall a young man," Alcock.

FRIDAY, A. M., service, Anglicans; Litany, choral. P. M., service, Novello in E.

SATURDAY, A. M., *Venite*, special setting in Eb; service, Arnold in D; anthem, "O give thanks," Rea. P. M., service, Vernham in A; anthem, "O praise the Lord," Barnby.

The Sunday service was, as usual, held in the choir which was well filled. The delivery of the music was so steady, finely modulated, in time, shading, and delicacies of expression, also in tonal values and contrasts, and withal in such perfect relation between the organist above the screen, and the double choir below, that the perfection of choral art long practised and grown familiar to all, filled the thought with its best measure of devotional support. The unity, simplicity of execution, even the almost spontaneous ease and tenderness of such delivery, at times almost takes the breath away with surprise. It is not automatic, for that suggests mechanism. It was immeasurably better and nobler, representing as it does the ultimate results of culture, training, and well ordered duty and devotion. Dr. Naylor is a masterly accompanist, treating his scores with singular grace and freedom, embellishing them with exquisite traceries and arabesque not set down in the text, but lying latent between the lines for the cunning, reverent wit that may discern them.

He has great power in developing the highest expressional beauty of his work, while his large, free-handed organ interpretations become almost independent creations of spiritual beauty. Let us commend Dr. Naylor's exhilarating interpretations to such of our own organists who are fain, we think, to mistake the manuals of the organ for a key-board of the piano-forte, or the sharply timed offices of an orchestra. Dr. Naylor preserves and enriches the traditions of the great masters of the Anglican school, of whom the late Dr. Edward Hodges, of beloved memory, still in this galaxy of great players, shines out with unexcelled splendor.

The service was absolutely confined to the choir, that is, there was nothing that the people could share, unless indeed, it might be in some modestly suppressed humming, here and there in the Psalms. There were no hymns. There was therefore a stately, well ordered, quiet interest in the occasion, with but the slightest infusion of personal or popular concern. But it was a good thing to have shared in it. The cathedral in England is purely institutional, so far as our experience yet reaches, representing an ancient corporate clientage, and is altogether extra-parochial, whose business it seems to be, while looking after important secular trusts and educational interests, to maintain in steady, consistent dignity and solemnity, the daily round of choral worship.

And here a passing word as to the popular response to all this. A daily observation, morning and afternoon, thus far, has shown an attendance, more than once, of the scriptural "two or three," and a general dozen or twenty, we think, at the pro-cathedral which advertised its Wednesday afternoon service, naming the anthem, and on one of its two only afternoons, there were perhaps seventy-five in attendance, while at York on Saturday afternoon, we found the choir two-thirds filled.

For the benefit of such of our readers as are unfamiliar with the ritual arrangements in most English cathedrals, let us explain that the nave above the transepts is separated by a great screen, generally wide and broad enough to afford room for a large part of the organ which fills the middle space. Immediately beneath is an arch or gateway opening into the enclosure from the nave and transepts. And this interior area, which itself lies within the columns which form the intersection of the nave, continues its aisles up to the east end. At any rate a generous space, called the ambulatory, on either side of the choir, passes behind the sanctuary at its head, commonly burgeoning out into a "Ladye" chapel in the extreme east. All this explains the position of the choir, its narrow, straitened space, and the little room it affords, beyond the regular cathedral clergy and choir, who occupy stalls and sittings on opposite sides, for any additional worshippers. The nave is rarely in use, save in St. Paul's, London, Durham, and a few lesser edifices. At service this rood screen gate is closed by a grille, or curtain, and the miniature congregation "within the rail" are left to their secluded devotions. This is the way of it. Practically, nine-tenths of the

cathedral is left unused for both daily and weekly devotions; and only on some festival—diocesan, popular, or musical—is the rest of the vast area called into use. Even these occasions do not penetrate the "Ladye" chapel, and often other large areas.

As for preaching, the cathedral of this ancient monastic type—for the older ones are altogether monastic in origin and purpose—is practically useless. And we have not yet visited one, where a solemn processional has enlivened aisles and ambulatories, since the Reformation. We have not yet seen a colored stole, or any ecclesiastical vestment of any sort, save the old-time, baggy, voluminous surplice. Of course the university hood prevails everywhere, as it is required by ecclesiastical statutes. We have not yet heard a processional or a recessional hymn, and we have not yet heard the opening of the service unaccompanied fall from the pitch (save at Liverpool), and we have not yet heard a note sung out of tune, although we have attended two Friday afternoon services, sung quite unaccompanied, at Durham, and to-day in Westminster Abbey, where Tallis' lovely anthem setting of the *Magnificat*, and the *Nunc Dimittis*, with a delicious anthem by Zingaretti, all in pure Palestrina form, were sung *a cappella*, in the most exquisite manner, perfectly true in intonation. But more of this again.

We learn from Dr. Garrett that he has been busily engaged in writing specialties for our choirs at home this fall and winter, to wit: an evening service for the Long Island Diocesan Festival, and a Church cantata for St. James' church, Madison avenue, New York.

Another word for home mention is the announcement of the nineteenth season, 1891-1892, of the New York Oratorio Society, under the direction of Mr. Walter Damrosch. The works selected in the order of their production are: Brahms' Requiem; Schumann's "Faust," Part iii; "The Messiah," Handel; Bach's Passion Music; "St. Matthew," and "Samson and Delilah," Saint Saens (first time in America.)

We may congratulate ourselves on our music halls at home, especially in New York and Chicago, for their spaciousness and general attractiveness. The great hall in Liverpool is an architectural extravaganza, passing rich in gorgeous details, oppressive ornamentation, and wasted room. As a *chef d'œuvre* of costly and imposing construction we have, and are likely to have, nothing like it. The superb columns of polished red granite that support the ceiling along the very narrow and useless galleries are a marvel of effective color and perspective. But the hall as a musical hall is inferior to three or four in New York, notwithstanding its vast external dimensions and imposing facade.

The 4th annual festival of the Choir Guild of the diocese of Long Island was held Thursday, Nov. 12th, in St. Luke's church, Brooklyn. It began with choral celebration of the Holy Communion at 11 A. M., when the music was rendered by the choirs of the parish, and the cathedral of the Incarnation, under the charge of W. H. Woodcock, Mus. D., who is musical

director of both. The programme included the *Messe Solennelle* of Gounod, and the *Laudate Dominum* of Liszt, and the rendering was notably fine. At evening service admission was only by ticket, and the spacious edifice was crowded to its utmost capacity. The guild numbers 20 choirs, and 17 of these were present, aggregating 350 men and boys. Mr. Thomas Pratt Rahming, organist and choirmaster of Grace church, Brooklyn, acted as precentor, and the Rev. Edward A. Bradley, D. D., rector of St. Luke's church, was cantor. The organists were Messrs. Robert J. Winterbottom and Chas. S. Yerbury.

