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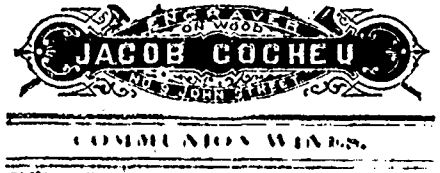
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# The Church Herald.

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

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THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

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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 pastorates 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 possess 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

borg paid occasional visits to the parish, as did also the Rev. Fred. King of King's College, Windsor. In December of this year, the Rev. Edmund Wix, the Bishop's chaplain, came here to reside; he remained till July of the following year. His zeal and ability were very great, and his labors were abundantly blessed. It was his aim to teach the principles of the Church, and to this day he is gratefully remembered by many, and his successors still reap the fruit of his sowing. He baptized 78. In June of this year the Rev. J. T. T. Moody, now rector of Yarmouth, entered upon the duties of this parish. This year the communicants had increased to 21 in the town and 12 in the country.

This year, 1829, the Bishop visited the parish and confirmed 19. A church was now built at Eagle Head, on an acre of land given by Peter Douthill.

In this year, 1831, it was resolved that £50 be paid to the Rev. Mr. Moody—house-rent included—and in the following year, 1832, that £50 be raised in the town and £25 in the country.

In the year 1834, St. John's chapel and burial-ground at Eagle Head, were consecrated, and the churchwardens were instructed to enquire into the state of the church lands, and the propriety of erecting a parsonage.

In the following year Peter Colth of Western Head gave half an acre of land for a burial ground.

1835.—This year Mr. Moody's £50 was voted, exclusive of house-rent.

1837.—This year a church was erected at Hunt's Point on land given by George Fell.

1841.—A handsome organ was placed in the church by the executors of the will of Joseph Freeman, Esq.

1841.—Wm. Wentzel of Eagle Head gave land to the corporation of Trinity church for the erection and support of a school.

1841.—A committee was appointed to enlarge the church and rearrange the interior. The burial-ground of Trinity church was consecrated this year, as also the chapel of St. James, Hunt's Point, with its burial-ground.

1843.—Churchwardens submitted the cost of enlarging the parish church, £222 8s.

1844.—The burial-ground at Western Head consecrated.

1845.—Twelve pews sold at an aggregate of £103.

As we have already intimated, the subject is too long to be concluded in this issue of the paper. We hope to renew the history in our next communication.

## TORONTO.

**CHURCH OPENING.**—The new church recently erected under the direction and by the laborious efforts of the Rev. George J. Taylor of Cannington, in the Mission of West Brook, was opened for divine service on Sunday, 31st ult., by the Lord Bishop of Toronto, assisted by the Rev. Provost Whitaker of Trinity College; His Lordship preaching in the morning, and the Provost in the evening. The congregations were very large, notwithstanding the state of the roads and severity of the weather. This movement originated some three years ago on the part of the zealous missionary, and has grown into a prosperous and effective congregation.

**SUNDAY-SCHOOL CONVENTION IN SIMCOE.**—The united Deacons of East and West Simcoe held a pleasant and profitable Sunday-school Convention in Barrie, last week, at which the Rural Deans Stewart and Lett were present, and a majority of the clergy resident. Interesting papers on the Sunday-school work were read, and a pertinent and eloquent discourse was delivered by the Lord Bishop of the Diocese, for which the thanks of the clergy present were tendered.

**BOARD MEETINGS.**—The several committees of the Synod are now in session in this city, transacting the usual quarterly Missionary and Trust business.

TORONTO, Feb. 12th, 1875.

## ALGOMA.

**THE SHINGWAUK HOME.** By the Rev. E. F. Wilson.—The Indian children at the Shingwauk Home had a merry and a happy Christmas. On Christmas morning we all drove in to the Sault to church; such a sleigh load—twenty I think altogether—some sitting, some standing, and some hanging on, and two brisk little ponies to pull. Then there was the Christmas dinner, a fine joint of roast beef and a huge plum pudding, to which all the children did due justice; and in the evening they came over to our house, and we had a few amusements for them, and sang some Christmas hymns. New Year's night was the time fixed for the Christmas Tree and the prize giving. Prizes were to be given not only for reading, writing, and arithmetic, but also for laundry work, sewing, baking, cutting wood, carpentering, etc. Such of the children's parents as lived near enough were invited to be present, and a general invitation had been given to our friends at the Sault, so we had a good gathering both of whites and Indians, and the room was crowded. As the new Institution building is not yet inhabitable, we are this Winter occupying the Infirmary, a frame cottage (55x20 feet), consisting of one large general room in the centre, which has to do for schoolroom, dining-hall, and kitchen, in each, and on either side, two smaller rooms opening into it, three of which are used as dormitories for the children, and the fourth is the matron's room. In this building the matron, with the help of her Indian girls, had prepared coffee and refreshments for our guests, and the Christmas tree was in the carpenter's shop, a little distance off. Passing from one building to the other, a pretty sight was presented by the new Shingwauk Home illuminated with half a dozen candles in each window. The Christmas tree was loaded with presents, a large proportion of them being gifts from friends both in England and in Canada, and prizes were given to the successful children, a workbox to the best needlewoman, a satchel to the best laundry girl, and so forth. We had several Christmas carols and hymns during the evening, and all passed off pleasantly and happily.

After all these festivities were over, I thought the matron needed a little rest, for what had been play to others had been in a great measure work, and anxiety to her. So I

offered to take charge myself while she went to a friend's house for a couple of days.

I was curious to see how the children would manage after three months' training in the ways of the whites. Our principle is to teach them to do everything themselves. We keep no servants. The matron superintends, and every week the children are appointed to their various duties—two cook girls, two laundry girls, two house girls, and so on, and the boys in like manner, some to farm work, some to carrying water, some to chopping wood. Every Saturday these workers receive pocket-money—two cents each to those who have worked well and received no bad marks, and five cents each to the monitors. Well, as I say, I was curious to see for myself how these rules would work, and how the children would manage, and in no way could I do this better than by becoming at once their visitor, teacher, and quasi-matron. Another point, too, I was anxious to ascertain, and that was how "the four cents a meal" plan could be made to answer.

For three months now have these children been fed, and by dint of wonderful care and economy the matron has managed to keep within the mark. How she could do it has been rather a puzzle to me. The only time before that I had undertaken to cater for them, was in the Fall, when I took a posse of them over to Garden River, to dig potatoes on our land there, and on that occasion I gave them some bread and jam for tea, and found afterwards that the jam itself cost more than four cents a head, leaving out the bread and the tea.

Well, it was half-past two when I arrived at the Infirmary. The matron had just left, and it was time to commence afternoon school. The children sat on benches round a long table—Mary Ann and Nancy and Eliza Jane, and Benjamin, Joseph, Adam—eighteen of them altogether—some of them rejoicing in long Indian names as well: Menesonoos, the little warrior; Shabahkeezhik, morning-sky; Nahwegahbowh, stand in the middle; and so forth. In ages they range from the eight-year-old little warrior up to Adam and Alice, the two eldest, who are both turned 16. And as regards progress in education, one (not the little warrior) is still stumbling over the alphabet; while the most advanced ones are reading in the Fourth Book, doing English Composition, Grammar, and Geography.

School was over at five P. M., and then the workers fell to their duties, and the non-workers went forth to play. Alice was girl monitor for the week, and Mary Ann and "Morning Sky" the cook girls. I was interested to see how very systematically they set to work: Alice got the scales and weighed out the bread, half pound to each child; Mary Ann set the table with a bright array of tin mugs and plates, and "Morning Sky" put the kettle to boil and measured out three little spoonfuls of tea, that being the allowance. Then the bread was cut up and spread with the regulation amount of butter, and in a very little time all was ready. At another table a cloth was laid for me, and everything placed ready in the nicest order. When the big bell rang the children all mustered and got themselves tidy, and the small bell was the signal for them to take their seats. They stood while I said grace, and then quietly and orderly took their evening meal.

After tea was the washing up. Each one, without being told, fell to his or her duty. The boys brought in wood, and filled up the kettle and boiler with water; the girl monitor weighed out the oatmeal for to-morrow's breakfast and handed it over to the cook girls, who in their turn carefully stirred it into the big iron pot on the stove. A wise arrangement this to insure breakfast being in good time in the morning, as the porridge has only to be heated up with a little fresh water, and is none the worse.

By seven o'clock everything was in order, books were got out, and the children seated themselves quietly round the table, not for school, but just to amuse themselves, or teach themselves, as best they liked. I sat in the matron's rocking-chair by the cook-stove, and was amused to hear them puzzling over the English words, spelling, and helping one another; some of them had copies of my Ojibway grammar, and were teaching themselves the English sentences translated from the Indian.

At half past seven I suggested they should sing a few hymns before prayers, so the monitor got the hymn books, and they started the tunes themselves, and sang very prettily "Gentle Jesus, meek and mild," "Beautiful River," and "Hark, hark, my soul, angelic songs are swelling." Then we had prayers. I read a short passage from the Gospels in English, and explained it in Indian. Kneeling down they all joined audibly in the General Confession and the Lord's Prayer. After prayers all went off to bed, the older boys over to the carpenter's house, the younger boys and the girls into the three dormitories. The monitor and the cook girls, however, had to stay up another hour, for bread had been set and was not yet all baked. There was the large, wooden kneading-trough by the stove and the scales, and as fast as one batch of bread came out another went in, one girl cutting the dough and weighing it—three pounds to a loaf—and another making up the bread and placing it in the tins. I think twenty loaves altogether were baked that evening, and very nicely baked too.

John was the wood-cutter, and his lot was to light the fire in the morning. I had only to knock at the wall, and John was up as soon as I was, and by 6 A. M. a bright fire was burning up, lamps were lighted, the bell rung, and soon the occupants of the dormitories began to make their appearance, shivering, shivering—and so indeed was I—for it was a cold morning, twenty degrees below zero, or thereabouts: such a morning, that to put your foot on the bare boards will make you skip, and the smoke seems to freeze in the

chimney, and won't go up as it ought to do, the window-panes caked with ice, and nearly everything in the house frozen solid. This is what we call a cold morning even in Algoma, and we have plenty of them. It was just as well the porridge was made overnight, even though it was frozen; a little hot water soon brought it to, and it did not take very long to heat it up. "Morning sky" stirred it, and kept her fingers warm; but I know Mary Ann got her hands pretty cold over the tin cups. Tin is a nasty thing to touch on such a morning. Well, we all shivered away and huddled round the stove, wishing the wood would stop crackling and smoking, and begin to glow with a red heat.

At last, by seven o'clock, breakfast was ready, the bell rang, and each child sat down to his tin basin of steaming porridge, with a tablespoonful of molasses in the middle. This, with a cup of tea and a hunch of bread, was their breakfast, and I don't think they fared by any means badly. After breakfast the "workers" went to their duties; there were the beds to be made, the dormitories to be swept, lamps to be cleaned, and everything to be dusted and put in order generally. The boys went to their farm-work, water-carrying and wood-cutting; the two laundry-girls wrapped themselves up warmly, and went off to the laundry, which is some distance off; and Alice and the cook-girls bustled themselves preparing for the dinner. Six pounds of bacon, a pint and a half of beans, and half a dozen turnips, all boiled up together, and about a peck of potatoes in the steamer—this, with one-fourth of a pound each of bread, was to form their midday meal. All was in excellent order by twenty minutes past nine, when the large bell rang for them to muster and get themselves tidy, and ten minutes later the small bell called them to prayers. After prayers, the girl-monitor called up those that had coughs, and gave each a dose of cough-mixture. Then books and slates were got out, and school commenced. All were kept steadily at work till twelve, the cook-girls only occasionally getting up to poke the fire or peep into the pots. Dinner was at half-past twelve, and then there was intermission until half-past two, when they assembled again for school.

Thus all went on most satisfactorily during my two days' stay at the Infirmary. Merry enough they all were, chasing each other about, laughing, talking, and singing, and yet all executed their duties regularly and systematically—no jarring or disputes, no shirking of work, or shifting on to one another's shoulders. The cook-girls called to the wood-choppers or the water-carriers to bring in wood or water, as they wanted it; the little girls who were off duty seemed pleased to run about and help the "workers"; the big boys helped the little boys on with their great coats, and wrapped the mufflers round their necks—all seemed kind to each other, and ready to help one another.

