

MONEY AND RELIGION.

Many people are offended if they hear their clergyman talk of money and religion as though they had any connection with each other, particularly if it is in church. Such people often believe in religion, as they will patronizingly inform you. They do not object to the making and spending of money; but they would keep the two things as far apart as possible. As we were once informed, "Religion is free." To mix it up with questions touching "filthy lucre" is to degrade and pollute it. They forget that religion must always teach honesty in getting money, the duty we owe to man and God, as well as to ourselves, in the spending of it. They forget that, in the very nature of things, religion and money cannot be divorced; but that, as it is shameful to make money dishonestly, so it will ever be a shame that we spend all that we have upon ourselves.

Such people as those to whom we refer want churches built, but others may build and pay for them. They want services kept up, and they are free to criticise the music, the sermon, etc., but they are not willing to bear, according to their means, a share of the expense. They want a clergyman within call, in case of death, or to officiate at a wedding, or perhaps to visit the sick; but how he is to live in the mean time troubles them not. These same people, too, are outraged at what they call a "collection," as though they had been induced to come to church to hear of the better things, the better hopes, and then had been taken advantage of, forced to pay for keeping the building open, warm and light.—*Epiphany.*

On the eleventh of September last the venerable Doctor Hill, of Athens, Greece, completed the eighty-eighth year of his age. He passed the summer very comfortably; and both he and Mrs. Hill still retain their usual health.

RECENT LARGE ACCESSIONS.

In December, 1878, we published in our monthly, CHURCH WORK, a list of the names and addresses of seventy-two persons, who, within a period of two years, or less, had come into the Church from the ministry of Rome and dissent.

To show our readers that that was no exceptional list of the accessions for two years, and that we were not taking advantage of some special "drift" in the direction of the Church, we give below the additional names of forty-nine others, who, since our previous list, or within a year, have come to us from the ministry of these bodies.

It must be borne in mind in this connection that very many accessions we never hear of, and that it is only incidentally, or in some Bishop's address, that we learn the fact, so that we can not therefore get together the names of all, or probably nearly all, those who are thus yearly joining the Church and entering her ministry.

This exhibit should satisfy all candid minds that the stream which set in towards the Church some years ago is steadily increasing, and that these accessions are becoming yearly more numerous:

1. Mr. Geo. Rodgers Methodist Minister, Diocese of Kentucky.
2. Mr. Fred. Palmer, Congregational do., Bishop of Massachusetts.
3. Mr. W. S. Knapp Unitarian do, Bradford, York, England.