The scene was a brilliant one when the long procession of vested choristers and clergy, each wearing the distinctive colors of his choir, many of the clergy also wearing their academic hoods, entered the church singing the processional hymn, "Long foretold by holy seer." Prayers were said by the Rev. Dr. Alsop, of St. Ann's church, president of the guild. The *Magnificat* and *Nunc Dimittis* were rendered to a setting in B flat, composed by George Garrett, Mus. D., organist of St. John's College, Cambridge, Eng., especially for this festival. The anthem after the third collect was by H. G. Eskuche, beginning, "Lord, for Thy tender mercies' sake." This beautiful piece was also composed especially for the festival. Its author, Mr. Eskuche, is organist of St. Mary's church, and one of the youngest in his profession in the diocese. The prayers were followed by Hymn 397. The offertory, "Comfort ye," "Every valley," from Handel's "Oratorio of the Messiah," was sung as a tenor solo by Mr. Thos. Evans Greene, with wonderful power and effect. Beethoven's "Hallelujah" from "Mount of Olives" was rendered by the combined choirs at the presentation of the alms, and was without doubt the most admired piece of the evening. An organ solo by Mr. Winterbottom came next, and was played with much clearness of expression. The *Te Deum* in E flat from a composition by the Rev. H. H. Woodward, followed. Before the benediction, the beautiful hymn 169, "Saviour, again to thy dear Name we raise," was sung kneeling. The recessional hymn, No. 496, "Jerusalem, my happy home," closed this highly successful and inspiring festival. In place of a sermon a brief address was made by the Rev. Henry T. Scudder, rector of St. Stephen's church, Brooklyn, and vice-president of the guild. He sketched the history of the organization, and showed the remarkable progress that had been made in Church music within the last twelve years, in Brooklyn, most of the advance having come since the formation of the Choir Guild in 1887.

## HOLIDAY BOOKS.

Through A. C. McClurg & Co., Chicago, we have received the following:

"The Lost Hero," by Elizabeth Stuart Phelps Ward and Herbert Ward, is handsomely bound and illustrated, Roberts Bros., Boston, publishers. Price, \$1 50. The thrilling experience of a kind old freedman and a little lad, during one of the recent earthquakes in the South, is touchingly related, showing "the grandeur which waits upon a brave deed, and something of the beauty of supreme self-sacrifice."

"Nurse Heatherdale's Story," by Mrs. Molesworth, published by Macmillan & Co. London, is told in a most pleasing manner



containing much sweetness and purity. Price, \$1.50.

Too much cannot be said in praise of the beautiful little story, "The Birds' Christmas Carol," by Kate Douglas Wiggin. The previous large sale of this book and the cordial reception given "Patsy," by the same author, insure a continued demand at this holiday season. Published by Houghton, Mifflin & Co., Boston and New York. Price, 50 cts.

"Point Lace and Diamonds," by Geo. A. Baker, Jr., while beautifully bound and daintily illustrated with *fac similes* of water color designs by Francis Day, seems rather trivial in subject to be so handsomely gotten up. Frederick A. Stokes & Co., New York, publishers. Price, \$3.50.

Published by Dodd, Mead & Co., New York, we have Frank Hunter Potter's translation from the French of "A Marriage for Love," by Ludovic Halévy. Price, \$1.75. We feel assured of its popularity and warm reception by those who have read and admired "L'Abbe Constantin," by the same author. The beautiful illustrations, by Wilson de Mega, with which the book is replete, greatly enhance its value.

From the Century Co., publishers, N. Y., through A. C. McClurg & Co., Chicago, we are in receipt of several attractive juveniles: "Marjorie and her Papa," by Robert Howe Fletcher, illustrated by R. B. Birch from designs by the author, is a delightful book for the little ones, full of entertainment, telling how "Papa Jack" and his little girl wrote a story and made pictures for it. Printed in large type, in boards. Price, \$1.00. Mary Mapes Dodge has edited a new and revised edition of "Baby World," stories, rhymes, and pictures for the little folks, compiled from the *St. Nicholas*. Square, in boards, price, \$1.00. "Lady Jane," which first appeared as a serial in the *St. Nicholas*, by Mrs. C. V. Jamison, is a charming story with a well-sustained plot. Its readers will find themselves in love with my little lady and her blue heron before they are aware of it, and, with breathless interest, will follow her into the shadows and back again into the sunshine. Illustrated by Birch, illuminated cover, price, \$1.50.

GAMBLING; or Fortuna, her Temple and Shrine. The True Philosophy and Ethics of Gambling. By James Harold Romain. Chicago: The Craig Press. 1890. Pp 230. Price, \$1.00.

It is rather startling to find in this age of Christianity a book written by a gamester in favor of gambling. The general scope of the writer is to show that gambling is an innate and ineradicable instinct of humanity, that it is not a vice nor immoral in itself, that repressive legislation is useless, that to punish the practice is futile and unwarranted, and that therefore, under certain conditions, it should be licensed and placed under the surveillance of the police! The author holds that inasmuch as gambling is nowhere forbidden in either the Old or New Testament, it is not inconsistent with the profession of any creed in Christendom. It is easy for one to argue that gambling is not immoral when one lays down the proposition that right and wrong are not essentially different, and that moral distinctions are a matter of arbitrary establishment by the "powers that be." But if right and wrong are essentially different as all true philosophy and religion assert; if there be a supreme moral law; if man is not a creature of necessity and through the power of divine grace can overcome the forces of his fallen nature and the circumstances by which he is surrounded; if the innate sense of all true Christian feeling shrinks away from gambling; if there be about the practice an inherent baseness which men of high moral tone feel; if the community sets itself against it because it is sensible that gambling is inimical to its best interests, then we must conclude that despite all the pleas that can be made for it, it is both immoral in itself and injurious in its tendencies. The author's plan to license it and place it under the surveillance of the police, puts it at once in the same category as prostitution and the liquor traffic, and is a virtual confession of

its immorality and pernicious tendency. The book, however, is worth reading, to see what can be said in behalf of a vice which Christian men are daily striving to grapple with as a foe to morals and social integrity. The author writes without bitterness, and has aimed at breadth, impartiality, and thoroughness.

HOW TO LEARN HOW. By Henry Drummond. Chicago: Fleming H. Revell Co.

We have here two of Prof. Drummond's attractive addresses, one upon "Dealing with Doubt," the other, "Preparation for Learning." The first is purely popular and superficial. We do not believe that doubt about the primary truths of religion is the normal state of man. And on the other hand we do believe that unless a man feels the need of religion, unless he is sick and needs a physician, it is useless to ask him to try religion in any form, whether it be by way of obedience or by way of faith. We think, however, that there is a confusion in the address between doubters or sceptics and those who feel their ignorance and long for light. Sometimes we seem to have one before us, sometimes the other. The second lecture presents some obvious truths in a familiar manner. It is evident that with Prof. Drummond, intolerance or bigotry is the unpardonable sin.

TALES OF TWO COUNTRIES. By Alexander Kieland. Translated from the Norwegian by William A. Scher. New York: Harper & Bros. 16mo. Pp 224. 1891. Price \$1.

This is a translation by Wm. Archer of short stories by one of the best and latest of Norwegian writers. H. H. Boyesen furnishes an introductory notice of the author, which speaks highly of his genius and skill in story telling. The stories in this volume are short, pointed, and forcible, showing a keen insight into the inner mysteries of the life lines and purposes of the characters he depicts. They depart from the ordinary rut of the mere recital of incidents, by plunging into the hidden motives that control the actions of heroes and heroines.

EZRA AND NEHEMIAH: their Lives and Times. By George Rawlinson, M. A., F. R. G. S., Canon of Canterbury, rector of All Hallows, etc. New York: A. D. F. Randolph & Co. 12mo. Pp. 192.

This is the latest issue of the "Men of the Bible" series, and relates to a period less widely known than other portions of Holy Scripture. It will be found to be of no less interest than any of the volumes preceding. Canon Rawlinson is orthodox and reliable on all points in dispute, and students can safely put their trust in his conclusions, drawn from history and the canonical books received by the Church. The volumes of this series have another merit, that namely, of being convenient in size, and comfortable to handle.