To sum up the matter, then, I must confess that I was both surprised and delighted to find the Home so successful in its working, even at this early day, and when we have so many inconveniences to put up with. I think the greatest credit is due to our matron for having in so short a time so thoroughly trained these children to work; and I think also that there is one point which cannot well be denied with such facts before us, and that is that these poor Indians are capable of improvement, and that the way to bring about this improvement is to take the children while young, and train them up in this way. Supposing these sixteen children had been little ragamuffins from the streets of London, would a similar result have been brought about after a three months' training? I don't believe it would. I doubt even if six or twelve months would produce the result of such harmonious and systematic working.

May God then bless the Shingwauk Home. May many Sunday-schools be induced to undertake the support of these smart little Indian children. May many friends give us a helping hand now and again, so that we fail not for want of funds. And may many prayers go up to God for a blessing, both temporal and spiritual, upon our labors.

## U. S. Church News.

### ALBANY.

Correspondence of The Church Journal and Messenger.

In regard to the late Conference on Diocesan Missions a correspondent writes: The following extract from the Bishop's Address to Convention last month will best explain the "occasion" as it is in reality:

"I am asking nothing for myself—I am not half so anxious about the supporting of missions, for we do that now, as I am about the loss of blessing and spiritual power to those few members of the Body that will not do their share of the work. And in this spirit I do ask for us all the broader, fairer view of duty, the rising above the narrow horizon of personal opinions to take in the unbounded expanse of the true sphere of our interests, our almsgiving, and our prayers.

The withholding of more than is meet tendeth to poverty. And I am just as sure that a parish must be impoverished, must dwindle and shrink into leanness of all spiritual graces, which is absorbed in itself, as I am sure that hoarding and selfishness tend to belittle and starve and wither a man's soul."

Thus it will be seen that the "occasion" of the Conference was neither the apathy of the Diocese, nor its failure to support Diocesan Missions. The only necessity for the meeting (which was informal and without voting) existed in a desire to allay the groundless fears entertained by a few parishes (not more than five) about a partisan administration by the Board, and thus to make them sharers in the blessings of the common work. These fears were fully met by the assurance of the Bishop and the members of the Board that no such influence had governed or would govern

them. They were only too glad to get good men of any theological stripe, and the question of Churchmanship had never once come up in their deliberations.

When, moreover, it was suggested by a clergyman, that "as the missionaries were sent by the whole Diocese, they ought to represent the whole Church in the Diocese, and not any school in it," the Bishop said that he considered that a fair statement of the fact as it had been and ought to be.

Several of the clergy who have hitherto held back in the matter, thereupon expressed their satisfaction with the assurances given them. I wish only to add my hearty endorsement of the concluding words of your correspondent about the "courtesy and good feeling" which characterized the proceedings.

W. G.

Troy, Feb. 6th, 1875.

## ARKANSAS.

Correspondence of The Church Journal and Messenger.

The Standing Committee of the Diocese, at a meeting, gave consent to the consecration of the Rev. Dr. Dudley as Assistant Bishop of Kentucky; the Rev. Dr. Scarborough as Bishop of New Jersey; and the Rev. Dr. Gillopie as Bishop of Western Michigan. They refused consent to the consecration of the Rev. Thomas A. Jaggard as Bishop of Southern Ohio. They recommended for Priests' Orders, to the Bishop, the Rev. Dr. Tregovant and the Rev. B. H. Maycock.

The Rev. C. A. Bruce, rector of St. John's church, Helena, was elected President of the Standing Committee, in the place of the Rev. T. B. Lee, who resigned. All communications to the Standing Committee for the future, should be addressed to the Rev. C. A. Bruce, Helena, Ark.

## CENTRAL NEW YORK.

The Rev. Edward Z. Lewis died at Utica on the 8th inst., of pneumonia, after a short illness. Mr. Lewis was born in the State of New York, and was originally educated for the Bar, but afterward studied for the Ministry, and was ordained a Deacon in August, 1855, by Bishop DeLancey. He acted in that capacity in Christ church, Binghamton, and then took charge of Christ church at Corning, and was ordained in 1856 in Geneva. He remained in Corning for five years, and in 1860 became rector of Emanuel church in Norwich, in which position he remained for ten years. In 1871 he went to Holland Patent, where he remained until he went to Utica in 1872, and was there assigned to the position of curate of the parishes of Grace and St. Luke. A year later he was placed in charge of St. John's parish at Whitestown, and the Good Shepherd Mission in East Utica. The deceased was a gentleman of fine culture and scholarly attainments, and his sermons and writings gave evidences of deep thought and careful study. He was a widower, and leaves two children.—*T. nes.*

## COLORADO.

Correspondence of the Church Journal and Messenger.

The Missionary Convocation of Colorado and Wyoming assembled in St. Mark's church, Cheyenne, Wyoming, on Wednesday, Feb. 3d. An introductory service had been held the evening before, at which a sermon was preached by the Rev. Z. T. Savage, in charge of St. Matthew's, Laramie, Wyoming. On Wednesday, Morning Prayer having been said at an earlier hour, the Holy Communion was administered by the Bishop, assisted by the Rev. F. W. Hilliard, rector of St. Mark's, Cheyenne.

After a lunch Convocation assembled in the church, and was called to order by the Bishop. The Rev. D. N. Allen, of Greeley, Colorado, was chosen secretary to fill the place of the Rev. W. H. Moore, resigned. The afternoon was mainly occupied with statements from the Bishop and clergy of the condition and prospects of the work in various parts of the jurisdiction. It may safely be stated as a conclusion from these reports, that the Church in this region is thoroughly alive; that she is served by ministers of character, ability, and earnest zeal, and that in view of the peculiar difficulties of the field, she is making such progress as, while sure and steady, is probably quite as rapid as, under the circumstances, would be either desirable or possible. It is quite evident that in her chief pastor and missionary, are combined a vigorous and determined zeal, and a practical wisdom, which are precisely the qualities needed to carry forward to permanent results the work inaugurated by the heroic devotion of the Apostolic Randall.

In this connection it is well to remark that the young deacon, Mr. James C. Pratt, who is announced as having abandoned the ministry of the Church, and who had been, for a short time, officiating in Boulder, Colorado, had no canonical connection with this jurisdiction, and was not in charge of Trinity church, Boulder, as there neither is now, nor ever has been, an organized parish in that place.

On Wednesday evening the Bishop preached and confirmed a candidate, baptized on the preceding Sunday. Thursday morning, at half-past nine, the Convocation met in the church, and spent an hour or two very pleasantly and profitably in the discussion of questions connected with Sunday-school instruction and worship, a topic suggested by the Bishop. The views agreed upon by all were finally summed up in three brief resolutions, declaring as the sense of the Convocation, first, that training for Confirmation, the Holy Communion, and the Christian life, is the object of Sunday-schools; secondly, that the Prayer Book is amply sufficient for the worship of Sunday-schools; and thirdly, that the means often used to attract children to Sunday-schools are of very doubtful expediency, and should be used, if at all, with very great care. The Bishop expressed much satisfaction with the opinions expressed, and with the manner of their presentation. Morning Prayer was said at 11 o'clock, and a sermon preached by the Rev.

Mr. Allen. In the afternoon the Rev. Mr. Savage was examined in part for Priests' Orders, the Bishop having appointed the rector of St. Mark's examining chaplain in the place of Mr. Moore, resigned. At 7 P. M., after a short service, missionary addresses, chiefly devoted to a statement of facts, though by no means a dry statement, were made by the Bishop and several of the clergy; and so closed a series of services, reports and discussions, and a brief period of delightful social converse, which it is hoped has helped and cheered all those who had any part in them, whether Bishop, Priest, Deacon, layman, or laywoman, and done as much good to the Parish of St. Mark's, Cheyenne, as it has to its

RECTOR.

## ILLINOIS.

Correspondence of the Church Journal and Messenger.

The special Convention of this Diocese met in the Cathedral of St. Peter and Paul, on Wednesday, Feb. 3. The sermon was by the Rev. George F. Cushman, D.D., from Philippians i. 26. After the administration of the Holy Communion, the Convention took a recess until 2 o'clock P. M.

On reassembling, the Rev. Samuel Chase, D.D., was called to the chair. He was subsequently made permanent chairman.

At the calling of the roll, Mr. C. S. Abbott, a member of the Standing Committee, asked that the names of the Rev. Messrs. John Johns, Luther Pardee, and Herbert Root be stricken off. The chair considered the discussion out of order. Mr. Abbott thereupon entered his protest, on the ground that the constitution makes a residence in the Diocese of six months immediately preceding the sitting of the Convention, a qualification for voting, and these gentlemen had not complied with this condition.

Mr. Gardner of Epiphany parish offered the following resolution:

Resolved, That No. 3 of the Rules of Order be amended by striking out the words "an equal division of the lay delegates from a congregation shall neutralize the vote of such congregation."

Mr. S. C. Judd thought that it was a monstrous proposition to ask that when a parish was equally divided, that a vote should be counted in the negative. It was a proposition unconstitutional in its nature, and he moved it be laid on the table.

Judge Otis said he was in favor of the motion being laid on the table, because he considered it unnecessary.

The motion to lay on the table was then put and carried.

S. Corning Judd, Esq., Chancellor of the Diocese, having offered a vote on a question before the house, Mr. Arnold of St. James' church, Chicago, objected on the ground that Mr. Judd was not a deputy from any parish, and consequently not entitled to a vote in that body. Mr. Judd replied that he had exercised that privilege for years, and that it had never before been called in question; that as Chancellor of the Cathedral, he was by canon entitled *ex officio* to "a seat in the Convention and to all the privileges of lay membership." The subject was laid on the table by the following vote: Clergy, affirmative, 42; negative, 18. Laity, affirmative, 35; negative, 15.

On reassembling on Thursday morning, a telegram was read announcing the destruction by fire of Taylor Hall, the residence of Dr. De Koven at Racine. A resolution of sympathy was thereupon passed.

The Committee to whom was referred the case of the Rev. Messrs. Pardee, Root, and Johns, offered a resolution sustaining the action of the majority of the Standing Committee in retaining the names of those gentlemen.

In opposition to this, Mr. Abbott read Article XV. of the Constitution. Article V., which gives the general qualifications, makes "every clergyman canonically connected with the Diocese, who shall be regularly admitted, and settled in some church," a member of the Convention. But Article XV. on the "Election of a Bishop," contains the following clause:

Provided, That in all cases of the election of a Bishop, no clergyman shall be entitled to vote (Article V. notwithstanding) unless he shall have been at least six months immediately preceding the election, personally and canonically resident in this Diocese, and during that time entitled to a seat in the Convention of the same.

Mr. Judd contended that this was only designed to prevent colonizing when a Bishop was about to be elected; that it was a false construction that they ought to be personally and canonically resident.

Mr. Sleeper said that the construction of Mr. Judd was that the 15th Article of the Constitution had no significance. If it had no meaning, what was it placed there for?

The resolution allowing the Rev. Messrs. Johns, Pardee, and Root to vote, was adopted.

After recess, the hour (2 o'clock) for the order of the day having arrived, the House proceeded to receive nominations for the office of Bishop. Several objected to proceeding at once, on the ground that time had been consumed at the recess, which it was supposed would have been employed in deciding upon the qualifications of members to vote. The roll had not yet been passed upon. Mr. Arnold also had a resolution to offer. But the House decided not to postpone the order of the day.

The Rev. Dr. Corby having nominated the Rev. Dr. Seymour, the Rev. Dr. Cushman read a letter from that gentleman declining a renomination. In doing this, the Rev. Dr. Cushman made the following remarks in reference to the action of the late General Convention:

We believe Dr. Seymour to be a man cruelly wronged. We cannot agree that the House of Deputies in the General Convention were either impartial or judicial, and we feel that the rights of Illinois were grossly violated. Dr. Sey-

mour's non-confirmation was effected, in our judgment, by partisan clamor, by misrepresentation, by letters sprung upon that House at the very moment the vote was to be taken—a party trick so transparent that even the House of Deputies would not tolerate it. We believe in justice, in fair play, and we had hoped Dr. Seymour might again be our standard-bearer, and that the cloud of misrepresentation being dispersed, we might appeal from the House of Deputies, ill-informed and partisan, to the Church, better informed, and freed from partisan influences.

The same gentleman then nominated the Rev. Dr. De Koven. The other nominee was the Rev. Dr. Leeds. The claims of both gentlemen were strongly supported by several of the deputies, clerical and lay.

The result of the first ballot by the clergy was as follows: Votes, 67; necessary to a choice, 34. Dr. De Koven, 37; Leeds, 29; Dr. White, 1. It was announced that Dr. De Koven was nominated by the clergy.

Before proceeding to the lay vote, Mr. Sleeper desired to challenge the votes of Mr. C. S. Judd, Chancellor of the Diocese, and of Mr. W. F. Whitehouse, Chancellor of the Cathedral. The chair refused to accept it.

