

principally in connection with the tower and its foundation, delayed its completion. The Bishop put his shoulder to the wheel, and the Bernadine and Chaucer of the mother country rallied around him. The Rev. Dr. Haight, of this city, who is an intimate friend of his, was requested to assist in getting the ship, was requested to assist in getting the ship, was requested to assist in getting the ship...

THE CHURCH IN CALIFORNIA.

The Rev. Mr. Hill, in a letter to the Gospel Messenger, thus describes the present position of the church in California:— We have here, too, the most heterogeneous population to be found on the face of the earth. We have Chinese, Indians, and a host of the various native Indian nations, German Catholics, the notorious band of "Turners," thousands of Jews, who are the greatest opponents of all laws intended to effect religious or moral improvement...

Still, I repeat, notwithstanding all these adverse influences, and there are many more besides, the progress of San Francisco (and for the present I confine my remarks to it) is marvellous. It is a city of the future, and has been very rapid. I may say comparatively, astonishing so. There are many, very many, most devoted, self-denying hard-working soldiers of the cross, and on Sundays the "sound of the church-going bell" is sweet music to the ear, and the thousands attending in their respective houses of worship attest that the most High is not without witnesses for His word and worship. Aside from the two Episcopal churches, of which more presently, I find in a recent number of the Pacific, (a religious paper published in San Francisco,) a list of the various places of public worship, and from it I gather the following statistics:—Baptists, 1, including one for colored people; Congregational, 2; Presbyterian, 3; Methodist, 2, one for colored people; Roman Catholic, Spring Valley Chapel, 1; German Lutheran, 1; Swedish Lutheran, 1; Swedish Evangelical, 1; there is also a small Swedish Evangelical congregation. Most, if not all of these congregations, are, I believe, well attended and well supported. Some of them have very handsome and costly edifices. The Romanists are erecting a large and splendid cathedral, and will be completed in a year. The funds as usual come from abroad.

But your readers, I doubt not, as was the case with myself, will be more interested in the inquiry, "What has our church done, and what is she now doing to relieve the spiritual destitution still so prevalent in this island and its vicinity?" "Much every way," although here, as else, everywhere else, must be said, not as much as she should or might. We have now two organized, well attended and liberally supported parishes, "Trinity" and "Grace" churches, in the city of San Francisco, the metropolis of the Pacific coast, whose influence is felt for west or east upon thousands of millions in the future, we ought to have more than twice two churches. We might have, would but churchmen here and at the east, do their whole and admitted duty. Let me, however, speak of the present, hoping and trusting that the good and holy cause of our beloved church may grow and prosper in the future, far more than has been the case in the past. Considering the many obstacles which the church has encountered from the very outset, and looking at even her present position, we have every reason to thank God and take courage.

Trinity Church, the mother church of this Diocese, owes its existence and establishment to the prayers, self-denying, zealous labor of St. Mivens. He died in the business, and his remains repose beneath the chancel of the church of his love, until they shall awake in the resurrection of the just. Oh! could a dozen of men like him have been sent, our church matters could have done better, and what they do do! But have no unavailing, save as they may prevent like a remembrance, and mistake in the future. Mr. M. was, beloved by the host which he gathered, after his death, a vacancy existed without months, but it was most happily filled, the Rev. C. B. Wyatt, a worthy son of a worthy father, the Rev. Dr. Wyatt of Baltimore. Under his leadership, and under most acceptable supervision, Trinity Church has a large and influential congregation. Their iron church, sent from New York, and erected by Mr. M., is already too strained for its accommodation, and as soon as the present financial depression and other causes shall allow, and a healthy prosperity succeed, it is doubted, will, a new, large and handsome church will be erected, which will be an honor to the congregation and to the city. Mr. Wyatt is a thorough and living churchman. During Lent he had prayers in church every day, with a third or fifth service on Wednesdays and Fridays. His attendance on these would have made an older and larger congregation in the Atlantic cities. And what was most gratifying to me was the fact that these week-day congregations were not composed almost exclusively of ladies, but that many (more than three hundred) were attending in the east, of my own sex, could and did find time to turn aside an hour from their business to pray and give thanks to God in his holy church.