CHARLES AUCHESTER. By Elizabeth Sheppard. With an Introduction and Notes by George P. Upton, author of "The Standard Operas," "Standard Oratorios," etc. In 2 vols. Chicago: A. C. McClurg & Co. 1891.

Those who have read this romance, which is really a memorial of Mendelssohn, the composer, will welcome it in this new and attractive form, and others, especially music lovers, will find they have a rare treat in store for future enjoyment. Mr. Disraeli wrote of it: "No greater book will ever be written upon music, and it will one day be recognized as the imaginative classic of that divine art." The preface and notes written by the well-known writer on musical themes, Mr. George Upton, will add to the interest of the work.

TYPES OF ETHICAL THEORY. By James Martineau, D.D., LL.D. Third edition, revised. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co. Price, \$2.00.

This is a very satisfactory, one-volume edition of a work that was published a few years ago in two volumes for \$4.50. In the more expensive issue it reached a second edition. It is a work of vast erudition and value, discussing all the great systems of moral philosophy from Plato to our own day. We are glad to see it brought within the means of a larger circle of readers.

ABRAHAM LINCOLN. An Essay. By Carl Schurz. With a new portrait of Lincoln. Boston and New York: Houghton, Mifflin & Co. 1891. 16mo. Price \$1.

A singularly fair and able *resume* of Lincoln's life and administration, rendered doubly interesting because of its impartial-

ity, recording the faults and disadvantages of the man and his environments, yet showing how his fine tact and discernment, united with high principle and integrity of character, enabled him to win universal love and esteem both at home and abroad.

A GROUP OF NOBLE DAMES. By Thomas Hardy. Illustrated. New York: Harper & Bros.; Chicago: A. C. McClurg & Co. Price, \$1.25.

These sketches of high-born dames of England in the olden time are romances of real life, and like all Mr. Hardy's stories, show a keen insight into its ruling motives. The characters are well drawn. The book is very interesting, and attractive in typography and binding. In many respects it is a useful one to put into the hands of the young women of to-day, because it portrays the devotion of their sex to duty.

THE NORTH SEA SHORE. A tale of Fisher Life by Rothael Kirk. London: Society for Promoting Christian Knowledge; New York: E. & J. B. Young & Co.

This is a tale of simple life by the shores of the German ocean, illustrating the sturdy character of the dwellers by the sea. It would be a good addition to a Sunday school or parish library.

THE JO-BOAT BOYS. By the Rev. J. F. Cowan. New York: Thomas Y. Crowell & Co.

Along the Ohio river there are numbers of people who live upon the river, in boats. Their floating homes are called Jo-Boats. This is the scene chosen for this healthy and spirited story. The reader will follow with unflagging interest the adventures of Jim, the boot-black and newsboy. The story is well told and its tone is excellent.

LED IN UNKNOWN PATHS. By Anna F. Raffensperger. New York; Thos. Y. Crowell & Co. Illustrated. 12mo. Price \$1.25.

A simple, unpretentious diary of the home life of a Christian family, that holds the interest of the reader because it is so true to nature. Quiet humor and pathos are mingled in its pages. This story won a prize from among a hundred competitors.

"COURAGE." A Story by Ruth Ogden. With twenty original illustrations by Frederick C. Gordon. New York: Frederick A. Stokes Company; Chicago: A. C. McClurg & Co. Price \$1.25.

A charming story in a beautiful dress. One of the daintiest little books we have seen for a long time. Just the book for growing girls, and one that many a grown person would enjoy.

A SISTER TO ESAU. By Amelia E. Barr. New York: Dodd, Mead & Co. 12mo. 1891.

Mrs. Barr, though getting on in years, writes with as much vigor and point as ever. The present story abounds in interest of the kind specially liked by novel readers, and we can safely commend her stories. Good print and clear type add to the pleasure of reading her books.

A picture to every third page or so of November *Book News* (Philadelphia) gives a foretaste of what may be expected for the coming holidays. Mr. Dole, in his letter from Boston, tells of a number of the Christmas books, and this is supplemented by the announcements of publishers in the advertising pages. The price-list of current books, which *Book News* always describes so well, covers over twenty pages. All this for five cents. The author portrait of E. W. Howe will interest all readers of his "Story of a Country Town."

BRENTANO BROS., 204 and 203 Wabash Ave., Chicago, have always on hand THE LIVING CHURCH, and the latest home and foreign papers and magazines.

#### BOOKS RECEIVED.

From Worthington Co., New York: A. C. McClurg & Co., Chicago.

ASMODEUS, or the Devil upon Two Sticks. By A. R. Le Sage. Price 50 cts.

JENNY'S ORDEAL. By Leon de Tinseau. Translated by Camden Curwen. Illustrated. Price 50 cts.

MISJUDGED. By W. Helmberg. Translated by Mrs. J. W. Davis. With photo-gravure illustrations. Price 75 cts.

COLUMBIA. A Story of the Discovery of America. By John R. Musick. Illustrated. Price 75 cts.

A MAIDEN'S CHOICE. By W. Helmberg. Translated by Elise L. Lathrop. Photo-gravure illustrations. Price 75 cts.

From Harper Bros., New York.

JUDITH TRACHTENBURG. A Novel. By Karl Emil Franzos. Translated by L. P. and C. T. Lewis. Price 40 cts.

MISS MAXWELL'S AFFECTIONS. A Novel. By Richard Pryce. Price 50 cts.

DUMARESQU'S DAUGHTER. By Grant Allen. Price 50 cts.

STAND FAST, CRAIG-BOYSTON. By Wm. Black. DONALD ROSS OF HEIMRA. By William Black. Price 50 cts.

ROMAIN KALBRIS. A Novel. By Hector Ma'ot. Translated by Mary J. Serrano. Price 50 cts.

A LITTLE TOUR IN IRELAND. New York: W. S. Gottsberger & Co. Price 50 cts.

THE SCAPEGOAT. By Hall Calne. New York: John W. Lovell & Co. Price 50 cts.

HAWAII. By Anne M. Prescott. San Francisco: C. A. Murdock & Co.

THE LAST PAGES OF AN OFFICER'S DIARY. New York and Chicago: Fleming H. Revell & Co. Price 25 cts.

#### FOR 1892.

### The Living Church Quarterly

(formerly The Living Church Annual, with quarterly supplements containing corrected clergy lists) will be ready for distribution at

#### ADVENT.

Some of the new features are as follows:

A valuable paper entitled, **Some Hints on Church Furnishing and Decorations, and on the Robes and Vestments,**

designed to aid those having charge of furnishing churches, chancels, and altars, and of the robes and vestments; with nine illustrations of vessels and vestments.

The Clergy List is enriched with the statement of the sources of all doctors' degrees, with a tabulated summary of the number conferred by each college; thus:

Dix, Morgan, D.D. [Col.], D.C.L. [Un. So.], 27 W. 25th St.; Office, 7 Church St., New York.

DOANE WILLIAM CROWSWELL, D.D. [Col. Tr.], Oron.], LL.D. [Un. So., Camb.], Bishop of Albany; 29 Elk St., Albany, New York.

By referring to the alphabetical index, it will be observed in the former case that the degrees were received from Columbia [Col.] College and the University of the South [Un. So.]. In the latter case from Columbia [Col.], Trinity [Tr.], Oxford [Oxon.], University of the South [Un. So.], and Cambridge University [Camb.].

The editor has been compiling this list for more than six months, and the actual expenditure in time and money in order to make it complete, has been very great. He believes it will be appreciated by the public.

