

Church in the city of Portland, and ever since a liberal contributor to Church work there. The church has two memorial windows (made in London), one in memory of the first Bishop, the Right Rev. Thos. Fielding Scott, and the other in memory of the first Missionary, the Rev. St. Michael Fackler, both of whom were faithful and zealous heralds of the Cross. Within the last Summer a very comfortable rectory, in keeping with the style of the church, has been built near the chancel end of the church, at a cost of \$5,000. The former church building, with some changes, serves as a most convenient chapel and Sunday-school house, so that this is now a very well-appointed parish, and one not surpassed by many in all the Western country in its appliances for good parochial work. While this parish stands at the head-quarters of a Missionary Bishop, in a wide missionary field, and was, only a few years ago, a missionary parish, we do not wish our readers to understand that it is such at present in any sense. It is a parish able and willing to provide for its own, and it has built its beautiful church and rectory without a thought of seeking aid from the members of the Church in the East. In the way of missionary work, Trinity parish has also, within the last Summer, erected a mission chapel in the northern part of the town, known as "Watson's Addition."

One lot of ground 50x100 was given by the proprietor of the "addition," and one was purchased. The chapel cost \$600, and will seat eighty persons. A good Sunday-school is taught there by the ladies of Trinity congregation, and the rector keeps up an afternoon service, thus occupying the ground and preparing the way for a future independent parish.

PITTSBURGH.

EPISCOPAL VISITATION.—Bishop Kerfoot left home on Thursday, Feb. 18th, for the purpose of making his annual visitation of the Brownsville Deanery. The particulars are as follows:

Thursday, 18.—McKeesport, preached and confirmed fifteen persons.

Friday, 19.—Met some of the leading Churchmen and organized a Committee of Management. Afterwards went to Monongahela City, where he preached and confirmed three persons.

Saturday, 20.—Catechised Sunday-school children at Monongahela City, and proceeded to Brownsville.

Sunday, 21.—Brownsville, Christ church, preached and confirmed five persons. Afternoon, met and addressed both Sunday-schools. Evening, St. John's, preached and confirmed eleven persons.

Monday, 22.—Grace church, Menallen, preached and confirmed one person.

Tuesday, 23.—St. Peter's, Uniontown, met the Brownsville Convocation. The morning session was devoted to the hearing of missionary reports, &c. The afternoon session was occupied with the discussion of the best methods of utilizing lay help in a parish by means of lay readers, Sunday-school teachers, deaconesses, &c. There was divine service morning and evening. At the former, the Rev. J. K. Mendenhall preached; at the latter, the Bishop, who also confirmed nine persons.

Wednesday, 24.—Uniontown, after morning service and sermon by the Rev. T. O'Connell and the administration of the Holy Communion, the Bishop and clergy proceeded to Connellsville, where, after divine service, the Bishop preached and confirmed sixteen persons. The awakening of interest in this old parish, since the advent of the present rector, the Rev. T. O'Connell, is really marvellous. The church building has been remodelled; stained glass windows have been introduced—three of them "memorial" windows—a recess chancel, vestry-room, porch, bell-tower, and a cross have been added. The interior has been chastely but beautifully decorated, so that its appearance is wonderfully improved. Much credit is due to the rector and those who have so liberally and efficiently aided in this good work. In December last the church was crowded on the occasion of its re-opening. Dean Smith of Uniontown preached the sermon in the morning, and the Rev. S. D. Day of Brownsville in the evening.

Thursday, 25.—Connellsville, after morning service, the Bishop addressed the congregation and administered the Holy Communion. In company with the Dean and Mr. O'Connell, he then proceeded to Meyersdale, in Somerset county, where, in the evening, the Bishop preached and confirmed three persons.

Friday, 26.—Trinity, Meyersdale, after divine service and a sermon by Dean Smith, the Bishop administered the Holy Communion, and in the afternoon left for home. Five years ago this Church was unknown in this town. Now a church has been built and consecrated, and there is a good congregation and some thirty communicants. The singing and responses are very hearty, and the prospects of a large measure of success are very encouraging to its devoted missionary, the Rev. Thomas White.