And the pleasure of preaching for Mr. W., on the Sunday evening that I spent in San Francisco, and from the numbers, appearance, and devout attention of the congregation, the earnest responses to the service, and most superior music, I had little to remind me that I was thousands of miles from home and old friends, and was preaching in a city and church that only six years before, had an existence only in name. It was my first Sunday in a strange land, and it will never be forgotten by me while memory lasts.

Grace Church, although organized not long after Trinity, did not meet with a like success. Owing to a variety of obstacles well known to all in San Francisco, but to which I will make no plain or other allusion, the parish divided away, until, at the same Bishop Kip arrived in California, it was as near absolute dissolution as it well could be. And it is not been for his arrival and friendly labours been greatly benefited by him to assume its present position, charge, I have no doubt, but that ere this, the church would have been sold by the Sheriff, and the parish itself numbered among the things that were. But a brighter day for Grace Church immediately dawned when the Bishop became its pastor. Through his most necessary supervision and visits to other parts of his extensive though full diocese, and by your readers remember that in area, California is four times as large as the State of New York, I have been greatly benefited by his pastoral duties, yet he has not been less diligent, but has become a prosperous parish. Its debts have been paid, the building every way improved, and I believe enlarged, and it is now filled with an intelligent and church-like congregation as I ever saw at the East. I but name some of the constant attendants, your readers would acknowledge that I but spoke the sober truth. The attendance here, too, on prayer days, is most gratifying.

CONVOCAION OF THE PROVINCE OF CANTEBURY.

On Thursday, June 28th, the Convocation of the Province of Canterbury assembled at West-minster, in pursuance of adjournment from last session. UPPER HOUSE.—Thursday. The Upper House met in Queen Ann's Bounty Office, the Archbishop of Canterbury presiding. There were present the Bishops of London, Winchester, Oxford, Exeter, Salisbury, Gloucester and Bristol, Bath and Wells, Lincoln, and St. Asaph. The Bishop of London brought up the following report from a committee appointed last session:— The committee of the Upper House of Convocation appointed to consider and report on an address to Her Majesty on the subject of Church extension, as already reported on by a committee of both Houses, reports:—That they have not taken into consideration the subject committed to them. That there has been laid before them an opinion, signed by Her Majesty's Solicitor-General and Dr. Robert Phillimore, M.P., pointing out a mode which, with the sanction of the Crown, would be both safe and effectual for removing the committee at present existing in the representation of the Clergy in the Lower House of Convocation. That it appears to them most important that those anomalies should be corrected, in order that the Houses may address themselves to the consideration of the great subject of Church extension with the full confidence of the Church in the clerical body which shall deliberate thereupon; and that they therefore report that, in their opinion, it is to this preliminary point that it would at this time be expedient to limit the address to be presented to Her Majesty, and that they have prepared accordingly the heads of such an address. The adoption of this report having been moved by the Bishop of London, and seconded by the Bishop of Oxford, a discussion ensued, in the course of which the Archbishop of Canterbury, the Bishop of Lincoln, and the Bishop of Winchester objected to the report, while the Bishops of Exeter, Gloucester and Bristol, Salisbury, Bath and Wells, spoke in favor of it, and the Bishop of Oxford, the Bishop of Bath and Wells, and the Bishop of Lincoln, were in direct opposition to that agreed upon last session, explained that the circumstances were changed, because they had no reliable information as to the practicality of the change proposed to be made in the clerical representation, whereas now they had full information in answer to a case submitted to Sir Richard Bethell and Dr. Robert Phillimore, and which is to the following effect:—

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consideration to the Lower House, and report upon them, if possible, the next day. Their Lordships then adjourned. UPPER HOUSE.—Friday. Their Lordships having assembled on Friday morning, the proceedings were for some time conducted with closed doors, and eventually their Lordships adjourned till two o'clock, when the Prolocutor with his assistants attended to present the following amended address:—

WE, your Majesty's faithful subjects, the Archbishop, Bishops, and Clergy of the province of Canterbury, assembled in Convocation, humbly represent to your Majesty:— That your Majesty's Convocation have sat, and after careful consideration, have reported to Convocation on various subjects deeply concerning the spiritual welfare of this realm:—namely, on the reform of the constitution of the Church, the modification of the services, and the reform of the representation of the Clergy in the provincial synod of Canterbury. We are convinced that the full consideration of this reform is of great moment to the well-being of our Church. In order that our deliberations on these, or any matters which your Majesty shall see fit to submit for our consideration, may be so conducted as to give to the Church the fullest satisfaction that, in the mind of the Clergy, will be fully expressed, we humbly represent to your Majesty that the representation of the Clergy in the Lower House of our Convocation ought to be amended. We venture, therefore, humbly to pray your Majesty to grant your Royal license to consider and agree to a constitution in relation, to be referred to your Majesty:—