Canon 4 permits the Chancellor of the Cathedral to sit in the Convention as lay delegate, "with the usual privileges." Canon 5 allows the same privilege to the Chancellor of the Diocese, making him an *ex officio* member. But the difficulty is, that when these canons were passed, Article XV. of the Constitution was not amended to correspond. Consequently, whereas the canon entitles these gentlemen to the privileges of the Convention, the Constitution, the higher authority, excludes them.

The following was the result of the first lay ballot: Votes, 60; necessary to confirm, 31. Ayes, 28; noes, 32. The laity, therefore, did not concur in the nomination of the Rev. Dr. De Koven by the clergy.

Second clerical ballot: Votes, 66; necessary to a choice, 34. Dr. De Koven, 38; Dr. Leeds, 26; Dr. Fulton, 2.

Second lay ballot: Votes, 59; necessary to confirm, 30. Ayes, 29; noes, 30.

Third clerical ballot: Votes, 67; necessary to a choice, 34. Dr. De Koven, 39; Dr. Leeds, 27; Dr. Fulton, 1.

Third lay ballot: Votes, 60; necessary to confirm, 31. Ayes, 31; noes, 28.

The Rev. Dr. De Koven was thereupon declared to be elected.

The signing of credentials immediately followed, during which Mr. S. Corning Judd offered a resolution, which was passed, asking that the correspondence with Dr. Seymour which had been brought before the House, be referred to a committee of seven clergymen and six laymen, to report whether any and what action would be expedient. The ground of this motion was expressed in the second preamble, as follows:

Such correspondence presents grave questions bearing not only upon the course pursued by the House of Deputies of the late General Convention with reference to the case of said Rev. Dr. Seymour as Bishop-elect of Illinois, but also indirectly upon the extent of the authority devolving upon the Standing Committees of the various Dioceses in regard to our present Bishop-elect.

On Friday morning the special Committee made its report. That document maintained—

That inasmuch as the Constitution of the General Convention provides that Bishops shall be chosen by Dioceses according to such rules as they shall prescribe, it is clear that the choice rests with the Convention of the Diocese. That it was not intended by the law-makers that the House of Deputies or the Standing Committees may or may not give their assent as they please. The assent must follow as a matter of course.

After a long discussion of the report, a resolution was at length adopted submitting the report to the judgment of the Church at large, and postponing the further consideration of the same until the next Diocesan Convention.

In the course of the debate upon this subject, Mr. S. Corning Judd used the following language in reference to the refusal of the late General Convention to approve of Dr. Seymour's election:

"The cry has come up that something must be done to save us in our confederate relations. It is therefore our duty to raise a warning voice against the assumption of this sort of authority, and do what we can to save the Church from the threatened and impending dangers. I know of certain Dioceses where Bishops are ready to withdraw from the General Convention if this thing goes on."

It is to be regretted that the result of this Convention is likely again to bring the Diocese of Illinois unfavorably before the Church. It would seem that nothing could possibly be clearer than that the votes cast by Messrs. Johns, Pardee, and Root, are illegal. Article V. of the Constitution makes any settled clergyman in the Diocese a member of the Convention. But Article XV. is a special one providing for the election of a Bishop, and that requires, "Article V. notwithstanding," that in order to vote on that occasion, a clergyman "shall have been at least six months immediately preceding the election, personally and canonically resident in this Diocese." No one for a moment contends that these gentlemen were thus resident, and yet their votes were accepted! They were ordained deacons a little more than five months ago, and the canonical residence as clergymen is claimed on the ground of their being canonically resident as candidates for Orders!

Here is another remarkable fact in this election. According to a rule of order in this Diocese (the same custom is believed to prevail in all Dioceses), when a delegation is divided, the vote counts for nothing. On the first lay ballot there were two divided ballots; on the second, two; and on the third, one. Throwing out the three illegal clerical votes

est, and the clerical majority in favor of Dr. De Koven was four; throwing out the vote of the two Chancellors; the lay vote was not a majority. Dr. De Koven, therefore, was not legally elected.

But the matter is not to be suffered to rest here. Those who opposed the election of Dr. DeKoven were actuated by no personal considerations, but solely by a devotion to principle. Believing that he was not legally elected, and that even if he had been his confirmation would be a calamity to the Church in Illinois, they have put forth a "Memorial to the Standing Committees of the several Dioceses of the Protestant Episcopal Church in the United States, touching their consent to the consecration of the Rev. James DeKoven, D.D., as Bishop of Illinois." This document sets forth the opposition to the consecration of the Rev. Dr. DeKoven on the following grounds:

Firstly, That he is, in our judgment, justly liable to evil report for error in religion; that his soundness in the faith is at least so far doubtful as to form an impediment to his consecration within the meaning of the canons. And herein, also,

Secondly, That his consecration would, in our judgment, be disastrous to the Church.

Thirdly, That Dr. DeKoven was not elected a Bishop by the Convention of the Diocese of Illinois, agreeably to the rules fixed by the Convention of that Diocese:

KENTUCKY.

The Rev. W. H. Platt became rector of Calvary church, Louisville, about nine years ago. In 1872 he resigned to accept a call from Grace church, San Francisco. In December, 1874, he resigned that parish to accept a renewed call from Calvary church, Louisville. On Jan. 23d he again resigned Calvary church, Louisville, to accept a second call to Grace church, San Francisco.

About the 1st of December last the Rev. W. H. Johnson resigned St. Paul's church, Somerville, S. C., and joined the Cummins "Reformed" Episcopal Church, and accepted a call to the charge of a congregation in Louisville, Ky. Last week he resigned his charge, and acknowledging that he had greatly erred, signified his intention of returning to the Church of his first love.

MAINE.

To my Brethren and Sisters in Christ:

We are trying to build a small church at one of the most important of the Aroostook mission stations. We cannot do this without help from abroad. I am also desirous to finish my rectory, and for this also we must depend partly upon outside aid. I do not wish to leave my work to solicit the few hundred dollars we need, but send this appeal through the columns of THE CHURCH JOURNAL.

I would ask Church ministers and Church people to turn a part of their Lenten sacrifices and Easter offerings in this direction. We are desirous also to adorn the little church which we propose to build, with stained glass windows. This we can do at an expense of about \$100, over what plain glass will cost (not including the chancel window).

The ladies of the mission have undertaken to provide this amount. They ask any who would like to place a window in the church, in memory of a deceased relative or friend, or as a gift, to send the name and ten dollars for a side window, or fifteen dollars for one of the three west windows. From seventy-five to one hundred dollars will provide a chancel window.

Who will help them to thus beautify this little "church in the wilderness?" Any contributions may be sent to Bishop Neely, at Portland; or to me direct, at Fort Fairfield, Aroostook county, Maine. Wm. H. WASHBURN.

MARYLAND.

Correspondence of The Church Journal and Messenger.

A few notes are necessary before resuming our quasi-geographical view of the Church. St. Bartholomew's congregation have made great improvements at the "chapel." The main edifice is to rise on the adjoining lot, and should be a handsome church, to correspond with so goodly a chapel. The chapel is undergoing a re-modelling within; and the whole place has lately been much and agreeably changed without, by curbing, paving, and setting out trees.

A coming work, it is thought, is already finding a good centre at St. Bartholomew's. The Dean of the Baltimore Convocation is about to hold mission services in this chapel; and no doubt a further impetus will be given to the work so well commenced and progressing.

The Convocation of Cumberland had two days of interesting services at All Saints', Frederick, beginning on the 26th ult., with Bishop Pinkney and ten of the clergy present. Dr. Stephenson is to be congratulated.

St. Luke's church, in Baltimore, foremost of old in planting "missions," has another of recent date, at the corner of Oregon and Pratt streets. The Rev. Mr. Briscoe officiates, and Mr. A. Fulton has charge of the Sunday-school. Like the Advent mission, the building is too small for the excellent purpose for which it is now used.

On Sunday, the 31st ult., Bishop Whittingham ordained Wm. F. Morrison to the diaconate, and the Rev. Richard Hayward to the priesthood. Dr. Morrison, father of the first named, preached on the occasion. Mr. Hayward will assist Dr. Leeds in Grace church, where this service was performed.

The Brotherhood of St. Peter's church is doing a large and earnest work, and deserves all commendation; though they seek no commendation save that of a conscience clear, and a Master's will fulfilled. The missionary committee of the Brotherhood hold services at several places. The

library committee secure large quantities of useful books. The poor and sick committee are extending much relief to sufferers. The committee on hospitality is doing its duty, and the committee to look after strangers, are bringing young men who come to the city under sacred influences. The committee on mission schools and church buildings are doing a noble work. It was they that built the much-needed Honshaw Memorial chapel, which our children may find a very large church. Such it deserves to be. The services and Sunday-school at this new chapel are both encouraging already. To such a work, we say *Esto perpetua*.

The revived Church work on all sides may seem, to earnest minds, late in beginning, its promise late in fulfillment, but its real glory can never fade away. But while anything remains undone, we must think nothing has been done. This world was not made for Caesar; but its kingdoms shall, in the appointed day, fall to Him Whose dominion is an everlasting dominion. If tempted to rest, Christian brother, remember the thousands upon thousands in our cities that are yet unreachd. They that be with us are not yet visibly more than they that be with them. But the proud towers of the prince of sin must fall, and each is responsible for his part in the work.

Mt. Calvary church continues to have its weekly catechisings, daily services, and daily communions, with two celebrations on important occasions. There are nearly 400 communicants. There are two parochial schools, numbering 50 scholars, and a Sunday-school with above 200 scholars. The contributions of the last year were more than \$26,000; the communion alms alone being above \$1,600. Among the sums appropriated appears this: "For buying and repairing church on Orchard street, for mission work among colored people, \$17,586." This last named building is a handsome white stone edifice, built for a "Swedonborgian" congregation, and for some years used for their worship. It is now the centre of an active and most praiseworthy work among colored people, promising no insignificant results. A superior organ has recently been added to the furnishing of this building, and excellent and churchly music is an important feature in the training of old and young. The situation of this fine chapel is also most conveniently near to Mt. Calvary church, thus greatly aiding the labors of those who supervise. The "Sisters of All Saints" are ever working among the sick and poor, both of church and chapel, and they render efficient aid in the parochial schools. A boarding and day school for girls, under the charge of the Sisters, is also an important feature in the plan of operations of Mt. Calvary church.

That we're not over-estimating the importance of the work at the chapel for colored people above named, (known as "Chapel of St. Mary the Virgin,") we will further state that a congregation of less than 100 persons in September, 1873, increased in a few months to between four and five hundred. There are probably about 150 communicants, or more, at this time. During the last year, about 500 children were taught in the Parochial schools of this chapel; and there is an infant school containing many children, under charge of the Sisters. A night school was held during the Winter. The Rev. Joseph Richey is rector of Mt. Calvary; and the Rev. G. B. Perry is an assistant priest, in special charge of the chapel. The Rev. Messrs. E. P. Bartow, A. Ritchie, and A. B. Lecson, are also assistants.

MASSACHUSETTS.

LENTEN AND EASTER VISITATION.—The Bishop of the Diocese proposes, God willing, to hold visitations as follows. Wherever it is desired, he will be happy to meet and catechise the children, or to confer with the Vestries of the several Parishes. The appointments for P. M. may be fixed by the Clergy at any hour of the afternoon or evening which will not conflict with foregoing or following appointments. An offering for Diocesan Missions is commended on the occasion of Visitations, where provision is not otherwise made for this canonical Collection.

