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"PRO DEO, PRO ECCLESIA, PRO HOMINUM SALUTE."

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Calendar.

FEBRUARY.

21 Second Sunday in Lent.
28 Third Sunday in Lent.

MARCH.

7 Fourth Sunday in Lent.
14 Fifth Sunday in Lent.
21 Sunday before Easter. II
22 Monday before Easter.
23 Tuesday before Easter.

News of the Week.

Under Nova Scotia is a history of the Church in Liverpool.—A new church in West Brook, Toronto, was opened on the 31st ult. A Sunday-school Convention has been held in Simcoe.—Had the account of the Shingwauk Home, Algoma, been received earlier, we certainly should have found place for it in our Family Reading department. It is an interesting description of work among the Canadian Indians, and is good reading for the household.

The late missionary Conference at Albany, it appears, was occasioned neither by the apathy of the diocese, nor its failure to support missions, but was designed to allay groundless apprehensions of partisanship.—The Standing Committee of Arkansas have refused to sign the papers of the Rev. Dr. Jaggar.—We are pained to announce the death of the Rev. E. Z. Lewis of Central New York.—A missionary Convocation was held at Cheyenne, Colorado, on the 3d inst.—On the 3d inst., by a bare majority of doubtful legality, the Rev. Dr. DeKoven was elected Bishop of Illinois.—A "Reformed" Episcopalian in Kentucky has retraced his steps.—An important missionary station in Aroostook county, Maine, appeals for aid.—St. Luke's church, Baltimore, Md., has added another to its missionary stations. The Brotherhood of St. Peter's is doing active service.—Bishop Scarborough has issued his appointments. A medical certificate attests the healthful condition of St. Mary's Hall, Burlington, N. J.—The many friends of the Bishop of Northern New Jersey will be pleased to learn of his improved health.—The Rev. Dr. Spackman of Pennsylvania died on the 9th inst.—Aid is asked for St. John's church, Columbus, Texas.—The old readers of THE GOSPEL MESSENGER cannot have forgotten Mr. Brainard's horse, which was purchased mainly by their offerings. The Bishop of Wisconsin has found him. The destruction of Taylor Hall, Racine, was indeed a calamity, and calls for a sympathy that acts.

SUMMARY.

Some curious Scriptural coincidences quoted from Dr. Leakin's Periodic Law, are given under the head of Selections. Such coincidences are constantly occurring, and instances ad infinitum might be given.

Two letters, each bearing the signature of the Rev. Dr. Jaggar, will be found under the head of Selections.

The editorials this week are The Illinois Election, Dr. Hawks on the Question of To-day, Sentimentalism, Newspaper Reports of Sermons and Speeches, and some Book Notices.

Dr. Potter's sermon at Christ church on Sunday evening last, is one which should attract attention as pointing out the particular in which our charities need reforming. There is very much more to be said upon this subject.

Learn the Luxury of Doing Good, is a telling satire upon some popular plans of benevolence.

Keeping the Body Under is a very good reply to questions which in certain quarters are often asked about our ways of doing.

"The Hour of Temptation" and "Lent" will be found to be excellent reading for the season.

A. S. C. has some words upon the Tripartite Theory of M. n.

We give No. 3 of Mr. Bonham's stirring words.

In another column will be found the Rev. Mr. Hutchins "Explanation," which has been in type several weeks. With the understanding that no discussion is to follow, we insert the article of The Curator of the Hymnal, and the brief letter of a correspondent on the same subject.

Foreign.

GREAT BRITAIN.

Further proceedings were taken, Jan. 13, in the case of Martin v. Mackonochie, to prosecute the appeal of the Rev. gentleman before the Judicial Committee, to reverse the decision of the Dean of Arches on the questions raised, and to set aside the suspension of six weeks pronounced by Sir R. Phillimore. A petition to her Majesty was lodged by Mr. Brooks, the proctor for Mr. Mackonochie, at the Appeals Court, and next day it was at the Privy Council Office to be laid before the Queen, on which an order of reference to the Judicial Committee will be made. An inhibition will then be issued to restrain all further action until the appeal is heard. The appendix will be lodged at the Appeal Registry and deposited at the Privy Council Chamber, after which the case will be appointed for hearing.