The amendments were, after considerable discussion, agreed to. The Prolocutor afterwards brought up the report on the Fees of Bishops' Secretaries, and on the Maintenance of Parsonage Houses, which were ordered to lie on the table for consideration next session. LOWER HOUSE.—Thursday. In the Lower House, which met in the Jerusalem Chamber, the Prolocutor having nominated the Deans of Norwich and Worcester, the Archdeacons of Nottingham and St. Albans, Dr. Russell and Chancellor Martin as his assessors, and some formal business having been disposed of, the Prolocutor laid before the House a report on the subject of church rates, presented in the schedule of the Rev. Canon Wordsworth. The report, after declaring it to be desirable that church rates should be limited to charges strictly necessary for maintaining the fabric of the church and the churchyard in decent repair, proceeded to recommend the adoption of the course pointed out by the Royal Commission in 1830, making it imperative on the churchwardens, within a certain period after their appointment, to submit to the vestry an estimate of the expenses to be incurred in the ensuing year, together with a detailed statement of the items, when, if the vestry refuses to make a sufficient rate, the Quarter Sessions are to be appealed to, and in either case the Quarter Sessions having made or affirmed the rate, it is to be enforced in the same way as the poor rate. The report further recommended that, in order to expedite the determination of poor rates and the reservation of free sittings, the report proposes the suspension of the church rate law by order in council on the report of the bishop, in any case in which the church is certified by the archdeacon to be in good repair, and the clergy and churchwardens certify that it is likely to be so kept; and suggests the adoption of some provision for the commutation or redemption of church rates. Notices of amendments to this report were given by the Chancellor Martin, Messrs. Bethell and Wordsworth. The Prolocutor next read a report from the committee of Gravamina, on the subject of fees schedule of Archdeacon Allen. The report recommends that these fees, at present varying in amount, and unauthorized, should be made uniform, and that the archbishop and bishops should be requested to regulate them. Another report from the Committee of Gravamina was then read by the Prolocutor, touching the present state of the law of dilapidations. The report recommends that a competent surveyor should be appointed in every diocese, to advise the clergy, and to act as umpire in cases of dispute, and that the archbishop and bishops should be requested to take the matter into consideration. At this stage of the proceedings the Prolocutor was summoned to attend the Upper House, and returned read the resolution and address agreed to by the Upper House, for which see the report of the Upper House. After considerable discussion, in the course of which the question of the admission of the laity to Convocation was brought formally before the House, adjourned without coming to a conclusion, on the ground that from some mistake in the notice of adjournment some members were not aware of their meeting on Thursday, and that it was desirable they should have an opportunity the next day of expressing their opinion.

LOWER HOUSE.—Friday. The members having assembled in larger numbers than on the previous day, the Prolocutor said the first business to be done would be to proceed to the consideration of the address which had been brought down from the Upper House. He would read the address, paragraph by paragraph. The Archbishop of Bristol here interposed a question, which was at the time thought to be merely formal, and to the notice, which was erroneous as to date, as well as to the inconvenience of meeting on so late a day in the week, and that day a festival in the Church. The Rev. Dr. Hill, Canon of Norwich, then presented a resolution having for its object the establishment of a uniform system of collections for Church purposes. The Rev. Mr. Massingberd gave notice of a motion relative to the division of the services, which was referred to the next day.

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The amended address was then taken by the Prolocutor to the Upper House. The reports of the Committee of Gravamina on the subject of fees to Bishops' Secretaries, and on the present state of the law of dilapidations, were likewise agreed to, and sent up to the Upper House. The Prolocutor having been summoned to the Upper House, upon his return announced that the Bishops had adopted the amended address, and would take into consideration the other reports. The Rev. R. Seymour then gave notice of the following motion for the next day:— "That, in adopting the address to Her Majesty the Queen, which has been submitted to us by your Grace and their Lordships the Bishops of the Upper House, we beg to remind your Majesty that the report alluded to in the Lower House, calls attention to the question of a representation of the laity with a view to some co-operation on their part with the Clergy in their deliberations; and inasmuch as any express reference to that question is omitted in the address to Her Majesty, we respectfully pray your Grace to order the adjournments of this House so as to enable us on some early occasion to deliberate on this question." The House then adjourned.