- Feb. 19.—Ember-Day, A. M., Trinity, Wrentham, Ordination. Evening, Grace, North Attleborough.
21.—Second Sunday in Lent, A. M., St. James', Cambridge. Evening, St. Peter's, Salem; Special.
24.—St. Matthias, P. M., Church Home for Orphans, Boston. Evening, Messiah, Boston.
28.—Third Sunday in Lent, A. M., St. Anne's, Lowell. P. M., Mission, Chelmsford. Evening, St. John's, Lowell.
Mar. 1.—Monday, Evening, Trinity, Haverhill.
2.—Tuesday, A. M., St. James', South Groveland.
7.—Fourth Sunday in Lent, A. M., St. Thomas', Somerville. Evening, Mission, Washington Village.
10.—Wednesday, Evening, St. Mark's, Boston.
12.—Friday, Evening, St. John's Memorial, Cambridge.
14.—Fifth Sunday in Lent, A. M., St. Stephen's, Lynn. Evening, Grace, Salem.
17.—Wednesday, P. M., St. Mark's, Southborough. Evening, St. John's, Framlingham.
18.—Thursday, Evening, St. Paul's, Watick.
21.—Sunday before Easter, A. M., St. James', Boston Highlands. P. M., Emmanuel, Boston.
24.—Wednesday before Easter, Evening, Christ church, Cambridge.
2.—Thursday before Easter, Evening, Trinity, Woburn.
26.—Good Friday, Evening, Trinity, Boston.
28.—Easter Day, A. M., Christ church, Boston. Evening, St. John's, Boston Highlands.
Apr. 4.—First Sunday after Easter, A. M., St. Mary's, Newton. P. M., Christ church, Waltham.
7.—Wednesday, Evening, Trinity, Melrose.
8.—Thursday, P. M., Christ church, Andover.
11.—Second Sunday after Easter, A. M., St. Paul's, Newburyport. Evening, Ascension, Trowich.
12.—Monday, P. M., St. Michael's, Marblehead. Evening, St. Peter's, Salem.
18.—Third Sunday after Easter, A. M., St. John's, Taunton. P. M., St. Thomas', Taunton.
21.—Wednesday, Evening, Advent, Boston (second visitation).
25.—Fourth Sunday after Easter, and St. Mark, Evangelist, A. M., Grace, Medford. P. M., St. John's, Charlestown.
28.—Wednesday, St. Paul's, Boston; Diocesan Convention.
29.—Thursday.
May 2.—Fifth Sunday after Easter, A. M., Reconciliation, Weoster. P. M., Grace, Oxford.
6.—Ascension Day, A. M., St. Paul's, Boston.

Correspondence of The Church Journal and Messenger.

Bishop Laddock on Ash-Wednesday preached, catechized the Sunday-school children, and confirmed 19 adults, which with the 26 confirmed on Advent Sunday, makes 45 in less than three months. With free seats, and musical services mostly choral, the Rev. J. H. Waterbury has, under the blessing of God, done much to revive the life of St. John's church, East Boston.

NEW JERSEY.

EPISCOPAL APPOINTMENTS.

- Feb. 20.—Evening, Sand Hills, Mission.
21.—Second Sunday in Lent, A. M., Rocky Hills. Evening, Hightstown.
23 and 24.—Freehold. Convocation.
March 7.—Fourth Sunday in Lent, A. M., Waterford. P. M., Hammoncton. Evening, Pleasant Mills.
14.—Fifth Sunday in Lent, A. M., Trinity, Mount Holly. P. M., Vincentown.
17.—Paulsboro. Convocation.
21.—Sunday before Easter, A. M., St. John's, Elizabeth. P. M., Graco, Elizabeth. Evening, Trinity, Elizabeth.
22.—Monday, Evening, Christ church, Elizabeth.
23.—Tuesday, Evening, Perth Amboy.
26.—Good Friday, P. M., St. Mary's, Burlington.
28.—Easter-Day, P. M., Beverly. Evening, Florence.
29.—Monday, Evening, Columbus.
April 4.—First Sunday after Easter, A. M., Glassboro. P. M., Mantua. Evening, Woodbury.
11.—Second Sunday after Easter, Princeton.
18.—Third Sunday after Easter, A. M., Fordentown. P. M., Crosswicks.
25.—Fourth Sunday after Easter, A. M., Plainfield. P. M., North Plainfield.
May 2.—Fifth Sunday after Easter, A. M., St. Andrew's, Mount Holly. P. M., Medford.
9.—Sunday after Ascension, A. M., Vineland. P. M., South Vineland. Evening, Millville.
16.—Whitsun-Day, A. M., Trinity, Trouton. P. M., St. Paul's, Trenton. Evening, St. Michael's, Trenton.
23.—Trinity Sunday, A. M., St. Mary's, Burlington. Ordination. Evening, St. Barnabas, Burlington.
25.—Burlington. Diocesan Convention.
31.—First Sunday after Trinity, A. M., St. Paul's, Rahway. P. M., Holy Comforter, Rahway.
June 6.—Second Sunday after Trinity, A. M., Haddonfield. P. M., Chew's Landing.

Other appointments will be made on application, provided they do not interfere with those here published.

ST. MARY'S HALL.—The following circular has been sent to the parents and guardians of the pupils of this institution:

1625 Spruce street, Philadelphia, Feb. 12, 1875. I have to-day inspected St. Mary's Hall; Burlington, and find that the cause of the typhoid disease which prevailed there in the beginning of the Winter, has been removed. The alterations made, and the precautions adopted, in accordance with the recommendations contained in the report of my inspection of 7th of January, are in my opinion sufficient to prevent a recurrence of that disease, and to improve greatly the general sanitary condition of the school. Pupils may therefore return to the Hall without fear that their health will be affected by any of the influences which produced the recent outbreak of sickness. JOHN L. LECONTE. With the opinion of Dr. LeConte, as expressed in the above report, we fully concur. FRANKLIN GAUNTT, J. HOWARD PUGH.

NEW YORK.

The Church in this city has lost another esteemed layman, who was forward in all good works, Mr. George C. Collins. He was a prominent member of St. Thomas' church.

NORTHERN NEW JERSEY.

Correspondence of The Church Journal and Messenger.

MESSRS. EDITORS: As there have been many disquieting rumors in circulation and in the public prints, regarding the health of Bishop Odenhelmer, will you please state in your columns, that a letter received under date of the 23d ult., gives very encouraging tidings. At the time of his arrival in England, in November, he was much better than he had been, and was in a fair way of recovery. But domestic trials, with other causes, produced a very serious relapse. It was the report of this that awakened great apprehension among his friends, and caused fears for the worst. But on Wednesday, the 20th, after a very critical day, he slept for the first time in four days, and awoke on Thursday morning with every sign of a decided change, and free from the derangement of his heart that had seemed uncontrollable. After that he continued to improve, and the physicians thought his original ailment would thereafter be fully amenable to treatment. I send this, knowing how welcome the news will be to the many clergy and laity who follow our dear Bishop with their affectionate prayers. G. Z. G.

PENNSYLVANIA.

The Rev. Henry S. Spackman, D.D., Chaplain of the Episcopal Hospital, Philadelphia, died in that institution on Tuesday, Feb. 9th, from paralysis. Dr. Spackman was born in 1811, and was the son of Samuel Spackman, a merchant of Philadelphia. In his early life he was a member of the bar, and in 1834 was elected by the Whig Party to the State House of Representatives. He remained in the Legislature, with the exception of one term, for ten years, and made a brilliant reputation in both Houses as an orator and debater. After leaving the Legislature, Dr. Spackman decided to enter the ministry; and on June 28, 1846, was ordained deacon, and took charge of St. Mark's church, in Frankford. On June 13, 1847, he was ordained to the priesthood. He remained at St. Mark's until 1853, when he became assistant minister of St. Matthew's church. In 1858 he was called to the pastorate of St. Clement's church, and remained there until 1862, when he was appointed Chaplain of the United States Army Hospital at Chestnut Hill. In 1865 he became rector of Trinity church, Williamsport, remaining there until 1869; when he returned to Philadelphia, and was appointed by Bishop Stevens, Chaplain of the Epis-

copal Hospital. Dr. Spackman was a man of great learning and extensive reading. He was a prominent member of all the Conventions of the diocese, and his keen, analytical speeches on difficult questions of canon law, always had great weight in the Conventions.—Times.

TEXAS.

Correspondence of the Church Journal and Messenger.

Messrs. Editors: We believe that God is abundantly able to help those who put their trust in Him, and that He will help those who help themselves; who are faithful in those things with which He has blessed them. And that we ought to do all we can, and strive by all proper methods to supply our own necessities, and to avoid, if possible, to ask aid of our brethren; that the bounty of liberal agents of God's manifold goodness may do good in other places, in which we should haste to join them in works of love and mercy. And in this spirit we have labored, asking the blessing of God upon our efforts, looking for the ability to accomplish our work; which in His own good time He will send to us, if we abide faithful.

A few faithful members in this place have long prayed, hoped, and labored to secure the erection of a church building, and the services of a clergyman. And God has sent them a missionary, and enabled them to build a church. But it is not completed. The interior throughout is unfinished. And there is no altar, chancel window, robing room, nor organ. And the hearts of our few earnest brethren yearn to be able to supply these things. But they are few in number, and poor; insomuch that while they care for their minister, which they feel that they must do as well as they are able, the completion of the church, which is urgently needed, must be, with sorrow, indefinitely postponed.

Six hundred dollars would enable us to complete the church, so that our hearts would not be chilled by the bare and unfinished appearance of our Father's house.

And we would rejoice in the possession of such a gift while we would not forget to make our humble, special prayers for the kind and generous donor, that God might cause His face to shine upon him, and refresh him continually with all temporal and spiritual blessings.

Donations sent, specified for St. John's church, to Capt. W. G. Hunt, Columbus, Colorado county, Texas, will be thankfully received, and properly applied.

Reference to the Rt. Rev. Alexander Gregg, D.D., Galveston, Texas. MISSIONARY.

WISCONSIN.

Correspondence of The Church Journal and Messenger.

The Rt. Rev. Bishop Welles, D.D., visited Monroe, the county seat of Green county, a place of over 4000 souls, on the 22d ult., and consecrated our little church, which, including lots, furniture, &c., cost about \$2500. The Bishop preached from Eph. 1, 22, 23.

From all parts of the State we hear but the one sentiment expressed—that of unqualified satisfaction with the choice the Diocese has made of this good man for Bishop.

The morning services lasted over two hours, and one of the interesting incidents of the occasion was the confirmation of a man 75 years of age, who had on the previous day walked ten miles to be a recipient of this Apostolic rite. During the day the writer sought an interview with this aged man, and learned somewhat of his history. He said he came to America when 16 years of age, was prepared for Confirmation, could repeat the entire Church Catechism before he left England; but as the Bishop only visited their parish once in five years, he had no opportunity to be confirmed before he left home, and now until now: came to Green county twenty-five years ago, when there were no buildings, except the brick Court House, a store, a hotel, and a few small dwellings. He now lived in a settlement of English people, who all once belonged to the Church, but who had years ago joined the Methodists: many of them say "they still love the old Home Church," and if they could have a Church clergyman among them, would come back to her. But as for himself, he had always, stuck by the Church, and should until death.

In the afternoon the Bishop and two of the clergy visited nearly all the Church people in town, and among the number the Rev. Mr. B—'s daughter, who has now for five years, during the Winter season, been confined to her bed by severe and very painful attacks of inflammatory rheumatism. The good Bishop consoled her in her afflictions, and offered up the prayers which our mother the Church provides for her children, rich and poor alike, in hours of sickness and trouble and sorrow.

The Bishop, while at Mr. Brainerd's house, casually remarked that he had years ago, while yet in the East, heard of "Brainerd's horse,"—the man is here, but where is the horse? Mr. Brainerd says the horse is still alive, of age, "fat and well liking," and in the barn. Mr. Brainerd's son then drove the horse, attached to a sleigh, to the front door on exhibition. The Bishop and Dean (who by the way is the beloved rector of the model parish of Wisconsin, and has all the qualifications to make a good Bishop,) said they must have a ride after that famous animal. After their sleigh-ride the Bishop asserted that the horse had been well cared for, was good for ten-years missionary work yet, and then and there appointed Mr. Brainerd missionary to all the stations around Monroe.

We, continued he, want you to build another church. But how can we aid you? Our treasury is empty. Will not some of the members of Christ's Church help on this important work?

Since Mr. Brainerd's ordination he has built several churches, and added considerable church property to the

Diocese of Wisconsin. Arguing then from the past, we confidently assert that money sent to help on his missionary work will be seed planted in good soil, where, God willing, fruit will grow. Who will send Bishop Welles three or four hundred dollars a year for two years for this field, now white for the harvest?

Monroe is certainly a very important center for missionary work. So important has it been considered, that the Dean and other clergy have held, during the past year, stated and extra services here, to help strengthen foundations already laid.

Our nearest church is twenty-five miles away, hence all these stations about here must be supplied with services from Monroe. The man and the horse are ready. Who will furnish the means to carry on the Lord's work in these desolate places? Our faith is strong. We believe the Lord, by His faithful ones, will provide the means.

FOR THE CHURCH.