Thus, in the eight days of this visitation, the Bishop preached eight sermons, administered the Holy Communion four times, made eleven addresses to the newly confirmed and to the children of the Sunday-schools, and confirmed sixty-three persons. Everywhere his appearance was hailed with expressions of esteem and affection, and there can be no doubt that his plain, practical, earnest, and affectionate sermons and addresses will, by the blessing of God and the Holy Spirit, be productive of a great and lasting good throughout this Deanery.—Uniontown Genius.

TEXAS.

Correspondence of The Church Journal and Messenger.

The Standing Committee of the Diocese of Texas met in Trinity church, Galveston, on Wednesday, March 3d, and refused consent to the consecration of the Rev. T. A. Jaggar as Bishop of Southern Ohio, and also refused consent to the consecration of the Rev. James DeKoven as Bishop of Illinois. Mr. Henry Justus Browne was recommended for Deacon's Orders, and the Rev. Edwin Wickens was recommended for Priest's Orders.

BISHOP GREGG'S SPRING VISITATION.

March 14.—Sunday, Houston.
17.—Wednesday, Richmond.
21.—Sunday, Columbus. Ordination.
28.—Easter Sunday, La Grange.
31.—Wednesday, Evening, Giddings.

April 4.—Sunday, Bastrop.
6.—Tuesday, Manor.
11.—Sunday, Austin.
13.—Tuesday, Georgetown.
15.—Thursday, Lampasas.
18.—Sunday, Belton. Consecration.
21.—Wednesday, Waco.
25.—Sunday, Breham.
27.—Tuesday, Independence.
30.—Friday, Travis.

May 2.—Sunday, Bellville.
5.—Wednesday, Huntsville.
7.—Friday, Columbia.
9.—Sunday, Brazoria.
13.—Thursday, Caney.
16.—Whitsunday, Matagorda.
19.—Tuesday, Trespasclacio.
23.—Trinity Sunday, Galveston.

To close with meeting of Council at Austin, Thursday, May 27th.
The Offertory will be applied to Diocesan Missions. The clergy and lay readers are earnestly requested to procure annual subscriptions for this fund. The annual University offering, where it has not already been done, will be taken up.

VERMONT.

The Bishop proposes, God willing, to visit the parishes in the following order:

March 21, Sunday, St. Luke's, St. Albans.
26, Good Friday, St. Paul's, Burlington.
28, Easter Day, St. Thomas', Brandon.
29, Easter Monday, St. Stephen's, Middlebury.
30, Easter Tuesday, St. Paul's, Vergennes.

April 4, First Sunday after Easter, Christ church, Montpelier.
5, Monday, St. Mary's, Northfield.
6, Tuesday, St. John's, Randolph.
7, Wednesday, Grace, Randolph.
8, Thursday, Christ church, Bethel.
9, Friday, St. Paul's, Royalton.
11, Sunday, Mission, White River Junction.
12, Monday, St. James', Woodstock.
18, Sunday, Trinity, Rutland.
19, Monday, St. James', Arlington.
21, Wednesday, St. Peter's, Bennington.
22, Thursday, Zion church, Manchester.
26, Sunday, Immanuel church, Bellows Falls.
26, Monday, St. Michael's, Brattleboro.
27, Tuesday, Christ church, Guilford.
28, Wednesday, Mission, South Vernon.
29, Thursday, St. Luke's, Chester.
30, Friday, Mission, Castleton.

