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

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Calendar.

FEBRUARY.
14 First Sunday in Lent.
17 Ember Days.
20 Second Sunday in Lent.
21 Third Sunday in Lent.

News of the Week.

At Hubbard's Cove, Nova Scotia, a meeting of the Chapter of Lunenburg Deanery was held on the 20th ult.—A presentation was made at St. Jude's church, Montreal, on the Wednesday after Christmas.—A missionary meeting was held at New Liverpool, Diocese of Quebec, on the 11th ult.—The Lord Bishop of Huron is absent from his diocese on account of ill health.—The people of Cornwall, in the Diocese of Ontario, have erected a memorial to the late Bishop Strachan.—Grace church, a parish in Toronto of only four months, gives unmistakable signs of a healthy and vigorous infancy.

The mission under the Rev. Mr. Bonham in Mobile, Ala., closed on the 1st inst.—St. John's Guild, Troy, in the Diocese of Albany, held its first anniversary on the 31st ult.—The rector of Christ church, Binghamton, Central New York, has been called to the parish vacated by the new Bishop of New Jersey. The Convocation of the Third Missionary District met in this church on the 19th ult.—St. Luke's Hospital, South Bethlehem, Central Pennsylvania, is doing a good work, and like all such institutions needs the alms of the Church.—The Rev. Melancthon Hoyt, D.D., sends a strong appeal from the Territorial authorities of Dakota, for aid for the sufferers by the grasshopper plague.—Bishop Wolles recently visited Oshkosh, Fond du Lac. The Rev. Dr. Coleman has declined the office of Bishop of that diocese.—The Rev. Dr. Dudley was consecrated Assistant Bishop of Kentucky on the 27th ult.—The fourth Sunday-school Convocation of Long Island was held Jan. 25th.—The Bishop of Georgia preached in New Orleans, La., on the 24th ult.—It is proposed to organize a Sunday-school Association in Baltimore, Md.—The Bishop of Massachusetts confirmed seventeen at Hyde Park on the 24th ult.—\$3,500 will free St. Barnabas parish, Omaha, Nebraska, from debt. The Vestry propose to make the Church a memorial on the payment of that sum by any person who desires thus to commemorate a departed friend. We give a letter from Wau-mi-shun.—The Rev. Dr. Scarborough was consecrated Bishop of New Jersey on the 2d inst.—Our City Missionary Society held the first of a series of monthly meetings in Calvary church, New York, on the 31st ult. We trust that the perusal of the report will awaken sufficient interest to make the next meeting a full one.—The Bishop of Northern Texas made his first visitation at Paris.—The Rev. P. B. Morgan recently held a mission in Cincinnati, Ohio.—In reference to Dr. Jaggard, the "Bishop-elect" of Southern Ohio, we are assured that "Vindex" "knows whereof he affirms."—The Bishop of Western New York is delivering a series of Scriptural Lectures at Christ chapel, Buffalo. He has issued a Lenten Pastoral.—The Bishop of Western Texas has appointed his Standing Committee.

SUMMARY.

The only hope for the colored race is in making them intelligent Christians. And yet read the earnest appeal of the Commission of Home Missions to Colored People, and see how little Churchmen are doing!

The editorial articles this week are "The Rationale of It," A brief word with Correspondents, The Lord's Presence, "Concrete," A Letter from Bishop Whittingham, Notes and Queries, and Book Notices.

Under Family Reading will be found "Talks and Stories about the Calendar," "The Day of Intercession," another English story from Sunday Evenings at Home, "Concrete Houses" (alluded to in an editorial), "Lines on a Blind Child," and "The Carnival."

A very brief but searching article for Lent-reading, is the extract from Bishop Wilberforce, headed "The Burden of Self."

Foreign.

GREAT BRITAIN.