The Exeter Reredos appeal has come before the Judicial Committee of the Privy Council. The Bishop of the diocese, Mr. Justice Keating having acted as his legal assessor, decided that the reredos was illegal, and ordered its removal. This judgment was reversed by the Court of Arches, and an appeal is now made against that reversal. The arguments have not yet been concluded.

There has been a meeting at Zion College. It was of a quasi-private character. But Dean Stanley read a paper, an abstract of which, after passing under the eye of the Dean, was published in a newspaper. The *English Churchman* says of it:

"The Dean, we hear, threw ridicule on ecclesiastical vestments as a whole, and endeavored to rob them of the slightest symbolic character, while his allusions to what he regarded as their origin were characterized by the worse possible taste, and, in the presence of a body of his brother clergy, were altogether indefensible. It was, we are assured, an ominous spectacle which was presented at this meeting, for instead of treating the Dean with a dignified silence, or with an open expression of disagreement, his forced jokes at the expense of vestments which have by long usage acquired a certain sacred character, no matter what their origin may have been, were received with shouts of laughter, simply because his remarks tended to depreciate a school that has of late come under public censure. Apart altogether from any question as to the legality or fitness of ecclesiastical vestments of any particular form, it is an exhibition of the very worst taste when a clergyman holds up to scorn the actual uniform of his profession; and although, unfortunately, Dr. Stanley has often shown a disposition thus to forget his own dignity in his anxiety to degrade the ministry of the Church to a level with the pastorate of the day, he might have chosen for this fresh attack a happier moment than the present, when strife is sufficiently rife, and when fresh elements of discord are altogether unnecessary. Perhaps, however, the most painful part of the whole business is the evidence which is furnished by such proceedings of the readiness of a certain section of the clergy to cast in their lot with a teacher like the Dean, who has little, if anything, in common with them, simply because for the moment he adopts a line of action on a single point which falls in with their temporary feeling of excitement. Having said thus much, we refrain from any further observations; in fact, we should not have alluded to the subject at all if an obviously one-sided report of the proceedings had not appeared elsewhere.

The following is the *Guardian's* opinion of Dr. Newman's reply to Mr. Gladstone:

Dr. Newman's letter to the Duke of Norfolk is neither in form nor substance a direct reply to the Expostulation of Mr. Gladstone which has called it forth. Mr. Gladstone raised a broad practical issue, which Dr. Newman meets in the spirit of intellectual apology. In justifying his own position and that of his Church, Dr. Newman not only makes free use of refined distinctions: he also separates himself by definite avowals from the most ardent and eager spirits of his own communion. He shows himself, on point after point, at least as dexterous a master of fence as Mr. Gladstone; but he cannot break the force of the fact, to which he himself calls attention, that thorough Romanists who take a part in politics are indifferent to those speculative restrictions of the Papal decrees which are elaborated by the theologian in his study.

The article on the speeches of Pius IX., which has appeared in the *Quarterly Review*, and has been attributed to Mr. Gladstone, is certainly not deficient in breadth of controversial statement. There is almost an excess of vigor in the exposure of the verbal extravagances of an old man, who is described as being without any depth of learning, without wide information or experience of the world, without original and masculine vigor of mind, without political insight, without the stern discipline that chastens human vanity, and without mastery over an inflammable temper.

FRANCE.

A Paris correspondent thus discourses of the outlook in France:

It would be quite useless, I think, to attempt to deny the strength of the current of popular feeling which is setting in in favor of an Imperialist restoration. While the Assembly and political coteries in Paris and Versailles are wasting their time over such "Byzantine subtleties" as personal or impersonal Septennates, or haggling about "constitutional laws" and "Senates" which are probably destined never to have any existence, the country is daily looking out anxiously for one of those solutions which is far more in unison with its tastes and habits. It would wish, no doubt, to steer clear, if possible, of those military *pronunciamentos* by

which the Spanish praetorians at once degrade and save the nation; and it would be even willing, perhaps, to put up with, for the time being, a "six years' Republic," so-called, if only it could feel assured thereby of peace and tranquillity for that period. But what it really looks to is something beyond that, and very different from what political speculators, Republican, Legitimist, or any other, are dreaming of;—something more definite and positive than anything these are able to afford it. There is a Gordian knot to be cut; and there is certainly a strong popular impression now abroad that the best and almost only means remaining to effect that, after so many failures elsewhere, might be to restore the Empire, if only the means and the excuse could be found for doing so, at once, without violence and without indignity.