The brief telegram, a few days since, announcing the destruction by fire of one of the main halls of Racine College, conveyed inadequate idea of the disaster which has befallen that institution. At five o'clock on the morning of the conflagration the thermometer was 15° below zero, and a furious gale was blowing. The flames broke out in the upper part of the structure, and in a brief half-hour the whole magnificent hall was ablaze. Officers, students, and domestics fled for their lives, many of them in night-dress and barefoot on the ice. In the extreme cold the water was frozen, and the students and authorities were left helpless to combat the flames; a mere plittance, therefore, of what was in the building was saved. But the loss of the hall itself and of the furniture which made it habitable by the warden, the professors and the students, is by no means all. The excellent library of the college and the apparatus to illustrate the lectures on physics, are also entirely consumed. Nor does the trouble end here. Racine has been in the habit of educating a large number of beneficiaries, and being unendowed, it has depended for their support on receipts from paying students who occupied the hall that is destroyed. Unless the latter students, therefore, can be re-accommodated with rooms, the beneficiaries cannot longer be supported and taught. There was an insurance of \$25,000 on the building, but the loss over this will exceed \$50,000. We do not know what action the trustees will now take, but every well-wisher of liberal culture cannot but entertain the hope that the alumni of Racine and other friends will rally to repair the severe loss it has sustained.—Tribune.

Selections.

[From Periodic Law.]

SCRIPTURAL COINCIDENCES.

Prideaux observes, that "when Christ came to Nazareth, his own city, he was called as a member of that synagogue to read the Haphterah, that is, the section or lesson out of the Prophets which was to be read that day, and when he stood up and read he sat down and expounded it, as was the usage of the Jews in both cases. If any one will turn to that lesson he will see the force of Christ's comment, 'This day is this Scripture fulfilled in your ears.'

"We remember, many years ago, to have been quite startled by the wonderful appropriateness of one of the Sunday lessons, to the peculiar circumstances of the congregation then assembled in a village church. It was the seventh Sunday after Trinity, a warm August morning, when an attached people met in the Lord's House to listen to their dear pastor's parting counsel. A stranger read the service. The second lesson was the 20th chapter of Acts. If my readers will refer to it, they will not be surprised that the worthy clergyman who was then to bid farewell to his people was dissolved in tears during the reading of the lesson, and that all present were greatly moved.

"I have been reminded of this by one paragraph in the *London Quarterly Review* for October, 1859, in the able article on the 'Geography and Biography of the Old Testament.' It is as follows: 'Travellers are sometimes fortunate in unexpected coincidences. We, ourselves, well remember the pleasure with which, on a first Sunday in Athens, we heard the seventeenth chapter of the Acts read in the English church, and went after service to read it again in solitude on the Acropolis. Professor Stanley tells us, in a recently published volume of sermons, that he was at the convent of Mount Sinai on a Sunday when the fourth chapter of Galatians was the epistle for the day; and he did not fail to preach accordingly. A friend, just returned from Palestine, has described to us a startling moment in the early morning, in a ride from Jerusalem by Bethlehem to Jaffa, when the sun rose over Gibeon, and the moon was full before him over the valley of Ajalon.'

"We cannot forbear adding to these two or three other examples, which will not fail to be interesting. When Archbishop Laud was accused of high treason, and for the last time attended Evening Prayer in the chapel at Lambeth, every word of the Psalms appointed for the day (the 93d and 94th) spoke comfort, while the voice of the prophet, in the Old Testament lesson (Isaiah, 50th chapter) had its own message. St. Peter seemed to speak to the afflicted prelate in the second lesson (2 Epist. i.), and to remind him that he must shortly put off his tabernacle.

"Another of these coincidences occurred in the days of the second King James, when the seven Bishops were sent to the tower in such a summary way. Macaulay thus refers to it: 'On the evening of the Black Friday, as it was called, on which they were committed, they reached their prison just at the hour of divine service. They instantly hastened to the chapel. It chanced that in the second lesson were these words: 'In all things approving ourselves as the ministers of God, in much patience, in afflictions, in distresses, in stripes, in imprisonment.' All zealous Churchmen were delighted by this coincidence, and remembered how much comfort a similar coincidence had given, near forty years before, to Charles the First at the time of his death.'—[Macaulay's *England*, vol. ii., p. 338.]

"The only other instance which we have time to give, is that relating to the first prayer in Congress. On the 7th of September, 1774, by invitation of that body, the Rev. Mr. Duché, the rector of St. Peter's church, Philadelphia, officiated in Congress Hall, his clerk making the responses in the service. The next day, John Adams writes an account of this interesting circumstance to his wife. The Psalter for the day beginning with the 35th Psalm, sent a thrill through the whole Assembly. 'You must remember,' says Mr. Adams 'this was the next morning after we had heard the rumor of the horrible carnage of Boston. It seemed as if Heaven had ordained that Psalm to be read on that morning!'

TWO LETTERS.

We give below two letters, so that those concerned may have the facts before them for decision. Each man is competent to make up his own mind upon their bearing. The first, which was published in the *Chicago Evening Post* on the 3d of June, 1871, is as follows:

[From the Chicago Evening Post, June 3, 1871.]

To the Rev. Charles E. Cheney:

REV. AND DEAR BROTHER: We, the undersigned, clergymen and laymen of the Protestant Episcopal Church, hearing, with much sorrow, of your trial and sentence to punishment, for having, on certain occasions, omitted certain specified words, in the use of the offices appointed for common prayer, and the administration of the sacraments, and other rites and ceremonies of the Protestant Episcopal Church, do hereby assure you of our sympathy, and of our undiminished affection and respect.

We hold that the obligations of individual conscience, guided by the word of God, and the just claims of Christian expediency, are to be maintained and regarded as a just and proper obedience to God, as well as the exercise of the indisputable right and duty of man, in ministering any offices, appointed for public or private worship, by ordinances or rules which are of human origin, and established by man's authority.

We believe that the determination to teach nothing "but that which you shall be persuaded may be concluded and proved by the Scripture," while faithfully adhering to the creeds and articles of faith established by the Church, is consistent with true loyalty to this Church; and is demanded by the vows of ordination, even when leading to such action as that with which you have been charged, in the trial of which we have spoken. Accordingly we maintain your right to such decision and action, as that for which you have been punished, by an ecclesiastical sentence, as a right which many others of the clergy of the Protestant Episcopal Church, experiencing similar difficulties, have habitually exercised. We feel that it would indeed be a sad day for the Protestant Episcopal Church if it should authoritatively declare that no verbal deviation from any of its prescriptions, on the part of those who are true to its formularies of faith, is to be tolerated under any stress of conscience or circumstances of expediency whatsoever.

Praying that God may guide and comfort you in your perplexities and sorrows, and that your ministry for Christ may ever be as blessed as it has hitherto been, we remain,

Yours, fraternally,

- STEPHEN H. TYNG, D.D., St. George's church, New York.
- JOHN COTTON SMITH, D.D., Church of the Ascension, New York.
- RICHARD NEWTON, D.D., Church of the Epiphany, Philadelphia.
- SAMUEL A. CLARK, D.D., St. John's church, Elizabeth, N. J.
- KINGSTON GOODARD, D.D., St. Andrew's, Richmond, Staten Island.
- JOHN S. STONE, D.D., Prof. in Theo. Seminary, Massachusetts.
- JULIUS E. GRAMMER, D.D., St. Peter's, Baltimore.
- J. J. McLENNAN, D.D., Prof. in Theological Seminary, Ohio.
- SHERLOCK A. BRONSON, D.D., Prof. in Theo. Seminary, Ohio.
- A. BLAKE, D.D., Professor in Theological Seminary, Ohio.
- MORRIS A. TYNG, Professor in Theological Seminary, Ohio.
- CHARLES B. STOUT, Diocese of Iowa.
- HEMAN DYER, D.D., Secretary Kvan jellical Knowledge Society.
- F. W. PEET, D.D., Holyoke, Mass.
- GEORGE E. J. HALL, New York city.
- WILLIAM T. SABINE, Church of the Atonement, New York.
- B. B. LEACOCK, Church of the Epiphany, New York.
- ABRAHAM BROWN, Church of the Reformation, New York.
- F. F. CASKY, Church of the Mediator, New York.
- J. G. AMES, House of the Evangelists, New York.
- STEPHEN H. TYNG, Jr., Church of the Holy Trinity, New York.
- WILLIAM NEWTON, Church of the Atonement, Philadelphia.
- WILLIAM H. MUNROE, Emmanuel church, Philadelphia.
- J. S. BUSH, Grace church, San Francisco, Cal.
- R. C. MATTACK, Sec. Evangelical Educational Society, Philadelphia.
- T. A. JAGGAR, Church of the Holy Trinity, Philadelphia.
- WILLIAM H. NEILSON, Philadelphia.
- JOHN A. JEROME, St. Mark's, Millford, Pa.
- CHARLES W. QUICK, Editor of the *Episcopalian*, Philadelphia.
- WASHINGTON KOPMAN, Philadelphia.
- R. H. WILLIAMSON, St. Stephen's, Wilkes-Barre, Pa.
- ARCHIBALD M. MORRISON, Philadelphia.
- O. W. LANDRETH, St. Luke's, Altoona, Pa.
- J. NEWTON STANGER, Wilmington, Del.
- W. B. BODINE, Christ church Brooklyn.
- J. S. COMLEY GREENE, St. Paul's, Brookline, Mass.
- CHARLES STEWART, Grace church, Topeka, Kansas.
- WILLIAM M. POSTLETHWAITE, Church of the Saviour, Brooklyn.
- JAMES E. HOMANS, Christ church, Manchester, N. Y.
- N. C. PRIDHAM, St. Peter's, Baltimore.
- WILLIAM HUCKEL, St. Ann's, Morrisania, N. Y.
- P. A. JAY, Christ church, Warwick, N. Y.
- W. NEILSON WICKER, Church of the Holy Trinity, Harlem, N. Y.
- E. F. REMINGTON, Brooklyn, N. Y.
- L. N. FREEMAN, Christ church, Warrensburg, Mo.
- J. A. ASPINWALL, Christ church, Bay Ridge, N. Y.
- J. C. BROWN, St. Paul's, Tren on, N. J.
- J. HOWARD SMITH, St. John's, Knoxville, Tenn.
- W. I. JOHNSON, Tipton, Iowa.
- JACOB RAMBO, Grace church, Montrose, Iowa.
- WILLIAM S. LANGFORD, St. John's, Tonks, N. Y.
- W. H. RELL, Church of the Mediator, Brooklyn.
- WILLIAM HYDE, Church of the Atonement, Brooklyn.
- J. CROCKER WHITE, Newburyport, Mass.
- G. ZABRISKIE GRAY, Trinity church, Bergen Point, N. J.
- DUDLEY D. SMITH, Chapel of Atonement, New York.
- ASA DALTON, St. Stephen's, Fortian, Me.
- G. I. PLATT, St. Paul's, Red Hook, N. Y.
- SAMUEL CUTLER, St. Andrew's, Hanover, Mass.
- C. H. TUCKER, Christ chapel, Brooklyn.
- H. H. MORRELL, St. Paul's, Norwalk, Ohio.
- J. C. FLEISCHACKER, St. George's, Weston, New York.
- JOHN P. HUBBARD, Christ church, West City, R. I.
- WILLIAM WRIGHT, St. Mark's, Nashua, Iowa.

The second was published in November, 1873:

The undersigned having heard, with profound sorrow, of the movement now making by Bishop Cummins for the organization of a new Church on the basis of the Prayer Book of 1785, desire to say that they have no sympathy with this measure, and that it does not represent the views and feelings of Evangelical men.

- WILLIAM A. SUDDARDS,
- BENJAMIN WATSON,
- JAMES PRATT,
- RICHARD N. THOMAS,
- DANIEL S. MILLER,
- WILLIAM W. SHEAF,
- WILLIAM NEWTON,
- J. H. ECCLESTON,
- ROBERT A. EDWARDS,
- HERMAN L. DUHING,
- GEORGE BRINGHAUST,
- RICHARD NEWTON,
- C. GEORGE CURRIE,
- WILLIAM H. MUNROE,
- SNYDER B. SIMS,
- CHARLES L. FISHER,
- CHARLES D. COOPER,
- THOMAS A. JAGGAR,
- WILLIAM F. PADDOCK,
- JOHN B. FALENER,
- JOHN A. CHILDS,



# The Church Journal

AND

## GOSPEL MESSENGER.

NEW YORK, FEBRUARY 18, 1875.

### THE ILLINOIS ELECTION.

The Diocese of Illinois has seen fit again to throw a solemn responsibility upon the general Church. She does so also with a rebuke upon her lips to that general Church, for having before exercised a canonical right, and performed a canonical duty, in a way that did not please Illinois. She does more; she comes with the name of her candidate and tells the Church beforehand that it has no business but to accept him, that "the consent of the Standing Committees" canonically required, means only that the Standing Committees are to register the acts of the Diocesan Convention of Illinois!