Canon Liddon has been holding a newspaper correspondence with Monsignor Capel. The latter charges him with others, with unconsciously leading members of the Church of England to Rome; and supports his position by quotations from books of devotion and instruction put forth by some extremists in the English Church. Canon Liddon in reply shows that some of these quotations do not assert what the Monsignor claims for them. Others, it is admitted, cannot be defended. In a letter addressed by Canon Liddon to the London Times, occurs these passages:

None of the language which he quotes is mine. If English Church writers provide Prayer Books teaching Invocation of Saints, or Transubstantiation, or the obligation of confession upon all Christians, I have nothing to say for them. When I feel it to be a duty to do these things myself, I shall retire from the ministry of the English Church. . . . That devotional language in use among us has been composed by Roman Catholics, is no objection to the use of such language, unless it can be proved to be inconsistent with the public documents of the English Church. People talk, I know, about the spirit of the Church of England; but that is a vague, intangible sort of thing, varying in different times and at different places; and it cannot be usefully employed as a test of legitimate doctrine. When doubts arise as to the legitimacy of a given expression or proposition, the only question for us is, what do the authorized standards of doctrine in the English Church say about it.

The progress of the Moody and Sankey revival meetings at Sheffield, says the English Churchman, has brought with it the first of what we may fear will be a series of fatal accidents, a poor woman, who leaves behind her a family of six children, having died from the effects of the excitement and crushing consequent on an attempt to gain admission to the Albert Hall. On Sunday night, we regret to see that the Vicar of Sheffield openly countenanced the preachers, and went so far as to allow them to conduct a service in the parish churchyard—an act of very questionable legality—in which it is stated that Mr. Hill assisted. The excitement in the town is said to be intense; but emotion, it should be remembered, is not religion, and the reports of the services from the more sober and unbiased onlookers give grave cause for apprehension as to their ultimate effects.

Notwithstanding all boasts to the contrary, there are evidences that dissent is losing ground in England, and that the Church is gaining. At the annual meeting of his college, the Rev. Mr. Spurgeon made an address in which he said that when he saw fresh churches building everywhere around him, and congregations found for them, he felt ashamed that Dissenters should allow a State Church to outstrip them. This admission was followed by a second, which must have been still more unpalatable to the editor of the Nonconformist and to political Dissenters generally; for the Baptist pastor proclaimed, as the result of his experience, within the walls of his college, that of the young men who go to him as students some are "hopelessly inadaptable," and that others "require, as it were, a corkscrew to get out their powers," while, generally, he affirmed that the material for the ministry is not as good or as plentiful as it should be.

The John Bull says in reference to Gladstone's retirement: Mr. Gladstone left London last evening for Hawarden, having finally declined to assume the active leadership of the Liberal party, and it is understood that Earl Granville will be the temporary leader. It is noteworthy that the last sentence of the late Prime Minister's letter to the noble Earl, as to his being engaged on a special matter, is omitted in the Daily Telegraph. For our own part we cannot regard the retirement as final.

Enter is to be the scene of a week's Mission fixed for Lent. The Bishop's letter approves of the Mission, but recognizing the danger of special efforts to stir men's minds and hearts ending in mere excitement, and perhaps in reaction worse than excitement, he says that "by the sobriety and gravity of our manner, by the simplicity and clearness of our teaching, by warning our people of the danger beforehand, by watching against it in our own lives, we see that our good works may not be marred or perhaps altogether perverted." His Lordship adds that it will not be necessary, or indeed desirable, that all should adopt the same means.

FRANCE.

A deputation of French priests has presented the Pope with thirty magnificently bound volumes, containing addresses from 160 foreign Bishops and 3,000,000 of the faithful, begging the Holy Father to consecrate the Universal Church to the Sacred Heart of Jesus. His Holiness received the deputation with great cordiality.

The Paris correspondent of the Guardian writes:

A very generally received belief, indeed, is prevalent, that all these difficulties, conflicts of parties and interests, and inability of the Legislative and Executive to act in any degree in concert, are only furthering the ultimate result—a return, that is, to the Empire, and the recall of the youthful Napoleon to the throne of France! It would, in truth, be a strange, but not improbable sight, to witness, at no distant period of time, the thrones of the two oldest monarchical countries in the world filled by the two young colleagues in their teens, who so lately passed a few days together at Chislehurst, and must, doubtless, have interchanged many of the vague hopes and aspirations for the future which will have filled both their minds.