Excellent frontispiece portraits by "half tone" process of

The Rt. Rev. PHILLIPS BROOKS, D.D., Bishop of Massachusetts,

AND  
The Rt. Rev. I. L. NICHOLSON, D.D., Bishop of Milwaukee.

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There are also several new tables and much useful editorial and literary matter. The very full

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Followed as usual by the Clergy List corrected, March, June, and September, 1892, to all subscribers without charge.

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## THE HOUSEHOLD.

## A TRINITY OFFERING.

BY A. C.

Such as I have give I—  
What have I then but Thee?  
Lo, on earth's altar laid  
The God Incarnate see;  
Look on Thy Son's anointed face,  
Father, and grant to us Thy grace.

Such as I have give I—  
Thou gav'st Thyself for me,  
Therefore, O blessed Lord,  
I yield myself to Thee.  
Poor in the sight of earthly eyes,  
Offered a living sacrifice.

Such as I have give I—  
Body and soul to be  
Filled with the Holy Ghost,  
Loos'd from defilement free;  
Living as God shall give me breath,  
Triumphing over sin and death.

Thus to the Father give  
Thy soul of life divine;  
Thus to the Saviour give  
Thy body to be His shrine;  
And to the Spirit, with thine one,  
In spirit pray, God's will be done.

## THE EARLY BRITISH CHURCH.

BY M. E. J.

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## VII.—ST. CUTHBERT.—CONTINUED.

Cuthbert's life at Lindisfarne was much like that at Melrose; he did the same mission work in the neighboring villages, while in the monastery his life was a daily example. The spirit of asceticism seemed at this time to be growing stronger, for he practised great austerities, sometimes spending three or four nights in vigil and prayer, often working hard with his hands to keep himself awake. His religious fervor was so intense that it is said he could never celebrate the Mass without tears. He had a rigid sense of justice, and punished wilful offences with severity, but often when "his penitents were confessing their sins to him, he, himself, would be the first to take compassion on their infirmities by shedding tears."

There are many stories told of this part of Cuthbert's life which space will not allow me to insert, but one is too beautiful for me to omit. At one time "when he was with some of the brethren in an open boat, a blinding snowstorm drove them on the coast of Fife. The road is closed by the snow along the shore," murmured his comrades, "our way over the sea is barred by the storm."

"But the way to heaven is not closed," replied the prior.

After twelve years of this happy life, when he was about forty-five years old, the ascetic spirit which we have already noticed proved too strong for him, and like many others of his time, he thought he could serve God better by leaving his work and becoming a hermit. He chose for his dwelling a cave, still called, "Cuthbert's cave," near the village of Howburn, and he went thither with great joy, and followed by the love and good wishes of the abbot and brethren, who apparently did not seek to detain him. He was not satisfied to remain there long, however; coveting greater solitude, he took up his abode on the little island of Farne, where he built with the help of his friends, a rude hut, and raised a wall of turf and stone around it so high that he could see nothing but the sky from inside. He put up another little hut for the

use of any of the brethren who might wish to visit him. The island had never before had a human inhabitant, but there are wild tales of demons who lived there and who strongly objected to Cuthbert's intrusion. For a long time they tried to drive him away, but at last his faith and prayers were too strong for them, and they fled from the island, leaving him in peace. One can easily imagine how a man with so highly strung a nature as Cuthbert's, living in utter loneliness day and night on this wild island, with the stormy Atlantic raging unceasingly against the rocks, and the sea birds screaming overhead, devoting himself to prayer, fast, and vigil, might have dreams and visions of unearthly visitants, and hear the shrieks of fiends mingled with the roaring winds.

For nine years Cuthbert lived in this utter seclusion, seldom even showing himself at a single window to his friends who often came and implored for a sight of his face, though he would give them his blessing when they entreated him. Canon Bright says of this part of his life: "The hermit life of Cuthbert was to the rude minds around him an impressive representation of spiritual power, and was largely overruled for the comfort of many a sore heart which would not otherwise have come under his ministry. Nor did it impair his gentleness, his lowliness, his habitual brightness of countenance and temper. Still when all this is said we must still think that he was less truly a saint while dwelling in Farne than when at Lindisfarne or Melrose he lived according to Holy Scripture, leading the contemplative within the active life."

In the year 684, at a great synod held at Twyford, Cuthbert was elected to the vacant see of Hexham. Accordingly letters and messengers were sent to inform him of the decision, but he persistently remained in his cell and no entreaties could prevail on him to show his face. In despair the messengers returned, and at last the king himself with a train of monks and nobles crossed over to Farne, and kneeling before him adjured "him, by the Lord, with tears," to accept the position. He could no longer refuse, and reluctantly left his cell to take up his new and arduous work. But after all, Cuthbert did not have the see to which he had been elected, for he yearned for his old home at Lindisfarne, and Eata, who was Bishop of that see, consented to exchange dioceses with him, so Cuthbert returned to Lindisfarne as Bishop. His character was unchanged by his temporal advancement. He remained the same bright, loving, humble saint whom we have seen in Melrose and Farne. "He continued steadfastly," says his anonymous biographer, "to be the same man that he had been before." Again we quote from Bright: "His voice while celebrating was still low, still broken by tears; the grace of compunction, as Bede calls it, kept his mind fixed on things heavenly; above all things there glowed within him the fire of divine love. His tenacious memory supplied the place of books; the canons of the Church, the lives of the saints, were habitually present in his mind. As a preacher he was clear and plain, full of dignity and gentleness." "Always genial and friendlike to all who came to pour out to him their troubles, as he had been

during his hermit life, he 'deemed'—the words are very memorable—"that to advise and comfort the weak was equivalent to an act of prayer." His energy in visiting his diocese was untiring, and everywhere he was followed by crowds of penitents, and sick, and poor, craving the help and sympathy which were never denied them.

Cuthbert only lived about two years after his consecration. Probably his life of hard work and his austerities while a hermit, told on his once vigorous constitution. For some time before his death he had felt that the end was near, and he bade a touching farewell to his dearest friend, Herebert, a hermit of Derwentwater. They talked for a long time together, and before parting agreed to pray that they might both die at the same time. This was granted, for Herebert at Derwentwater, and Cuthbert at Farne departed to Paradise at the same hour.

After making a farewell circuit of his diocese, Cuthbert retired to Farne just after Christmas, 686, to prepare in peace for the end. Toward the end of February a severe illness came on, but he would not allow any one to stay with him or care for him. Herefrid, who was at that time Abbot of Lindisfarne, visited him, but the Bishop would only speak to him from his window. He told him to return home, and directed him, "when God shall have taken my soul, bury me in the cell at the south side of my oratory, opposite the east side of the holy cross which I have erected there. Now there is at the north of the same oratory a (stone) coffin, hidden by sods, which formerly the venerable Abbot Cudda presented to me. Place my body in that and wrap it in the fine linen which you will find there. I would not indeed be clothed in it while living, but for the love of the God-beloved woman who sent it to me, the Abbess Uerca, to wit, I have taken care to preserve it to wrap my body." He then insisted on Herefrid's returning home, and for five days such a tempest raged that the monks could not cross to the island. On the sixth day Herefrid returned and found Cuthbert very weak, having subsisted all this time on part of a raw onion. He was evidently delirious, for he said he had been assailed by demons more terrible than any he had ever seen before. He consented to have some of the monks remain with him, and gave directions about everything he wished to have done after his death. At their urgent prayer he consented that the brethren should bury him at Lindisfarne inside the church. On the last day of his life Cuthbert spoke some earnest words to the brethren, exhorting them to peace and charity among themselves, and loyalty to the Church. After receiving the Holy Communion, says Bede, "he lifted his eyes to heaven, and extended his hands or high; his soul intent on heavenly praises, departed to the joys of heaven."