The correspondence of a morning paper gives an account of a curious trial which has been going on before the civil tribunal at Grenoble. An action was brought by a certain Mlle. de Laneriere against the Abbé de la Motte, a priest of the diocese of Grenoble, for having published two works—one entitled *An Address to the Pope*, published by the Abbé de la Motte, although it was proved to have been written by the Abbé Carlier, one of the curates of Grenoble; and another work called *La Salette Filioque*, or *The Valley of the Virgin*, in which Mlle. de Laneriere was reported as having got up the miracles of the Apparition of the Virgin to the Shepherds on Mount Salette; and, in fact, for having published strong evidence to show that she was the person who impersonated the Virgin on that occasion. For the injury done to her by the publication of the two prelates in question this lady demanded 20,000 francs fine, and the utmost penalty of the law. After a careful investigation of the evidence, the Court has published its sentence, which is extremely verbose. It says:—

"That, as the object of the reverend authors of these books was to prove that this event had nothing supernatural in it; that they were actuated by a sincere love of truth in aid of religion, and by no means by *malice prepense*; that, as priests of the Roman Catholic Church, they felt bound to denounce error and to oppose its progress; that they had published evidence to show that Mlle. de Laneriere actually was compelled to drag into publicity certain circumstances in the life of Mademoiselle de Laneriere, which she had endeavored to keep secret; that whereas the miracles of a La Salette had assumed the proportions of an historical event, and it is believed that all such events should be fully scrutinized; that as Mlle. de Laneriere could not have sustained any material or moral prejudice by the writings of the respectable clergyman in question, the Court declared her nonsuited, and condemned her to the expenses of the prosecution."

A correspondent of the London Guardian writes from Constantinople as follows:— Huzzan has commenced with its usual solemnities. The Turks, instead of showing any aversion to foreigners entering the city during the celebration of their religious rites, are evincing towards all visitors a spirit of courtesy and kindness that would do honor to the most Christian people on earth. As far as their knowledge of our language goes, they exert themselves to the utmost in explaining all inquiries, and in answering the questions of our system. Many of the priests or *clerics* are not behind the Mohammedan party in satisfying the curiosity of strangers. The increased intercourse which we are now having with the Turks has dispelled the old idea, that they were a jealous and suspicious race. We are now in a position to see that in their nature there are elements of candour and confidence which, if cultivated, would be of great benefit to the world. The immense military influence which the French have acquired here has inspired the Catholics with the hope that sooner or later St. Sophia may be handed over to them by the Sultan. The possession of the ancient and famous church of Constantinople, and the church of the great Patriarchs of the East by the representatives of the Western Church, would be little else than a recognition by ruling powers of the supremacy of the Pope of Rome, and such a measure would be a severe blow to the Greek Church. The celebration of the marriage of the Turks, which is contemplated, and certainly will be attempted by the French prelates and clergy, will, if successful in any degree, tend to exalt the Church of Rome in this important part of the world. The consecration of the British burying ground here took place last week. The Bishop of Gibraltar, attended by six of the chaplains of the army and hospital, officiated. The services of the day were gratifying to the feelings of those who had relatives and friends now resting there. The hallowed regard paid to the place will tend to neutralise the prejudice with which they will think of their friends being buried in a foreign land.

LETTERS RECEIVED TO JULY 22. Rev. W. G. Kingston, rem. Vol. 18; F. G. Mather, rem. Vol. 19; R. H. L. Doehster, rem. Vol. 18; D. B. S. Pictou, rem. Vol. 18; E. Y. St. Thomas, ad. J. D. C. Grafton, rem. Vol. 19; Mrs. W. Hamilton, rem. for Vol. 19; T. S. Guelph, rem. for Vol. 18; Rev. H. St. Armand West, rem. for Vol. 18; W. McC. Nelson, rem. for Vol. 18; Rev. J. A. N. Lemoyne, rem. for Vol. 18; Mr. Murray, rem. for Vol. 18; J. B. Port Burwell, rem. Vol. 18.