Canadian Church News.

NOVA SCOTIA.

Friday, the 11th of September, did justice to the Summer climate of this province; for it was just one of those days having a hygienic discipline about it—regulating the digestive apparatus, and making one feel on good terms with himself. This being so, it is wonderful to observe what a different attitude the world, and the people on it, assume from that which presents itself when the liver is clogged up and the weather half cold and altogether hazy. A friend accompanied us eight miles this morning, en route for Liverpool, to the head of a cove called Upper Jordan. There is a new church here. There are musical families, too. The evening was spent around a cheerful fire and with the most enjoyable and instructive conversation. A musical neighbor, with soul and vigor, dropped in. He left a little late; but it seemed too early.

After a good night's repose, the stage came with the early gray of the morning, when our seat was taken again for Liverpool. Forty miles of the ordinary staging incidents brought us at 12:30 on a Saturday to this town. There is much of commerce—there is much of the Church to narrate in connection with this enterprising place. It is seldom we find the parochial history of a congregation compiled and reduced to a continuous and succinct form. But here is an exception. It is to be found in "The History of Queen's County, N. S., by James F. Moore, Esq.," and is the most readable of any we have ever met with. It would prove a comfort and blessing to the Church and world if some literary philanthropist in every parish in Canada and the United States, would produce for preservation a similar chapter. We now commence it, having, on account of its length, to make a break, and to give the concluding part next week.

On the Feast of the Circumcision, A. D. 1816, a memorial was sent to Sir J. C. Sherbrooke, then Governor of Nova Scotia, asking that a parish should be formed in Queen's county, and praying that £500 of the Castine Prize-money might be granted towards the erection of a church. To this memorial no answer appears to have been returned.

In the Autumn of 1816, the Rev. Mr. Twining became resident missionary, and held his services in the grammar school, of which he was also Master. The congregation numbered twenty—the communicants were only nine.

On the 2d of October in the following year (1820), a public meeting was held, and a memorial was adopted to Sir James Kempt, who had now become Governor, begging that the parish might embrace the township, and be "dennominated the Parish of Trinity Church." A new subscription list was opened, and a site for the building was offered by Hallet Collins and B. Knaut, Esqs. A suitable residence and the sum of £30 per annum were offered to the missionary, in order to meet the offers of the "Society for the Propagation of the Gospel" (in England), and the Rev. Mr. Twining accepted the mission on this new basis. On Nov. 21st of this same year, an order in Council passed, establishing the parish as above, and granting £250 as soon as a similar sum was raised by subscription, and one-half paid to the churchwardens, and promising another £250 to be paid when the church should be completed. The subscription list was headed by Joseph Freeman, Esq., with £100, and amounted to £384 14s. 10d. The Propagation Society gave £24 8s. 11d. in addition.

1821—April 23d.—The first parish meeting was held for the appointment of officers. "The Rev. Mr. Twining in the chair, read the order in Council for establishing the Township of Liverpool into a parish by the name of the 'Parish of Trinity Church,' when it was

"Resolved, That Joseph Freeman and Benjamin Knaut, Esqs., be the churchwardens for the ensuing year, and that the Rev. Mr. Twining, Joshua Newton, Wm. Sterns, James Rogers, Lewis V. Knaut, John Barsz, George A. La-roy, James Webster, and Drew Ridley to be vestry; John Campbell to be clerk of vestry."

The frame which was provided for the church, being considered too large, was reduced by order of the vestry.

At Easter, in A. D. 1822, the church being near completion, it was resolved to sell the pews, reserving a ground rent, and enacting that any person wishing to resell must first make an offer in writing to the churchwardens. The pews were sold on June 13th, and realized £309 15s., making the entire sum for the cost of the church—£1526 18s. 2d.

In October, 1825, the Rev. Mr. Twining resigned his charge of the parish, having, during his six years' incumbency, baptized 161 persons. During the Autumn of 1825 and the Summer of the year 1826, the Rev. J. C. Cochran of Lunenburg