We dwell not on the fact that the *canons* of the Diocese were stretched to their utmost tension to allow the votes of certain clergymen whose *ordinations* even were within the time of the actual *residence* required by canon as clergymen; nor on the other fact that the *Constitution* appears to have been disregarded in giving a seat to the very gentleman who engineered through the extraordinary interpretation which admitted these clergymen, and that it was his vote and that of another in the same condition which gave the Elect the one lay majority which elected him. We pass by the rulings which forbade protests, and went all one way, and the appointment of a one-sided partisan committee to draw up the rebuke to the House of Deputies, and the snub beforehand to the Standing Committees.

The minority seem to have had no rights which the majority (and that a bare majority of doubtful constitutionality) were bound to respect. Legal matters (and they have been prominent matters in Illinois,) have not been so well ordered there, as the outcome shows, as to give unshaken confidence to Illinois interpretations of canon law.

But setting all aside, we cannot say we are sorry that a fair and square issue has, by the action of the Diocese, been placed before the Church.

It was hoped that the last Convention had settled the tone and status for us for some time to come. The Church was prepared quietly to accept the settlement, and turn to her work. Illinois has seen fit—or the majority there—to unsettle the whole matter; to disturb the calm of Lent with questions of law and canon, and suspicious doctrine, and to rebuke the Church of which the Diocese is a member.

But there is this satisfaction, that the issue now is clear. It inclines to sign the testimonials of Dr. Seymour, the House of Deputies had only to go upon deductions. Dr. Seymour had published nothing. There were no written words of his which stated his doctrine. It was, of course, after all, of *novus in sociis*.

In the present case there is nothing doubtful. The question is one wholly of doctrine. Apart from that, one may console, while smiling at the very extravagant language of his eulogists in the Convention and out of it, that there are many traits in the Elect's character which would be useful in the Episcopate.

The question, fortunately, is freed from all complications of a personal sort. It is the bare, bald question of doctrine, avowed, maintained, defended; pressed on occasion fit and unfit, in private and in public, in pamphlets, speeches, sermons, and on the floor of Convention, wherever a hearing can be obtained; boldly sometimes, and boldly in its offensive nakedness; plausibly and subtly, when that seemed best; but always pressed as the one Gospel which the Elect of Illinois has seemed to think he was sent to preach to a Church which has forgotten it.

It is not that he holds it as a speculative opinion. He holds it with the almost fanatical intensity of a propagandist, and while pressing it on the young who are under his control in the confessional or the school, presses it equally in season and out of season, so that it is noticeable that, let the text be what it will, the sermon always comes round to the Eucharist and the preacher's views about it.

The General Convention just risen declined to allow the consecration of a man suspected of holding Eucharistic Adoration. It passed a canon with almost entire unanimity condemning such adoration.

For the champion of that adoration, in one bold, unhesitating, able and fanatical defender, who has plausibly explained, and subtly reasoned, but who has never taken back the deliberate utterance flung as a challenge in the hall of the Convention three years ago, Illinois now asks a miracle. Can the Church afford to stultify hers. If to her own children and the community, by granting the request? Can she afford to say and unsay, play

fast and loose with human consciences and her own moral sense and consistency, at the bidding of men who are determined to drive everything to extremes?

In 1871 the House of Bishops, to a Church distracted by these questions, issued a *Pastoral*, as usual. It was said to have been written by the Bishop of Albany—high enough surely for the highest Churchman. At all events, like all *Pastorals*, it was the unanimous utterance of our Chief Shepherds. In that *Pastoral* of the doctrine of Eucharistic Adoration we read:

The doctrine which chiefly attempts, as yet, to express itself by ritual in questionable and dangerous ways, is connected with the Holy Eucharist. That doctrine is, emphatically, a *novelty in theology*. What is known as "Eucharistic Adoration" is undoubtedly inculcated and encouraged by that ritual of posture lately introduced among us, which finds no warrant in our "Office for the Administration of the Holy Communion."

Although men may, by *unlawful reasoning on Divine mysteries*, argue themselves into an acceptance both of the practice and the doctrine which it implies, *these are most certainly unauthorized by Holy Scripture*, entirely aside from the purposes for which the Holy Sacrament was instituted, and *most dangerous in their tendencies*. To argue that the spiritual presence of our dear Lord in the Holy Communion, for the nurture of the faithful, is such a presence as allows worship to Him thus and there present, is, to say the very least, to be wise above that which is written in God's Holy Word. For the objects of this Holy Sacrament as therein revealed, are, first, the memorial before God of the One Sacrifice for sins forever; and secondly, the strengthening and refreshing of the souls of the faithful. Moreover, no one can fail to see that *it is impossible for the common mind to draw the line between the worship of such an undefined and mysterious presence, and the awful error of adoring the elements themselves*. Wherefore, *if a teacher suggests this error by act or posture, he places himself in antagonism to the doctrine of this Church and the teaching of God's Word, and puts in peril the souls of men*. In the presence, therefore, of this danger, we call upon the ministers and members of the Church to bear in mind, that while they should always cherish and exhibit that true and genuine reverence which devoutly recognizes "the dignity of the Holy Mystery, and the great peril of the unworthy receiving thereof," yet it is the bounden duty of each one to deny himself the outward expression of what to him may be only reverence, if that expression even seems to inculcate and encourage superstition and idolatry.

The Elect of Illinois is the zealous, avowed, and almost fanatical champion of this very Adoration, which the Bishops say "puts in peril the souls of men."

In the same *Pastoral*, speaking of the Confessional, the entire American Episcopacy declares

The Church permits, and offers to her children, the opening of their griefs in private to some minister of God's Word. But she does not make this the *first resort*; she does not provide for its *frequent recurrence or uniform practice*; she does not impose it by *ecclesiastical ordinance*; she does not hold or declare it *necessary* for the forgiveness of sins, or for the attainment of high degrees of spiritual advancement; nor does she connect with it blessings which can be secured only by its observance. She simply offers and commends this privilege to those of her children who cannot quiet their own consciences by self-examination, immediate confession to God, with faith in Christ, repentance, and restitution. Wherefore, to make this seeking of comfort and counsel not exceptional, but customary; not free, but enforced (if not by actual law, at least by *moral obligation and spiritual necessities*), is to rob Christ's provision of its mercy, and to change it into an engine of oppression and a source of corruption. History demonstrates this. The experience of families, and even of nations, shows that the *worst practical evils* are inseparable from this great abuse. To pervert the godly counsel and advice which may quiet a disturbed conscience, into the arbitrary *direction* which *supplants* the conscience, is to do away with that sense of moral responsibility under which every man "shall give account of himself to God."

The Elect of Illinois habitually hears confession, and uses his position to make it ordinary and customary among those under his charge. He defends it, advocates it, and encourages in all ways in his power its practice. He put himself squarely on the record in this respect in his speech before the Council of Wisconsin, when he was a candidate for the Episcopate in that Diocese. The Confessional with him is not to be excused, but to be defended and propagated.

The *Pastoral* goes on to speak of books, and especially Books of Devotion, and makes this declaration:

As fostering tendencies, of which we regret to see any tokens among us, *we must not fail to point out the dangers arising from devotional and doctrinal books, alien in their character to the whole spirit of our Liturgy, which have of late years been insidiously multiplied in England and America*. Such works are chiefly borrowed from sources confessedly hostile to our communion, and tend only to weaken and undermine the loyalty of our people, and especially of our youth, to the *primitive faith and worship of our Church*. Moreover, let it be borne in mind that the rich treasury of our own devotional authors is full of all things that minister to edification; while the inspired Psalter, and other Holy Scriptures, too little studied by most of us in this age of hurry and unrest, *leave wholly without excuse this disposition to seek such aids to devotion as we here pointedly condemn*.

The books just mentioned are not the only ones against which our people must be warned. Publications are scattered through our parishes, the whole aim of which is to *undermine the legitimate authority of the Chief Pastors of the Church*, to inculcate irreverence, to stir up strife, to excite suspicion, to advocate "the factious maintenance of groundless opinions," and to lead to division and to schism. It was the solemn counsel of St. Paul "to mark those that cause divisions" in the Church, and to avoid them and their teaching.

The Elect of Illinois makes no concealment of the circulation and defence of books which contain invocations of the Saints, preparations and forms for Sacramental Confession. Books "alien to the whole spirit of our Liturgy," he both distributes and has defended in public prints,

The issue is thus fairly before the Church. Can our Bishops afford, by accepting the choice of Illinois, to stultify their deliberate solemn warnings, to play fast and loose with the consciences they have undertaken to guide, and for which before God they are responsible, and to overturn all confidence in their own consistency and in the fixity of their own convictions?

Can the Standing Committees ask them to do so? Can they propose to them such deliberate self-contradiction? We put the matter plainly. There is here no question of character. The question is of doctrine. It is whether the Church knows her own mind from year's end to year's end, whether her most solemn utterances are anything but idle breath, whether she knows her own meaning and purposes, and has any hand upon her own helm?

There is but one word that needs a reply. It is said the Church has no right to object against a candidate for the Episcopacy what she tolerates in a priest.

The reply is that there is not a Diocese in which the open avowals on record of the Elect of Illinois would not be a bar against the ordination of any deacon or any priest. The Elect himself, had he avowed such views at the time of his ordination to the Priesthood in Wisconsin, would not have "passed" his examiners, nor would the hands of Kemper have given him his Commission. Has the Church changed, or has he? It is one thing to mercifully decline to prosecute, another thing to elevate to the Episcopacy, and so subscribe to the doctrines of one against whose views the unanimous Episcopate and the whole Church bears testimony.

We make no apology for fulfilling our duty as Church Journalists. It is a disagreeable one, and one from which flesh and blood shrink. Could we have followed our own wish, we would long since have been out of the necessity. But Divine Providence has ruled it otherwise.

The Church's Lent has been rudely invaded by the sharp challenge of Illinois, the flat defiance, and the summons to answer in Chicago for her actions in St. John's chapel last October. She might have been spared this. But it is not the Church's fault that she must stand for consistency, truth, and peace, in Lent as at all times.

That the Church desires to do everything possible for the Diocese, is very certain. She has had a tender feeling toward Illinois since the necessary disappointment last Autumn. It is a matter of intense regret that Illinois has replied to that feeling by a challenge which is almost a threat.

There never was so solemn an issue laid before the Church. Personal feelings must be put out of the question. The matter must be decided prayerfully and in the sight of God, as responsible to Him alone, and not to any man or any Diocese. On its decision rests the future well-being, not of the Church in Illinois, but of the Church in this whole land for years to come. Let us all carry it on our hearts to the altar, in these days of penitence and prayer.

### DR. HAWKS ON THE QUESTION OF TO-DAY.

In the course of our American Church history, four persons, who have by Diocesan Conventions been chosen for the office of Bishop, have failed to obtain the sanction of Standing Committees, or House of Clerical and Lay Deputies.

In all the history of these transactions, never once has the right of rejection been questioned until within the last twelve months. And now we are coolly informed that the General Convention or Standing Committees have no right to reject the papers—they *must* pass them, and that such was the intention of the law-makers.

We turn to Dr. Hawks' work on the Constitution and Canons of the Church in the United States. It will probably not be thought too much to assert that he knows something about the laws of the Church, and the intentions of the law-makers—possibly as much as some, who as canonists, are not quite as widely known as he.

In giving the history of the Constitution, he sums up seven particulars retained by each Diocese under the Constitution, and five points surrendered by the Dioceses when they adopted the Constitution of the American Church. Among the rights which he says the Dioceses very clearly retained was "2, to elect their own Bishop." Under the question "What did they surrender?" he replies

"2. They surrendered the right of having the Bishop whom they might elect, consecrated without the assent of the Church at large."

Before proceeding further with this subject, in view of a threat uttered at the late Illinois Convention, we quote another passage under this same head. Dr. Hawks places it first. The Dioceses surrendered

"1. Such exercise of independency as would permit them to withdraw from the union at their own pleasure, and without the assent of the other Dioceses."—*Contributions*, &c., pp. 9, 10.

In commenting upon the provisions for confirming the choice made by the Diocese, he says, after describing the

kind of document which must be laid before the House of Clerical and Lay Deputies:

This certificate, in the practice of the House, is always referred with the documents on the fact of election to the Committee on Consecrations. The object of the reference must be two-fold, to see, first, that the certificate is in the form of words prescribed; and secondly, that it is signed by a constitutional majority of the Convention making the election, and it will prevent confusion to bear in mind that this testimonial has no reference to the fact of election, or to anything else, save the moral and religious qualifications of the Bishop-elect; it proves nothing else, and is not even conclusive on that point; for if the House should in any mode become satisfied that the individual named in the testimonial is unworthy, it will not recommend him to the Bishops for consecration.—*ib.* page 96.