All through the night a monk had been stationed in the watch tower at Lindisfarne watching for the preconcerted signal which should announce Cuthbert's release. At last he saw two torches waving on the shore, and he knew that the gentle spirit had taken flight. He ran to the church, where the brethren were singing their office, and announced the sad tidings. The next morning the body of the saint was brought over to Lindisfarne in a boat, and "it was received by a

great multitude of people who met it, together with choirs of choristers, and it was deposited in a stone coffin in the church of the blessed Apostle Peter on the right side of the altar."

## LETTERS TO THE EDITOR.

## THE CENSUS AND THE P. E. CHURCH.

To the Editor of The Living Church:

The undersigned would call the attention of your readers, in particular of those who have labored or acted to retain for the Church its sectarian-denominational name, to Census Bulletin No. 101, Washington, D. C., July 23, 1891, Statistics of Catholic Churches.

The writer believes that several points in this bulletin merit attention, especially the statement, that in one of the Catholic Communions, the Roman, the average number of communicants to organizations (churches, chapels, stations) is 611. How remarkably this economic expenditure of priestly service contrasts with our lavish use of the order.

But it is not to this that the writer chiefly wishes to direct attention, but to the following quotation from the preface or introduction over the signature of the superintendent of census, to wit:

"This bulletin, which is the third devoted to statistics of churches, represents all the Catholic bodies which have congregations in the United States. There are seven of these Communions, embracing the Roman Catholic, the Greek Catholic (Uniates), in union with the Holy See, the Russian Orthodox, the Greek Orthodox, the Armenian, the Old Catholic, and the Reformed Catholic Church."

Here, Right Reverend and Reverend Sirs, and laymen too, is a bit of public opinion and appreciation, as calm and as free from excitement as an iceberg, as direct, clear-speaking, and authentic, as a newly minted coin.

And what does it say? In short, that after 100 years of the ministrations of Protestant Episcopal bishops, priests, and deacons, after the Protestant Episcopal Church has had more than a full century of growth, the census office, which scans the entire country so minutely as to discover among other Catholic bodies, a solitary parish of the Greek Orthodox Church of 100 communicants, fails to discover in the P. E. body a single note of Catholicity.

With other things, does not this show that it is worse than useless to waste time in tinkering of creeds and rubrics, when we have thus demonstrated that the same may be generally and habitually used, and yet made to mean nothing?

H. R. HOPKINS.

Buffalo, N. Y., Nov. 7, 1891.

INTERCESSION FOR MISSIONS,  
ST. ANDREW'S DAY.

To the Editor of The Living Church:

The earnest speech of the Bishop of Western Michigan at the late Missionary Council in Detroit upon the relation of prayer to missions made a deep impression upon those who heard it, and its suggestions should reach all who pray. His idea that the devotional feature should be made more emphatic at the noon-day meetings during the council is likely to bear fruit. That very council was itself an illustration of the value of prayer in the spirit of love which pervaded it, for earnest hearts had been pleading for power from on high in that gathering to consider the missionary interests.

The work of the Church is God's work and it is He Who giveth power and success without Whom our labor is but vain, therefore we ought unceasingly to seek divine help and guidance and lay hold of the Arm that moves the world to bring salvation down.

In the Church of England and in our own Church, St. Andrew's Day, Nov. 30th. has been indicated as the most fitting time for united intercessions in behalf of missions. The collect for that day teaches that, as St. Andrew readily obeyed the calling of the



Master, so we should seek such grace that we may forthwith give up ourselves obediently to fulfil His holy commandments, and the Epistle directly leads our thoughts to the preaching of that gospel of peace which has been sent forth into all the earth. It is eminently fitting, therefore, that on that day we should all remember in petitions before God our missionaries at home and abroad. While we pray for all of them, we should be especially mindful of the China mission, doubly stricken by the death of its Bishop and by persecution, and the most distant of our home missions in far off Alaska already cut off from communication by the Arctic winter. Shall not the noon-day hour be then consecrated to simultaneous prayer for the coming of Christ's Kingdom, and renewed dedication of ourselves to the missionary work that our hearts may be knit to it in fervent love?

WM. S. LANGFORD.

#### CONVENTION ST. ANDREW'S BROTHERHOOD.

To the Editor of The Living Church:

All who are interested in the Brotherhood of St. Andrew, have very strong reasons to thank you for the accurate and interesting account of its convention at St. Louis, which you gave in one of the recent numbers of your valuable paper. I ask leave to add that those of your readers, whom your account has interested in this meeting of five hundred laymen and sixty of the clergy, and who would enjoy further information about it and the organization it represented, will find a detailed report in the November number of *St. Andrew's Cross*, embracing a summary of each speech, the journal of the business sessions, the text of Bishop Tuttle's stirring "Charge to the Brotherhood," and estimates of the convention from various points of view. *St. Andrew's Cross* is published at 13 Astor Place, New York, and copies of its convention number will be gladly sent to clergymen and others, who may forward a two-cent stamp for each copy.

HENRY A. SILL.

#### WESTERN MICHIGAN.

GEO. D. GILLESPIE, D.D., Bishop.

Both the Grand Rapids and Kalamazoo Conventions were given up this fall, and a goodly number of the clergy together with the Bishop attended the Missionary Council held in Detroit. On the Friday evening following, Bishop Brewer spoke at St. Luke's church, Kalamazoo. Miss Emery met the members of the Woman's Auxiliary the following day, and addressed the students at Akeley Institute on Sunday. The Rev. Frank R. Millsbaugh, of Minneapolis, preached at St. Mark's church, Grand Rapids, Sunday morning, and, together with the Rev. Edward Ashley, of South Dakota, addressed a missionary meeting in the evening.

Bishop Gillespie has issued a pastoral letter to be read to the various congregations, urging the people to give liberally to worthy objects outside the parish and outside the diocese.

#### ALBANY.

WM. CROSWELL DOANE, S.T.D., LL.D., Bishop.

The Rev. F. S. Griffin, of St. Paul's mission, Sidney, is working earnestly to build a church in that growing town. Sidney is at the junction of the Delaware and Hudson R. R. with the New York, Ontario, and Western. It has grown rapidly in the past few years, and has excellent prospects for permanent and large prosperity. Mr. Griffin has \$200 in cash and \$400 beside in pledges for his commendable object. It is proposed to relieve him of the care of Edmeston and Burlington, which, with another missionary station near Richfield Springs, will be placed in charge of a priest. Mr. Griffin will thus be able to devote himself entirely to Sidney, which is large enough to employ all his time and labor.

PALENTVILLE.—All Saints' Day marks another mile post in the history of Gloria Dei parish, for on this day was used for the first time altar lights and the choral service. The rector, the Rev. Wm. C. Grubbe, began Morning Prayer with the sentences, and then intoned the Lord's

Prayer, accompanied by the organ and choir. The versicles, *Venite, Te Deum, Benedictus*, Creed, and the collects, were sung in their proper order. An Introit was sung, during which the rector lighted the two Eucharistic lights for the first time. Then followed the first choral Communion, at which all the communicants present received. The candlesticks are of heavy polished brass, from Cox, Buckley, & Sons, 12 inches high, to correspond in height with the brass altar cross. The altar lights are the gift of one of the ladies of the parish. Choral Evensong at 3:30 P. M. was preceded by a Baptism, and those who attended the services went away feeling that the bright and attractive services were a blessing to all.

#### MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

Grace church, Mt. Clemens, is about to rent for the parish use, a house just built and conveniently near the church, being upon the lot next adjoining the church yard. The building will contain choir room, reading room, and rooms appropriate for parish use generally. The furnishing is by gifts of the congregation.

Romeo has a population of about 2,500 and interested Church people there have lately given a very desirable lot for a church building. It is expected that occasional services will soon be begun by the Rev. C. W. Dubois, of Mt. Clemens.

A ten days' Mission at Trinity church, Hudson, the Rev. Wm. R. Blackford, rector, was recently conducted by the Rev. R. T. W. Webb, of East Tawas, Mich. The Mission began on Tuesday evening, Oct. 27th, and closed Thursday night, Nov. 5th. There was a daily celebration of the Holy Eucharist at 8 A. M., followed by an address by the missionary. Service was held each afternoon, and an instruction given, addressed on the successive days alternately to the women and the children of the parish. At 7:30 P. M., there was Evensong and sermon, followed each night by a final address to those who desired to remain for it. The attendance throughout was encouraging. The early Celebration on All Saints' Day was attended by nine-tenths of all the enrolled communicants of the parish.

At Bishop Harris' Hall, Ann Arbor, the members of Hobart Guild on the evening of Nov. 7th, gave the first of a series of social entertainments to be repeated frequently through the winter for the students of the university. An informal reception was held in the early part of the evening with recitations by several friends. The members of Hobart Guild are making arrangements to give the guild gymnasium on certain days for the use of its lady members. It is estimated by Secretary Wade that the students attending the university this year will number 2,620, an increase on last year's attendance of over 200.

Members of St. John's church, Saginaw, have recently given two new windows to the reading-room of the parish house which add much to its comfort and convenience. The free reading-room is steadily increasing its number of readers, which are now more than 500 per month.

#### KENTUCKY.

THOS. U. DUDLEY, D.D., D. C. L., Bishop

LOUISVILLE.—An annual Harvest Home celebration of the "Home of the Innocents," was held at the home, Thursday, Oct. 29th. A large number of the patrons of the institution participated in the service. The Home is devoted exclusively to the care of homeless infants under six years of age. It was organized in 1879, and at present has 54 children in charge; the total number received since its organization, has been 244. The support of the Home is entirely voluntary, and is in charge of the Order of Deaconesses of the Church. The contributions received at this anniversary amounted in cash to \$1,450, while the donations of food, raiment, fruit, luxuries, etc., etc., were on a very liberal scale. The Rev. J. G. Minnegerode is the chaplain in charge. The death rate of the inmates is somewhat remarkable, being only 6½ per cent.

A large and enthusiastic meeting of the

Brotherhood of St. Andrew was held at Christ church parish house, Oct. 29th, to receive reports from the Kentucky delegates at the St. Louis convention, as to the working, impressions, etc., of the same; upwards of 75 members of the city chapters were present. The meeting served to arouse renewed vigor in all kinds of brotherhood work.

#### PITTSBURGH.

CORTLANDT WHITEHEAD, S.T.D., Bishop.

On Oct. 24th, the corner-stone of the new church of the Good Shepherd, on Hazelwood, was laid by the Bishop. Among the clergy present were the Rev. A. D. Heffern, rector of the parish, and the Rev. Messrs. Byllesby, Angell, Foster, Garland, Webb, and Dyess. Addresses were delivered by the Bishop and the Rev. Mr. Byllesby. The new church is to be a beautiful one of stone, and is the result of the efforts of the present rector and his predecessors and of the faithful laymen for which the parish is noted.

Among the mission chapels, St. George's has secured a site, costing \$1,000, and paid for it. St. Timothy's has bought one lot, and received the gift of an adjoining one, upon which, in due time, they hope to erect a chapel. The church of the Incarnation has secured two lots, and has about \$1,000 on hand for the erection of a chapel.

After a vacancy of over a year, during which services were constantly maintained, Trinity has at last secured a rector. The Rev. A. W. Arundel, of St. Mark's church, Denver, has accepted a unanimous call, and will conduct the services on the Sunday next before Advent.

#### EASTON.

WM. FORBES ADAMS, D.C.L., Bishop.

PORT DEPOSIT.—St. James', the Rev. Hunter Davidson, rector, was opened Sunday, Nov. 1st, for the first time since Aug. 30th, when improvements were begun on the church. The old time-defaced walls, on the interior, have been given a fine coat of water color terra-cotta, brown and buff, and with the fresco work skillfully blended, the church is now handsome and attractive. The furniture has been brightened by paint and oil, and being mostly in walnut, the effect is good. A rich new carpet has been bought and put down by the Ladies' Sewing Society of the parish, which adds greatly to the beauty of the church and comfort of the congregation. The expense undergone is in the neighborhood of \$1,000, and through the business tact and efficiency of the vestry and committee of improvement, all necessary indebtedness will be paid off, making it easy to take up any new work now before the parish. The effort to renovate the Sunday school room has been greatly furthered by a free-will offering on the part of the children and the active co-operation of the teachers in helping to raise the necessary funds. The Sunday school of Christ church, Baltimore, also gave \$25, and St. John's, of Kingston, N. Y., \$15.

#### MARYLAND.

WILLIAM PARET, D.D., LL.D., Bishop.

The Maryland diocesan library has received a handsome gift from the Rev. George B. Johnson, of New York. It is a copy of the "Synopticon, an Exposition of the Common matter of the Synoptic Gospels." By W. G. Rushbrooke, M. L. 4to, London. 1880.

BELTSVILLE.—Bishop Paret preached, administered Confirmation, and celebrated the Holy Eucharist in St. John's church, on the 22nd Sunday after Trinity, Oct. 25th, the Rev. F. W. Hilliard, rector. The Bishop expressed great satisfaction at the large congregation, and the heartiness and reverence manifested throughout the services, as also with the improvements in the chancel, and with what he learned of the general condition of the parish. The visit was a source of much pleasure to the rector and people, as was also that of the dean of the Convocation of Washington, the Rev. Gilbert F. Williams, who with several other clergymen held convocation services in the parish a few weeks earlier. Three services, with the Holy Communion on the morning of Wednesday, were held in St.

John's and one at St. Mark's, Fairlands. The cordial expression of mutual gratification from visitors and visited indicated the complete success of the mission, for such it was in many of its features. St. John's church, Beltsville, has had a somewhat notable history. It had been twice destroyed, first by fire and then by cyclone, before the present substantial and comely brick structure was built. Its situation on a bluff, very near the B. & O. R. R., between Baltimore and Washington, 12 miles from the latter, makes it a conspicuous object to travelers of this route, and the courage and determination shown in the double rebuilding, may perhaps elicit some sympathy in the effort which the people are making to clear off what remains of a debt on the neat and commodious rectory, erected within the last few years.

HAGERSTOWN.—The summer colony at and around Blue Ridge Summit, are taking steps toward the erection of a church next spring. Miss Chapman, it is learned, has offered a lot on the Maryland side of the line.

WESTMINSTER.—The Rev. Richard Whittingham, brother of the late Bishop Whittingham, has been appointed by the Bishop to do missionary work in the outlying parts of Ascension parish, this town.

#### NEVADA AND UTAH.

ABIEL LEONARD, S.T.D., Bishop.