NEW ADVERTISEMENT. Situation wanted. Illustrated magazines for children and young persons. Departmental notice—Public school libraries. Departmental notice—Maps and school apparatus. University of Bishop's College. Private Education for Young Ladies.

The Church. TORONTO, THURSDAY, JULY 26, 1855. DIOCESE OF TORONTO. Toronto, June 27, 1855. My Dear Brethren residing between Toronto and Kingston.—It is my intention to visit, for the purpose of holding Confirmations, your several Parishes, in accordance with the following list:— I remain, &c. J. M. W. BLACKMAN, Acting Secretary.

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The Church. TORONTO, THURSDAY, JULY 26, 1855. DIOCESE OF TORONTO. Toronto, June 27, 1855. My Dear Brethren residing between Toronto and Kingston.—It is my intention to visit, for the purpose of holding Confirmations, your several Parishes, in accordance with the following list:— I remain, &c. J. M. W. BLACKMAN, Acting Secretary.

ing to continue the risk of publication, and has formed one main reason for his allowing the publication to pass into other hands. OUR MOTHER CHURCH IN HER CHAINS. We complained last week of the New York Churchman for its use of the above phrase, as not being a very reverent method of speaking of the Anglo-Catholic Church—we do so still: nevertheless we accept it as not un-descriptive of the suffering condition in which our beloved Mother, the Bride of Christ in England, is at this time placed by the tyranny, or the self-seeking timidity, of a half-unchristianized Government. The conclusions which we draw, however, respecting Her duty under these circumstances are vastly different from those indicated by our American brethren, and even some of her own sons. The resistance to Convocation, the tampering with Doctrine, the political character of appointments to the Episcopate, the scornful efforts which influential parties, often connected with the Government, are continually making, not only to permit, but to sanction and uphold, any and every form of heresy and schism, &c., are all, we readily admit, so many proofs of that sore bondage in which the State is at present endeavoring to keep the Church. But the conclusion which we draw from these facts is very different from that which the able editor of the Churchman seems to adopt. It is the misfortune of our brethren on the other side of the line to dwell in a democratic atmosphere so thoroughly unchristian in its very first principles as to be in danger of leading even sincere Churchmen to feel as though the vindication of our rights against all who oppose them, be that opposition, noble and generous impulses! forgetful of those infinitely more elevating and god-like principles which cause the Christian, regardless of what is due to himself, to "look rather upon the things of another," inasmuch that he is literally ready to "do good to those that do us evil." But in the case before us there is another positive law of God directly applicable,—and one which, we verily believe, it would have been well for our American friends, as a nation, had they always revered,—we mean that law which requires us to "submit to the ordinance of man for the Lord's sake," and that not only to "the good and gentle, but also to the froward,"—a principle so strikingly enforced by our blessed Lord's own example, that one would suppose that, with a reverent mind of no controversy. The divine Jesus had just instructed his Apostles to provide themselves with swords, doubtless,—now that the constant miraculous protection which He had hitherto afforded them as the consequence of His earthly residence amongst them was about to be withdrawn,—that they might serve to defend them against the lawless banditti at that time infesting the land of Judea,—yet when St. Peter drew one of these very swords in his Master's defence, he was sharply reproved by Him; unquestionably, because unwilfully inquisitive as was the arrest of the Saviour, it was yet done according to law. Never can the entire history of the human race afford another so apparently justifiable ground of violent resistance to the existing authorities. When the Incarnate Son of God, therefore, so sternly forbade it even in this instance, at the same time denouncing a fearful judgment upon all those who hereafter should be guilty of a like offence, He made insubordination to "the Powers that be," on any ground or pretence whatever, a sin, at the thought of which, His faithful and rightly-instructed members, to the end of time, must tremble.