The Paris correspondent of the John Bull says:

The Monarchists of all parties, but especially the Orleansists, are becoming converts to Imperialism. If they are to choose ultimately between the Empire and the Republic, they will go in for the former. In addition, there are sundry little facts that denote a Bonapartist current at headquarters. For my own part, I never have been able to believe that Marshal MacMahon, any more than any of the other military chiefs, can possibly be influenced by the fact that to the Empire they are indebted for their promotion to the highest ranks of their profession. Is it possible to believe that if he has a voice in the matter Marshal MacMahon will not be biased in favor of a Government which made him Grand Cross of the Legion of Honor, Duke de Magenta, and Marshal of France, rather than in favor of a Government whose leading members made the abolition of standing armies one of the great creeds of their political faith? Another significant symptom has to be noted: visits have quite recently been exchanged between the Princess Mathilde and Mdme. in Maréchal de MacMahon. I won't draw inferences, but any man of average common sense can draw them for himself. For my part I confess I am sorry for the Orleansists—they have been very ill-served by their friends. Everybody respects the Orleans Princes, but when they laid down that they repudiated the revolution of July, they left only two Monarchies in the field—that of Henri Cinq, and that of the Napoleonic dynasty.

GERMANY.

The Ultramontane Pfulzer Zeitung says that in case of vacancy of the Papal See, Prince Bismarck would use all his influence to have Cardinal Hohenlohe elected, and that the Governments interested in the matter would accept this choice, as the secret documents of the Arnim trial prove. If France objected, a military demonstration would be made on the Rhine. The new Pope would recognize the politico-religious constitution of Germany, and annul the decrees of the Vatican Council of 1870. The Magdeburg Gazette hears from Vienna that in Count Andrassy's answer to Prince Bismarck's despatch relative to the election of the next Pope, it is stated "that the Emperor Francis Joseph does not intend to renounce the historical right of the exclusion of candidates of whom he does not approve, at the next Papal election."

ITALY.

The Pope has granted some plenary indulgences in the year of Jubilee. The whole of his Encyclical issued on Christmas Eve appears in the Times, and certainly how "faith, religion, and piety can be made strong and prosperous, and the spirit of prayer extended and increased," by wholesale absolutions for all sins and transgressions, however "heinous and of however great enormity," scattered broadcast on the condition of visiting certain shrines, we confess ourselves unable to conceive. We fear, says the John Bull such an Encyclical can have but one effect, viz: to foster the fearfully prevalent Atheism and Infidelity. The Romish doctrine of Indulgences has always seemed to us one of the very worst and most indefensible features of the system.

According to the Prussian correspondent of the Times, Count Andrassy, in his reply to Prince Bismarck's despatch on the election of the next Pope, declared that Austria would content herself with the right traditionally belonging to her of excluding one of the candidates nominated by the Council of Cardinals:

If, however, this right were impugned, Austria would claim the privilege of considering whether the new Pope was duly elected or not. This reply was given in June, 1872. Since then, the Pope, it is well known, has issued a new decree shortening the term for the election of his successor, removing the Conclave from Rome, and modifying the ceremonial in such a way as to render the exercise of the right of excluding candidates difficult, if not impossible.

This right, as possessed by Austria, France, and Spain, entitles each of these Powers to exclude one candidate from the list. A paragraph in the Liberté says:

Some journals have announced that Prince Bismarck's circular relative to the next conclave has had no effect, and that the Powers have refused to second his desire to open negotiations on this subject. We are in a position to affirm that this assertion is not true. On the contrary, if not all, at least the chief Catholic Powers, and those having Catholic subjects, have come to a perfect agreement on the line of conduct to be pursued in the event of a conclave being held; but this eventuality being still distant, it is thought right jealously to maintain secrecy with regard to the negotiations and the agreement arrived at.

SPAIN.

Don Carlos has issued a proclamation which begins thus: Spaniards—The Revolution absurdly seeks, by proclaiming as King of Spain a prince of my family, to recall itself with the Monarchy and the Legitimacy. I am the Legitimacy. I am the representative of the Monarchy in Spain, and because I am so, I rejected with sovereign contempt the unworthy proposals which the Revolutionists of September dared to make to me before consummating their work of fatal disloyalty. Since then the Revolution knows I cannot be its King. Head of the august family of the Bourbons in Spain, I contemplate with profound sorrow the attitude of my cousin Alfonso, who, with the inexperience of his age, consents to be the instrument of the same morose who expelled him from his fatherland with his mother, overwhelmed with insults and outrages. Notwithstanding, I do not protest. My dignity, and the dignity of my army, permit me no other protest than that uttered with irresistible eloquence by the mouths of our cannon. The proclaiming of Prince Alfonso, so far from closing against me the gates of Madrid; opens to me, on the contrary, the way for the regeneration of our beloved country.