Oct. 20th, was a day of much gladness for the congregation of St. Mark's cathedral, Salt Lake City, Utah, when the Rev. F. W. Norris was advanced to the priesthood, and installed as pastor of the parish. Mr. Norris had served the parish as assistant minister for a year under the late dean, the Rev. N. F. Putnam, and since his death has been minister in charge. In September he was elected to fill the vacant pastorate, by an unanimous vote of the vestry. The cathedral was densely packed to witness the function. The surpliced choir and clergy preceded by the crucifer, entered the western door, singing "The Son of God goes forth to war." The sermon was a very scholarly effort by the Rev. S. Unsworth. His address to the candidate was very tender and beautiful. Mr. Norris had been his pupil long years ago, and there was a personal sympathy in all his words. Under the new pastor, the many agencies of Church work by which the late dean had made this mother church of the State a strong centre for Christian activity, will go steadily on. A mission chapel is connected with the parish, situated in North Salt Lake. Regular services are held Sunday afternoons at the penitentiary. The hospital is under the spiritual care of the pastor. St. Andrew's Brotherhood and the Knights of the Cross afford abundant opportunity for lay efforts.

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Delegates and their families attending the Episcopal Church Congress at Washington, D. C., Nov. 17-20, can secure tickets at a reduced rate via B. & O. R. R. upon application to any of the principal agents along the line. Full information in regard to time of trains, rates of fare, etc., will be cheerfully furnished by L. S. Allen, assistant general passenger agent, The Rookery, Chicago; A. P. McCarty, Grand Central Depot, Cincinnati; C. P. Craig, General Eastern Passenger Agent, 415 Broadway, New York; A. J. Simmons, New England Passenger Agent, 211 Washington Street, Boston, Mass.; C. R. Mackenzie, District Passenger Agent, 833 Chestnut Street, Philadelphia, Pa.; S. B. Hege, City Passenger Agent, 1351 Pennsylvania Avenue, Washington, D. C.; E. D. Smith, Division Passenger Agent, Pittsburgh, Pa.; W. E. Reppert, Division Passenger Agent, Columbus, O.; G. M. Taylor, 105 N. Broadway, St. Louis, or Chas. O. Scull, General Passenger Agent, Baltimore, Md.

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The Electric reading light in each berth is the successful novelty of this progressive age, and is highly appreciated by all regular patrons of this line. We wish others to know its merits, as the Chicago, Milwaukee & St. Paul Railway is the only line in the west enjoying the exclusive use of this patent.

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### OPINIONS OF THE PRESS.

The Northwestern Christian Advocate.

**CHILEAN WAR CLOUD.**—England has advised us to be indulgent towards the little republic, and the exhortation is well enough even though our adviser herself is not prone to illustrate the tender gospel of forbearance toward the weak. We are strong enough to abstain from all jingoism, and it is to be hoped that our patience will result in averting war even with Chili. That country's trade with us was about three millions and a quarter "pesos" in imports, and something over two and a half millions in exports. A pesos is about a dollar. The trade with Great Britain for the same year was about "twenty" and a half million pesos in imports, and forty-seven in exports. It is said that Chili relies upon the friendship of England in case of war with us, since it has been made to appear that English regard for commercial interests points to such an alliance. While many are prophesying war, and some others actually desire it, we doubt not that diplomacy will avert hostility. Since the defeat and death of Balmece, through the revolutionary party now in power, a provisional government holds the reins. It is thought that after the Chilean election this month a regular executive will take matters in charge and preserve peace with the United States.

The Graphic (Chicago).

**THE LOTTERY OCTOPUS.**—The New Orleans lottery devil-fish dies hard. Reduced to a state of siege by act of Congress and shut up in the State of Louisiana by being deprived of the use of the United States mails, it has made shift to establish a business agency at Toronto, Canada, and continue its fraudulent traffic under cover of international postal treaties. For some time past the United States mails have been flooded with lottery circulars in sealed envelopes from that point. This shrewd device will be speedily counteracted by Postmaster-General Wanamaker, who has requested Postmaster-General Taggart of Canada to require the stamping of all letters mailed at Toronto by the agent of the lottery company, a proceeding which will render them liable to customs duty. Meanwhile the lottery company is engaged in a fierce struggle with the people of Louisiana, offering to pay the State a million and a quarter dollars for the privilege of having full swing under protection of the law. The attempted justification of this infamous proposition is the necessity of maintaining the public schools and the public charities. It is further argued that the lottery is not detrimental to the people of Louisiana, because nine-tenths of the tickets are sold outside the State, and thus other States are placed under tribute for sustaining the public institutions of Louisiana. Thus while other States have put the lottery evil under the ban of the law, the Louisiana company assumes the right to inoculate the whole country with its own virus, undermining the moral sense of the people of Louisiana by providing for the support of her schools and charities with money stolen from all sections of the Republic. But the battle is not yet ended, and from the energetic canvass being waged by the anti-lottery party, which represents the best elements of the people, it is believed that the lottery combination will be defeated and their infamous system of public robbery stamped out.

Ask for VAN HOUTEN'S COCOA—take no other.

How to save money is a problem that interests everybody. One way to do it is to invigorate the system with Ayer's Sarsaparilla. Being a highly concentrated blood medicine, it is the most powerful and economical. It is sold for a dollar a bottle, but worth five.

### HOW I MADE MY START.

You must have lots of boy readers who would like to hear of my experience and how I started in business. I am 14 years old, and my father is dead and my mother is an invalid, so I had to leave school and earn some money. I saw in your paper the experience of William Evans, and how he made money plating knives, forks, and spoons, and I thought I would try the plating business, so I sent to H. F. Delno & Co., Columbus, Ohio, and got a \$5 Lightning Plater. It came by express, and is a beautiful machine. In one week I did \$13 worth of work, and last week I was sick and only made \$11. The price received for plating is nearly all profit, and the work is very nice. Every person has gold, silver, or nickel plating to do, and I hope to start a little store soon. If any of your boy readers will benefit by my experience in starting in business, I shall be very glad.

JAMES ANDERSON.

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Taking butter from milk was known in the earliest times. It was left for our time to make a milk of cod-liver oil.

Milk, the emulsion of butter, is an easier food than butter. Scott's Emulsion of cod-liver oil is an easier food than cod-liver oil. It is rest for digestion. It stimulates, helps, restores, digestion; and, at the same time, supplies the body a kind of nourishment it can get in no other way.

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*"Is this pie delicious Mamma made it in 20 Minutes"*



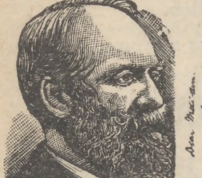
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Over-comes results  
of bad eating; cures Sick Headache;  
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### SUGGESTIONS FOR CHRISTMAS PRESENTS.

THE artist who wishes to bestow a pretty water-color and does not want to go to the expense of framing it, yet remembers that it is not good form to give a gift which puts the recipient to any outlay of money, can have a mat with a bevelled outer edge made at an art store. Place the mat over the picture, slightly gumming it to the heavy paper on which the picture is mounted; neatly paste a covering over the back; gum two bits of ribbon holding rings through which may be run the wire or narrow ribbon suspending the picture; and a very charming gift is completed, especially if the painting is well executed, and not too large.