Here then is our first defence of the submissive course pursued by the Church of England under the persecutions to which, for they really amount to that, she is subjected by the state. She protests; she even uses constitutional reasons as opportunity serves, to bring about such changes in the advisers of the crown as may tend to produce holier treatment on the part of the state of the Bride of Christ; she diligently and vigorously petitions, and endeavors to rouse all Britain to aid her herein—as for instance in the matter of convocation, the means of affording the ordinances of the church to the thronging masses of our large towns, the facilities for giving religious instruction to all her youth, &c., &c. What could she do more, as the bride of the determinately submissive suffering sufferer of Gehenna? Of course we have no wish to deny or apologise for the indifference, or worse, of a multitude of her sons, and the too ready, and it may be worldly, compliances, of some individuals amongst her rulers; but we speak of the Anglo-Catholic Church as one, and as vindicated and witnessed for by the host of her faithful sons, clergy and laity. Where is her equal in patient endurance, and yet earnest, fearless remembrance? To attribute the former to a sordid fear of losing her endowments, is surely unworthy of a Churchman. Why the very numbers from amongst the various classes of her endowed clergy, who, at the loss of all their ecclesiastical emoluments, have fallen away to the Church of Rome, might save her from this charge; for it is surely a case in which, from many we may judge all!

And now, if before we proceed we invite attention to "our sister church in her chains," they must not be offended; she has forced the comparison; and we would do so in no spirit of retaliation: it is a subject concerning which we have long mourned, and indeed wished for an opportunity of raising our humble voice in tones of kindly warning. The church in the United States is bitterly suffering, both in efficiency and extent of operation, for want of the funds adequately and in sufficient numbers to support her clergy; but has she dared the unpopularity which would result from authoritatively (and she has the power of synodical action) declaring to her people their unalienable obligation to pay to God the tenth of their increase for the support of his priesthood! She mourns over the awful exclusion (we were about to use a deeper word!) of the poor from her churches; but has she ventured with the authority that becometh the Bride of the King of Saints

to supply the destitute portion of the diocese within the limits of the association with travelling missionaries. The committee will also have to consider a motion made by Mr. Shade at the last meeting, relative to the promotion of travelling missions, and which was ordered to lie over for further consideration." Please notify your churchwardens, who are ex officio members of the committee. Very truly yours, T. J. M. W. BLACKMAN, Acting Secretary.

OUR REMOVAL. The present number of "THE CHURCH" is the last which will be issued in Toronto, as arrangements have been made to transfer its management and publication to Mr. H. B. Ball, of Hamilton. The pecuniary difficulties with which the journal has had to contend for some time past, we believe, well known to the majority of our readers. They have already entailed heavy sacrifices upon our present disinterested publisher, Mr. Rowsell; while the want of resources to remunerate an editor has deprived the journal of that undivided attention and supervision on the part of some one responsible party, which are essentially necessary to secure for it the character and influence which are requisite for its success. We, who amidst a multiplicity of other and imperative engagements, have given such supererogation to it as time stolen from the hours of needful rest would permit, have perhaps some reason to complain of a want of sympathy and aid which, had they been given by those who profess to feel and think with us, might have rendered the paper almost all that under the circumstances we could desire.

We do not however wish to dwell upon the fact. We are too sincerely rejoiced that the care which has hitherto rested upon us is about to pass into other hands, who we trust will be able to do more for the efficiency of the journal than our engagements would ever permit us to attempt. Mr. Bull will henceforth assume the general arrangement and management of the paper. In the Ecclesiastical department he will receive, we understand, the assistance of several of the clergy, while it will be his aim to render the civil and local intelligence as full, recent and satisfactory as possible—an undertaking in which, considering the facilities afforded by his office, we have little doubt that he will be able to succeed.

We need scarcely add that the change in the place of publication and in the management will involve no change in the principles of the paper. The doctrines of holy scripture as received and interpreted by the church, will be fearlessly set forth, and the most perfect and entire independence will mark the course which will be pursued—at the same time, there will, we believe, be every care and effort to utter even the most unpleasant truths with the charity and moderation of a Christian spirit, and with the courtesy and frankness becoming Christian gentlemen.

With our best wishes for the success of The Church under the new arrangement, we bid those who have hitherto been our readers a hearty farewell. Mr. Rowsell has in the last numbers of the paper, enclosed bills to those subscribers who were in his debt, (excepting to those in places where the list of dues had been previously sent to a local agent for collection.) He trusts that, after reading the above announcement, they will remit to him immediately, and so enable him to close his accounts connected with this publication. The sum due by each subscriber is comparatively small, and does not warrant any outlay in the collecting, yet the aggregate is so large as to make its early collection a matter of importance. To many of his subscribers he has reason to be thankful for the regular and prompt remittance of their subscriptions, but so large a proportion were in arrears, as to make him unwilling

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