He concludes his chapter on this subject as follows, and as in the former instance we give the italics as written by the distinguished author himself. After naming the several documents which have to be laid before the House of Bishops, he says:

Without these things he cannot lawfully be consecrated under this canon: with them all, his consecration does not necessarily follow; it has never happened in our history, it probably never will happen, that any one who is known to be unworthy will be permitted to pass all the previous ordeals, and come before our House of Bishops with all the canonical requisites for consecration complete; but should ever such be the case, or should in any case subsequent discoveries bring to light disqualifications unknown until every ordeal but the last was past, the House of Bishops would refuse to consecrate, and no power on earth could force them to do otherwise. It is a matter between God and their consciences, and there it must be left. Each House in the General Convention has its rights, and as the Bishops cannot consecrate any one against the assent of the House of Clerical and Lay Deputies, so neither can they be forced by the House to consecrate any one against their own assent. Thus careful has the Church been to subject every one who enters into the highest office of its ministry to a three repeated scrutiny: first, by the Convention which elects him; secondly, by the House of Clerical and Lay Deputies; and thirdly, by the House of Bishops. A bad man may indeed get in, notwithstanding all these guards, but the Church in her legislation has at least done what she could to prevent it. pp. 97, 98.

Dr. Hawks himself was subsequently elected Bishop, and his papers brought before the House of Clerical and Lay Deputies did not pass. On that occasion he spoke in his own behalf, and delivered probably the most eloquent speech that ever passed his lips. But what was his defence? It was that the charges made against him were not sustained. It was not questioning the right of the House of Clerical and Lay Deputies to refuse to confirm the choice of the Diocese that elected him. That argument was left for a later day.

#### SENTIMENTALISM.

Speaking of the request made by Dean Stanley to Dr. Colenso, to preach in the Cathedral of which he is Dean, on Dr. Colenso's late visit to England, the *Standard of the Cross* holds discourse as follows:

Certainly no English gentleman would, in the face of an English congregation, have dared to proclaim such unpalatable views of the Pentateuch as Colenso holds. It was to give him as a pleader for human rights a chance to be heard, that the Dean gave him a welcome to the freest pulpit in England.

And again:

Yet we trust the day has passed in the Church of God when any man who honestly and widely differs from the established views of the majority, on even the essentials of the Christian Faith, shall suffer from Christian Churchmen such religious and social ostracism, as may rightly lead him to imagine that if one would possess orthodoxy in creed, he must deny the sentiment and practice of Christian charity.

For ourselves we should rate Dr. Colenso more highly. We believe him thoroughly honest, and would not care to doubt but that "in the face of an English congregation" as readily as in that of a Zulu, he would "proclaim" his views of the Pentateuch, no matter how "unpalatable," on any fit occasion. He has already proclaimed them to the whole world.

But it is not to vindicate Dr. Colenso's boldness and honest frankness, that we cut the above paragraphs from the *Standard of the Cross*, but to ask how far it is proposed to carry religious sentimentalism?

The facts simply are that Dr. Colenso is a deposed Bishop. Being deposed in the South African Church, canonically he is deposed everywhere. How far that deposition affects him as a priest in the Church of England "as by law established"—that is, how far the State law of the Establishment may interfere with ecclesiastical action in the Colonial Church, we do not know; except that it cannot recognize him as a Bishop, since it is as Priest, and not as Bishop, that he is "a Clerk in Orders" of the Establishment. But by the universal law and comity of the Church Catholic, he is a deposed Bishop, and no Bishop in the Anglican Communion would dare to consider him in any other light.

Now either Dean Stanley, to whom the State law gives the control of one of the Cathedrals of the Diocese of London, intended to recognize Dr. Colenso as a clergyman in good standing, or he did not. If he did, he simply proposed to trample on all Canon Law, and on every decency and propriety in the Church Catholic.

If, on the other hand, as the *Standard* hints (we know not on what authority) that Dr. Colenso was only going

to appear in the Cathedral as the champion of "human rights," it is natural to ask if there be not public halls, Exeter and otherwise, "Rotundas" and such like, wherein champions of "human rights" make themselves heard on due provocation? Is there no place but a Cathedral for a champion of human rights, from Zulu land or America, to address a London audience?

That Dr. Colenso on the occasion would not have preached his infidelity offensively, is neither here nor there. His being officially in Westminster, would have been, let him have preached as he might, a contempt cast on Church law, and an insult to the entire Anglican Communion. To speak of Dean Stanley's boldness or manliness in the case, is to mislead. The Dean's position is fixed by the law of the land, as a State officer holding under the Crown, and he risks nothing in his most erratic performances. There is no boldness where there is no danger, no bravery where there is no risk.

The point, we say, is how far is sentimentality to take the place of doctrine and order? The *Standard* very inconsequentially hopes that no man shall suffer religious and social ostracism from Christian Churchmen, because he differs even on the essentials of the Christian Faith, and then adds a word about clarity.

All sentimentalism, we regret to say, all helping to mislead and confuse, as sentimentalism does when it, and not reason and duty, takes the guidance of action, is very sweet, very pretty, very amiable, but nevertheless very weak and deluding.

There is here no question of religious ostracism. Certainly none of social. It is a question of Church law and Order. There is no question of differences, nor of "honest" differences. It is a question of fact.

The fact is, every Christian Church has a Faith and an Order. Even every smallest last year's sect has. It is bound to guard its Faith and its Order. *If they are not worth guarding, let it cease to be; the sooner the better.* In every Church, even in every sect, there is a way, in any doubtful case, of getting at what that Faith and Order are, a constitutional way recognized by those inside and those outside equally.

While a man is in the Church or sect, common decency as well as common sense, demand that he shall live by its Order and stand by its Faith.

That there are good men outside both, honest men, "manly men," champions of human rights, sincere men who are heathens, honest men who deny every truth he has pledged himself to teach, manly pagans if you please, and splendid Mohammedans, is not anything to trouble him unless he is a sentimentalist. If he be a man with reason in force, and a clear head, he sees that he is not called to deny any of this outside honesty, sincerity, or, as the fashion is to say, this "manliness." He is glad it exists, recognizes it wherever he finds it, does not socially ostracise it a bit, or religiously, if it claim to have a religion. But he never dreams, not being a sentimentalist, that in order to avoid "ostracising" somebody socially or religiously, he is bound to have him preach in his pulpit or officiate at his altar. He may be very glad to recognize a deposed Bishop, or a degraded Priest, as the Champion of human rights, may be very glad to give him a platform on which to championize them, but he does not feel that to do this he must break the law of his Church, or make light of the denial of the Inspiration of the Bible. Nor does he drop sentimental tears, nor misuse the sacred word charity because he cannot.

There are difficulties in the Christian position with reference to those outside Christianity. There are difficulties, and no more nor greater, in the Church position, with reference to those outside the Church. There are difficulties in the position of every man who has a Faith, a doctrine or an Order, with reference to those who have another or have none.

Every truth is exclusive. Every religious Faith cuts off. The wall that includes is a wall that excludes.

These difficulties are as old as the Fall. They inhered in the covenant with Abraham, and in the covenant in Christ. They were in Judaism as they are in Christianity. Even in man-made religions they exist as well. They belong also in Buddhism, and Mohammedanism. To every inside there must be also an outside.

But these difficulties, and indeed no difficulties, are ever settled by sentimentalism. There are men who imagine they can be. They seem just now to be abounding. We are having an epidemic of sentiment. But if the difference between inside and outside be a sentimental difference, or if sentimentalism can really remove the wall that excludes as well as includes, and put the "manly" pagan side by side with the "manly" Christian, and the "honest" Unitarian on the same footing as the honest Churchman, will not relentless logic ask what is the use of your *inside*? Why do you have a wall at all? If a deposed Bishop because he is "champion of human rights," is to be treated exactly as if he were not deposed, and it be a breach of charity to treat him otherwise, pray why trouble yourself to depose him at all? Indeed, why have Bishops and doctrines and exclusive dogmas,

churches, courts, synods, faiths, and so forth? Why not let sentimentalism, "charity," "human rights" and "manliness" have things their own way?

Among the portents of the time this also will bear study, the inundation of "sentimentality how charming," which threatens to sweep away in a tide of lukewarm and sweetened slops not only all precise faith, but all sound reasoning and all the sternness of duty and of law.

The tide has swept away much from the bodies about us. It seems at last to threaten the walls and towers of the Church.

#### NEWSPAPER REPORTS OF SERMONS AND SPEECHES.

Apropos of an address lately delivered, our *Chief* has received several letters. The following is one, names omitted:

Please tell me, as a friend, whether the *Herald* report of Feb. 9th, of your speech before the "Church Conference"—whatever that is—be correct; and whether the "Conference" did thank you for it.

The Conference did say "thanks" for the speech, but it seems at this day scarcely necessary to add, that no man can be held responsible for a *Herald* reporter's version. Without any special malice, we could wish that, for once in a way, gentlemen who accept all they see in the papers, head-lines and all, as true, because it is in print, might be induced to say something where a reporter could get after them, merely that they might learn how it felt.

#### Book Notices.

THE PARTING WORDS OF ADOLPHE MONOD TO HIS FRIENDS AND THE CHURCH. October, 1855, to March, 1856. Translated from the Fifth Paris Edition. New York: E. P. Dutton & Co. 1875.

Whilo slowly dying, Adolphe Monod, the eloquent, devout, and tender minister of one of the Reformed congregations of Paris, had each Sunday his sick-room thrown open, and a Communion service celebrated at his bed-side, when he preached a little sermon to his assembled friends, and made it a message to his flock.

These "Adieus" are here collected, the translation being by an accomplished gentleman, who thoroughly appreciates the beauty, delicacy, and fervor of the addresses.

They are a dying man's utterances, spoken from the edge of the grave. But Faith and Hope are strong, and they are uttered with the confidence of one in whom Faith is changing into knowledge, and Hope into possession.

The circumstances of their utterance throw an unearthly solemnity about the words themselves. They sound as if from beyond the river. They measure things of sense by the measure of a dying man.

Mr. Dutton has prepared an edition in season for Lent reading. The book ought not to be passed by by those who desire deep devotional reading, and the records of much spiritual experience.

These "Parting Words" are words for the closet, words for the knees, words by which to study life, and its issues in view of the solemn veiled to-morrow, toward which, through months of pain, the speaker's wistful gaze was turned.

SPIRIT OF THE HOLY BIBLE. Pictorial and Polyglott, with Illustrations by the most celebrated artists from Durer to Fragonard. Projected and prepared by Frank Moore, editor of the *Rebellion Record*, &c. New York: United States Publishing Company.

The editor of this volume deserves credit for his good intentions. His design was to give a copy of nearly every picture of note in illustration of Scripture, which has been produced by the celebrated painters. But his failure consists in the many wretched to the few passable reproductions. A book of this kind, to serve the praiseworthy purpose of bringing before people copies of the works of the great masters, must not be meanly and cheaply gotten up. It would be well if the editor were to try again, or if some other person would adopt the idea, and give us a book worthy of the subject.

ANTIQUITIES OF LONG ISLAND. By Gabriel Furnam. To which is added "A Bibliography" by Henry Onderdonk, Jr. Edited by Frank Moore. New York: J. W. Bouton. 1875.

The manuscript of this book was discovered in an old book-shop in this city.

It is a work of rare interest to all residents of New York and Long Island, and especially to those who have any connections, by family or otherwise, with the past of either.

To the body of the work is added the complete Bibliography of all works, books, pamphlets, and memorials relating to Long Island, prepared by Mr. Onderdonk.

We are assured by the well known editor, that the work of Mr. Furnam is thoroughly accurate. There can be no more competent judge than Mr. Moore.

NO ROOM FOR JEWS. By Charles F. Deems, pastor of the Church of the Strangers. New York: E. P. Dutton & Co. 1875.

A Christmas Sermon, with many striking things in it. Queerly enough Dr. Deems describes "the Inn," not as Syrian Kahn, but as a modern hotel. What he loses in accuracy he makes up in liveliness.

SUNDAY ECHOES IN WEEK DAY HOURS. A Tale Illustrative of the Epistles and Gospels. By Mrs. Carey Brock. New York: E. P. Dutton & Co. 1875.

This is the fifth volume of this well known series of

books, by the same author. Like all the others, we can recommend it most highly for Sunday-school, parish, or home libraries.