A "GUEST BOOK" is a welcome and pretty gift to most hostesses. The covers may be made of cards with ragged or bevelled edges, or of what is prettier yet, cards of heavy ivory-tinted water-color paper, with metal corners of oxidized silver; these covers should be about eight inches square. The leaves are best made of heavy, unruled writing paper, purchased by the quire and cut to fit the covers, a half quire to a book makes the thickness about right. Paint some pretty design on the covers, and the title, "Guest Book," and either paint or letter in India ink this, or some similar inscription on the fly-leaf:

#### TO MY GUESTS.

*"If during the little time we have spent together there has been any simple 'happening' which may be a pleasant memory in after years, I ask that you inscribe it here."*

Two of the cards form the covers, and the leaves should be tied in through holes made by a punch, with half-inch cream-white moiré ribbon, one end of the bow left three-eighths of a yard long, and to it fastened a little pencil, such as is usually attached to dance programmes, and of a color to correspond with the tints in the decorations. Thus a wild rose cover has a pale pink pencil; a forget-me-not cover, a pale blue one. Everything depends upon the "eternal fitness" of things in these little gifts.—*Good Housekeeping*

SOME people even now have a liking for a pretty cushion that is not large enough to be over-conspicuous in these days when pin trays have superseded the capacious and time-honored pincushions that till lately absorbed half the space on a bureau top. No one could grudge the room taken up by a dainty, flower-like cushion, which looks like a large violet-hued pansy dropped upon a mat of lace. The flower is three inches in diameter, and worked solidly in satin stitch, in shades of purple and violet, with a little yellow at the heart. The material upon which it is worked is all cut away, and the flower is laid upon a circle formed by gathering up blond lace edging till it lies smoothly in that form. The lace is supported by a pale green silk piece of circular shape, to which is fastened a full edge of loops made of pearl-edged baby-ribbon of green like the silk, thus giving a hint of foliage. The cushion below is a much smaller circle, and so lightly stuffed as hardly to elevate the flower and lace above the table it rests upon.—*Harper's Bazar*.

To hold the hairpins and fancy combs that my lady uses in arranging her hair, there is a pretty little hat. The foundation is a small round box, smaller even than a collar box, from which top and bottom alike have been removed. The space is then filled with fine curled hair, loosely, not closely, put in. Over the top is drawn a piece of coarse white net, and then around the crown comes a band of white flannel, drawn very tight; a narrow cord at the top conceals where the net and flannel joins. Now that the crown is all ready, it must be put on its brim; the brim is a flat piece of white flannel, cut the desired shape and bound with pale-blue ribbon; the crown is set upon it, the joining concealed by a band of blue ribbon, and then the broad brim is turned up to give the effect desired.—*Ladies' Home Journal*.

A DAINY HANDKERCHIEF CASE.—This is made of two squares of light-blue kid. Embroider one square with gilt thread, line this with light-blue silk, putting several thicknesses of wadding between, highly scented with sachet powder. Around the edge put gilt cord, leaving loops at the corners. The other square is made the same without the embroidery or the loops at the corners. Then sew the squares together at the corners. These cases are usually about nine inches wide, and can be made of plush, velvet, or silk, using delicate colors.

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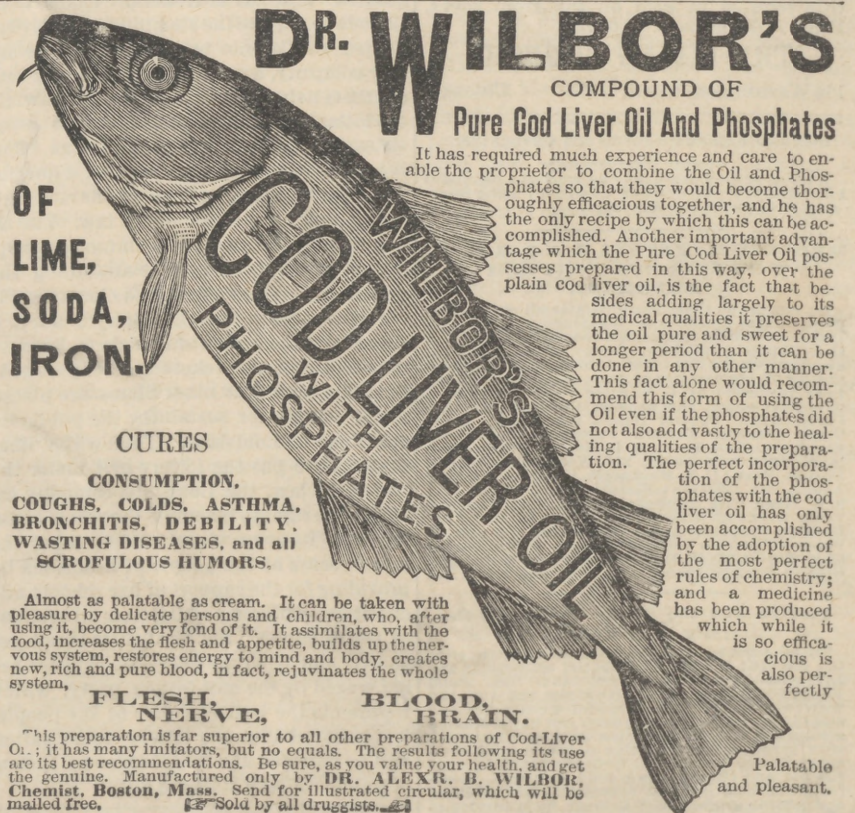
### HOW TO WASH FLANNELS.

Dissolve fine shavings of Ivory Soap in boiling water, and when cool enough to bear your hand in it, immerse one piece of flannel. Don't rub it with soap but knead it with the hands. Don't rinse in plain water or in cold water, but make a second solution, warm and well blued, for this purpose. Use a clothes-wringer; hand-wringing is insufficient. Dry quickly out-doors or before fire. If left to stand wet, flannel shrinks.

Cut out these directions and tell the servant to follow them with Ivory Soap. It keeps the flannels very soft.

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**Pure Cod Liver Oil And Phosphates**



It has required much experience and care to enable the proprietor to combine the Oil and Phosphates so that they would become thoroughly efficacious together, and he has the only recipe by which this can be accomplished. Another important advantage which the Pure Cod Liver Oil possesses prepared in this way, over the plain cod liver oil, is the fact that besides adding largely to its medical qualities it preserves the oil pure and sweet for a longer period than it can be done in any other manner. This fact alone would recommend this form of using the Oil even if the phosphates did not also add vastly to the healing qualities of the preparation. The perfect incorporation of the phosphates with the cod liver oil has only been accomplished by the adoption of the most perfect rules of chemistry; and a medicine has been produced which while it is so efficacious is also perfectly Palatable and pleasant.

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**CURES**  
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**BRONCHITIS, DEBILITY,**  
**WASTING DISEASES, and all**  
**SCROFULOUS HUMORS.**

Almost as palatable as cream. It can be taken with pleasure by delicate persons and children, who, after using it, become very fond of it. It assimilates with the food, increases the flesh and appetite, builds up the nervous system, restores energy to mind and body, creates new, rich and pure blood, in fact, rejuvenates the whole system.

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This preparation is far superior to all other preparations of Cod-Liver Oil; it has many imitations, but no equals. The results following its use are its best recommendations. Be sure, as you value your health, and get the genuine. Manufactured only by **DR. ALEX. B. WILBOR, Chemist, Boston, Mass.** Send for illustrated circular, which will be mailed free. Sold by all druggists.

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without a mother? Not a pleasant place or one to abide in long. Equally unpleasant would be an attempt at house-keeping without a "Hartman" Mat in the door-way to remove mud and dirt from your shoes. We sell 90 per cent. of all the Mats used in America.

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