May 1, Saturday, St. James', Hydeville.
2, Sunday, St. John's, Poultney.
9, Sunday, Holy Trinity, Swanton.
11, Monday, St. John's, Highgate.
10, Monday, Grace church, Shelton.
11, Tuesday, St. Matthew's, Enosburgh.
12, Wednesday, Christ church, Enosburgh.
13, Thursday, Calvary church, Berkshire.
14, Friday, Union church, Montpelier.
16, Sunday, Trinity church, Fairfield.
P. M., Christ church, Fairfax.
23, Sunday, Trinity church, Milton.
P. M., Immanuel church, Georgia.
30, Sunday, Mission, Shelburne.
P. M., Mission, Winocski.

June 6, Sunday, Christ church, Island Pond.
13, Sunday, St. Barnabas', Norwich.
15, Wednesday, Episcopal institute.

When these services occur on Sundays or other holidays, the Bishop wishes to have the celebration of the Holy Communion. He hopes also to meet the children in every parish for catechising.

W. H. A. BISSELL, Bishop.

Burlington, Jan. 29, 1875.

Correspondence of The Church Journal and Messenger.

The Standing Committee of the Diocese of Vermont, at Burlington, on the 8th inst., gave consent to the consecration of the Rev. Dr. Jaggar as Bishop of Southern Ohio, and of the Rev. Dr. De Koven as Bishop of Illinois.

WESTERN MICHIGAN.

APPOINTMENTS.
March 11, Thursday, Grace, Burr Oak.
12, Friday, St. John's, Quincy.
15, Fifth Sunday in Lent, St. Mark's, Coldwater.
16, Monday, Grace, Union City.
18, Tuesday, Christ church, Homer.
17 and 19, Ann Arbor.

The subsequent appointments will be in Kent, Ionia, Muskegon, Antrim, Grand Traverse, Oceana, Mason, Mecosta, Montcalm, Eaton, and Calhoun counties, in such order as may seem advisable.

Bishop Gillespie delivered a farewell discourse to the congregation of St. Andrew's church, Ann Arbor, on Sunday, Feb. 14th.

He had been rector of the parish from Oct. 18, 1861—a period of thirteen years and four months. The following are his ministerial acts during that time: Baptisms, adults 93, children 352; Confirmations 222; Communicants 227, admitted 128; died 39; removed 210; dropped or withdrawn 28; present number 198; net gain 78; number at the commencement of his rectorship that remain 45; marriages 140; burials 296; collections, subscriptions for parochial objects, including pew rents, \$62,806.11; for objects without the parish \$6,760.60; total of offerings \$69,566.71.

WESTERN NEW YORK.

Correspondence of The Church Journal and Messenger.

Sunday, March 7th, Mid-Lent Sunday, Christ church, Lockport, the Rev. F. J. Hyde rector, at morning service Bishop preached and celebrated the Holy Communion. Evening service, the Bishop preached and confirmed 26.

Selections.

HAPPY EVERY DAY.

Sidney Smith cut the following from a newspaper, and preserved it for himself: "When you rise in the morning, form the resolution to make the day a happy one to a fellow-creature. It is easily done; a left-of-garment to the man that needs it; a kind word to the sorrowful; an encouraging expression to the striving—trifles in themselves as light as air—will do at least for the twenty-four hours. And if you are young, depend upon it it will tell when you are old, and if you are old, rest assured it will send you gently and happily down the stream of time to eternity. By the most simple arithmetical sum,

look at the result. If you send one person only happily through the day, that is three hundred and sixty-five in the course of a year. And suppose that you live forty years only after you commence that course of medicine, you have made 14,600 beings happy, at all events for a time."

DEAN HOWSON ON THE LIDDON-CAPEL CONTROVERSY.

The following letter addressed to the editor, appears in the Times:

Two sentences in Canon Liddon's letter of last Saturday week must have been read by many persons with a sense of relief. I hope it is not an impertinence to add that, even on personal grounds, the relief they gave to me was very welcome. I was in cooperation with Canon Liddon last Autumn, under circumstances which I found very pleasant and instructive, when, under the presidency of Dr. Von Dollinger, a conference was held at Bonn, of Old Catholics, Greeks, Anglicans, and others. I sincerely hope for a similar advantage again at no very distant date. It is evident that such cooperation must be more satisfactory and more likely to be useful in proportion as there is agreement on general principles.

The sentences to which I refer are those in which it was urged that the language of certain devotional books ought to be "reconsidered in the light of the public formularies of the Church of England," and that our literature of this class ought not to be "in real or apparent conflict with any part of our authoritative Church language." No principle, as it appears to me, could be more obviously just; nor could the principle be expressed more clearly and firmly, though the words which Canon Liddon uses are gentle and considerate. Yet this principle is violated on a large scale all around us with disastrous results, and I think I can prove this, after time for verifying references, if you can grant me the opportunity, without making any undue demands upon your space.

Let me now beg your permission to say that our chief present danger arises from the sanction which those who are doing us this harm, receive from others who do not really agree with them. If men of different shades of thought, who are yet in harmony on general principles, would draw together and would loosen their party connections, much would be done to prepare our ship to pass safely, in this stormy weather, through the intricate and narrow channel which must shortly be entered. But if men who are not naturally in harmony with one another, will, because they have been called by the same name, bind themselves together by ceremonial acts, religious phraseology, and the like, which cannot but be viewed by the public as innovations, the unscrupulous partisans gain all the benefit of this combination, and the Church suffers under the united force of all who are thus grouped together. In a letter which you did me the honor to publish about the time of the passing of the Public Worship Regulation Bill, I ventured to urge that our safety would be found in the drawing of High Churchmen of a moderate type towards Evangelicals of sound Church feelings; and the anger with which such suggestion was received, both publicly and privately, goes far to convince me that I was right. The communication of Canon Scott Robertson, which appeared in the Times of this morning, inspires the hope that, in the prospect of imminent danger, some readjustment of our Church parties is now more probable.

The Ritual questions, which at first sight are so trivial as to be provoking, are complicated with larger questions which cannot be set aside. The accessions to the Church of Rome that have occurred since "Traacts for the Times" reached their culminating point, have filled the minds of the English people with very uneasy feelings. I fear Canon Liddon will not agree with me as to the quarter in which the chief source of these accessions is to be found, and I am quite prepared to admit that they do not all spring from one source. Some, whose faith has been crumbling away, have sought shelter under large dogmatic assertions; some, whose religion has been merely an individual sentiment, and who have felt their need of a Church, have rushed impatiently from one extreme to another. It has been proverbially said that all roads lead to Rome, and if Romanism is a corruption of Christianity, and if human nature is what we have been taught, and what we have experienced it to be, we need not be surprised by the changes which we see around us. But so far as my observation has enabled me to form a judgment of the matter, I cannot entertain a moment's doubt that the easiest approach in this direction is afforded to by far the largest number of travellers by the well-paved road which it is the fashion to call the "Catholic revival."

However this may be, it is certain that, in Canon Liddon's words, our questionable theology in the Church of England ought to be "reconsidered in the light of its public formularies," and that it is a serious evil if our devotional books are even in "apparent," not to say "real conflict with any part of our authoritative Church language." And now, to turn to Monsignor Capel, many of us have been speculating on the reasons which have induced so skilful a controversialist to make this stir in our English ecclesiastical world. Practically, he has strengthened the position held in common by sound Evangelists and moderate High Churchmen. Yet it is hardly likely that he is a Protestant in disguise, or that he has wished to reinstate the Church of England on its basis of self-consistency. I think I can guess one of the reasons which have determined his course at this time. He sees, on looking into our orchard, that some fruit on one of its trees is ripe, and hopes that by shaking the branches he may fill his basket. I submit to my fellow Churchmen that it is our duty very carefully to examine the tree on which this fruit has reached so dangerous a maturity. Your obedient servant, J. S. Howson.

The Deanery, Chester, Jan. 18.

When God forsakes us, Satan also leave us: for such offenders he looks upon as sure and sealed up; and his temptations then needless unto them.—Christian Morals, by Sir Thomas Browne, 1635.