**THOUGHTS FOR LENT.** By the Rt. Rev. Ashton Oxenden, D.D., Bishop of Montreal, and Metropolitan of Canada. New York: Anson D. F. Randolph & Co.

The essays are devout, earnest, and searching. They will be found admirably suited for the season, as the extract which we give in our Parish and Family Reading department will testify. Price \$1.25.

**SELECTIONS FROM THE POEMS OF OVID.** Chiefly the Metamorphoses. Edited by J. H. and W. F. Allen and J. B. Greenough. Boston: Ginn Bros. 1875.

A volume for school purposes, prepared with sufficient notes, and judiciously selected by able, practical teachers.

**A METHOD OF INSTRUCTION IN LATIN.** Being a Companion and Guide in the Study of Latin Grammar. With Elementary Instruction in Reading at Sight, Exercises in Translation and Writing, Notes and Vocabulary. By J. H. Allen and J. B. Greenough. Boston: Ginn Bros. 1875.

**SELECT ORATIONS OF LYSIAS.** Edited for the Use of Schools and Colleges. With English Notes and an Introduction on the Life and Orations of Lysias. By the Rev. John F. Huntington, A.M., Professor of Greek Language and Literature in Trinity College. Boston: Ginn Bros. 1875.

**CHRIST AND THE CONTROVERSIES OF CHRISTENDOM.** By the Rev. R. W. Dale, A.M. With an Introduction; by the Rev. L. W. Bancroft, D.D. New York: T. Whittaker.

**WHAT PROFIT IS IT? A Plea for the Better Observance of Lent.** By the Rev. U. G. Tracy. New York: T. Whittaker.

**A BOOK OF LITANIES.** Metrical and Prose. With an Evening Service. Rivingtons, London, Oxford, and Cambridge. 1874.

Among our weekly exchanges there is none we take up with greater satisfaction than *Appleton's Journal*. Both its original and selected articles are of a high order, and are always welcomed in the family as both interesting and instructive.

*The National Churchman* is the title of a new Church weekly, issued at Philadelphia. It aims to spread the knowledge and influence of the Church without controversy. Its prospectus sets forth objects similar to those announced by our friends of the *Register*. We therefore do not quite see the *raison d'être*; still, if it will increase the readers of Church publications, it will do a good work, and we welcome its aid.

Some years since our Church Book Society printed in a very convenient manual, the Offices of Infant and Adult Baptism combined. The publication has long been out of print. We are glad to see that the Rev. S. F. Holmes of St. Barnabas Chapel, 306 Mulberry street, has issued the same thing on cards. Single copies, ten cents.

Our friends of the *Episcopal Register* have put forth their annual gift Almanac for 1875. Besides the usual information, are given sketches of the lives of some of the Bishops, and some explanations of the Church Calendar. There are also given the residences of the clergy in the principal cities.

*The Diocese*, the organ of the Diocese of Illinois, speaking before the late election, held the following language with reference to the candidature of Dr. De Koven. We may be allowed to say the Editor of the *Diocese* is a Nashotah B.D.

We hear with astonishment that an infatuated few are making every possible effort to secure the election of another extreme man, and to put the Diocese again in antagonism with the Church at large.

The withdrawal of one candidate, who was, at least by implication, in sympathy with ritualism, has been followed by the adoption of another, on the part of the "advanced," about whose position there can be no reasonable doubt.

This is the report, as we go to press, and it comes from a reliable source. All that we had hoped, and much that we had written about "peace," has come to naught. We shrink from the conclusion, we hesitate to write it down, but there seems to be no escape. The question is to be decided in our Special Convention, the issue is to be plainly taken, "Is Illinois to be the banner Diocese of ritualism?"

We did not imagine such an issue to be possible. We did not suppose that any considerable number of the clergy of this Diocese could be found to sustain a candidate who is an acknowledged champion of the advanced party in the Church: and we still think the number is very small.

In the case of the last Bishop-elect there was an honest difference of opinion on the question of fact. Many who voted for him and who signed his testimonials did so under the conviction that he was in no way implicated with ritualism. This conviction was, to all candid minds, a satisfactory explanation of their course.

But the issue now likely to be forced upon us admits of no such equivocal interpretation. If our information is correct, and we think it is, the question will be one not of fact, but of churchmanship; not of personal qualities, but of Church principles.

We have spoken, that the diocese might understand the situation, and be prepared to meet it. If it shall appear that we have been needlessly alarmed, we shall rejoice to acknowledge our mistake; and we desire that we may so rejoice. If it shall be found that, in opposing ritualism, we have not reflected the sentiment of a majority of the diocese, we shall desire that some one of more medieval instincts may be selected to bear the banner of the first "advanced" diocese that has been known in protestant America. We fear nothing for the result of the election, but we do fear for the dissension and division

that this agitation must bring. We deprecate most earnestly the reckless disregard of the peace and welfare of the diocese that is indicated by this last report.

The insane attempt to commit the Diocese of Illinois to this hopeless cause, to establish here the nursery of the pseudo Catholic school, which is repudiated by the great body of the Anglican Church, will prove to be futile, and will carry down both cause and candidate together.

The only good that can come of it will be an opportunity for a few panegyrics, for another expression of hero-worship, for another weak defense of ritualism. The evil of it will be, strife among brethren, a diocese damaged in reputation, and a man for the third time made a victim to the ill-directed zeal and blind enthusiasm of his friends.

THE MISTAKES OF MODERN CHARITY.

The last sermon of the course on "Christian and Social Morals," was delivered Sunday evening last, at Christ church, Fifth avenue, by the Rev. H. C. Potter, D.D. His subject was "Modern Charity—Some of Its Mistakes," and his text was from Psalm lxxviii, "God setteth the solitary in families."

In opening his topic, Dr. Potter remarked that it would have been an easier and a pleasanter task to speak of the triumphs and successes of modern charity. Much of its history was like the stirring pages of romance. To recall the institutions which have sprung up on the Continent of Europe during the last fifty years, the remarkable awakening which has taken place in the philanthropic activities of the Church of England, the incomparable services of Florence Nightingale; to recall to mind what Agnes Jones did at the cost of her life in Liverpool, and work no less heroic done by Russian women of rank in the camps and hospitals during the Crimean War, and by our own women during our own war; then to take into account the services in behalf of the crippled, the orphan, the idiotic, and the charitable institutions here, which are the admiration of strangers and the just pride of our own community—it would have been a pleasanter task to review this record of philanthropic achievement, and to recognize how profuse are its provisions and comprehensive its varieties. But it was certainly an appropriate, if less congenial, inquiry to demand how far this complex machinery, this vast expenditure, is accomplishing the desired result. Leaving out the immediate evils which afflict human society, he would see how far modern charity was curing the ills with which it grappled. He doubted that anybody could fall to pretend that a great deal of our present charitable and philanthropic expenditure is not innocently, but none the less effectually, operating to increase and perpetuate the evils which it undertakes to remedy. The facts are before us, and we cannot mistake their import. Side by side with the growth of hospitals, asylums, and the like, rises the growth of a pauperism which is at once the perplexity of the philanthropist and the dismay of the tax-payer. Our hospitals, where they are not hedged about by restrictions which make access to them a favor not easily obtained, are thronged by ranks of applicants who so press upon each other that the new comers crowd out the old ere yet they have obtained their convalescence. And so it is with other charities. The clue to this condition of things is found largely in our forgetfulness of the principle of the text, "God setteth the solitary in families." And these words affirm, if they affirm anything, that the family is a divine institution, and as such a most sacred and potential factor in the building up of society and the welfare of the race. Is there any other spot so sacred, so helpful, even though clouded by sickness and darkened often by the shadow of a great grief? Go ask them who, eager for freedom from care, have tried the experiment of living without a home—in hotels—and if they are candid, they will tell us how much the best instincts, the tenderest feelings, the truest joys of human life, had been somehow quenched in their breasts. He, the speaker, anticipated the impulse with which his hearers would say that all this in nowise touched the operation of our charities. But he would invite them to look a little closer. Our charities aim to reach and relieve two classes—first, those who are already in homes; and second, those who are without them. There is a large class of persons who habitually live in homes, and who make little or no demand upon charities. But when sickness comes, or when accident befalls the head of the household, then the pinch begins. Add to this that some half-dozen people are crowded in a meagre tenement, that the sick person can have but ignorant nursing, and straightway there arises the necessity for a hospital where there is skillful medical attendance, needful apparatus, and intelligent nurses. But just here there enters a fact which is easily demonstrable from most abundant evidence, and it is this: That a careful comparison of the statistics of great hospitals in great cities with the statistics of mortality in tenement-houses in those same cities, is not on the whole favorable as arguing increased chances of recovery from hospital treatment. In other words, people do not get well more rapidly, more certainly, or in a larger proportion, whether treated for ailments or for accidents, when they are treated in a hospital, than they do when they are treated in very inferior homes. He was not unmindful of the fact, to which attention had lately been called, that this is owing in no inconsiderable measure doubtless to the mistaken construction of hospitals, by which their very walls and corridors are made to perpetuate disease, and to pass on a subtle form of hospital poison to those who are so unfortunate as to come under its influence. Nor did he forget the fact of the general feeling that a simple and less costly, and less permanent style of hospital construction, would greatly reduce the death-rate, whether in fever, surgical, or general hospitals, so far as to make the chances of recovery better than those in a tenement.

An equal improvement could be made in the character of the tenement-houses if rich men can be found willing to try the effect of putting within the reach of our poorer classes decently constructed and adequately lighted, drained, and ventilated homes. As a consequence of the determination of capitalists to keep the question of their business separate from their religion, our tenement-houses are often a disgrace to our modern civilization, and their comparative exemption from disease is a perpetual marvel. The most potent medicine in any human ailment is human sympathy, and that medicine is not for sale by apothecaries or given out at dispensaries. There is something in the most bungling mistakes of the meanest home, which in struggling with disease, or facing suffering, is calculated to give a man heart. It is in an atmosphere in which he is not a mere patient, with a number to distinguish him, and a ticket to describe him. His home does not sacrifice his personality, and the physician who attends him is some one who, most probably, is at home in his dwelling, or at least knows him by name. He has not come to study him as a scientific illustration. Those about him may be a very "poor lot," as a tramp, once

described his wife and children, but, in his expressive phrase, they are "kith and kin." Therefore, if we would heal the sick we must do it, not by multiplying institutions, but by multiplying and ennobling homes. Of course, it is the more difficult task, but it is the surest and most hopeful one. But it may be asked are we to let sickness and poverty go hand in hand, and leave men to die in the garrets and cellars? God forbid! We are to go to them in their garrets, and brighten their existence by our presence and money. We are to conserve the family, not disband it; we are to recognize in one word that the household is God's own order, and that at its peril society tampers with its constitution.

While it is wise to preserve and elevate the family, there still remain those who have no homes, who are forced to seek aid and shelter from the orphan asylums, the refuges, poorhouses, and reformatories. Will any one pretend, it may be asked, that these institutions for the care of children are a mistake, or their work a superfluity? The question suggested to him a distinction which it was time to insist upon. Nobody would dream of dispensing with the life-saving structures used in certain watering-places, and as little would they dream of living in them. They are meant to answer a temporary necessity, and as soon as their purpose is accomplished their transient inmate is helped to his home. Even so it is with those timely agencies which, ranging themselves along the brink of the swift-rushing current of life, reach down so often and snatch some young wulf just as it is sinking, it may be for the last time. He believed, however, that they who administered such institutions would themselves be the first to admit that they ought not to be regarded as an end, but as a means to an end, and that that end should forever be their restoration to some Christian and well-ordered home. Happily such an end can no longer be regarded as an impracticable dream, for already there is a society which for twenty-five years has devoted itself with wisdom and success to the purpose. It has gathered the drift-wood of the young life to this great city year after year into its schools and lodging-houses, not to keep them there, but to pass them on to rural homes, in which they grow up virtuous and self-respecting members of society. Although he did not care to be the eulogist of any particular society, he could not but ask his hearers if they would know how some of the most helpless and hopeless elements of the community may be most successfully dealt with, to read the history of the New York Children's Aid Society. It may be asked how it is possible, by any such means, to grapple with the work which is at present being done in our midst for the neglected and homeless through other agencies. He did not think that it was a difficult question to answer. There are to-day in our public institutions 15,000 children. Supposing that, instead of maintaining these children as at present, at a large expense, and with, at the best, very doubtful results, it were resolved to place them in families, there would be just one child for every fifty families. He would maintain that it was not unreasonable to suppose that in every fifty families in the community there is at least one where, with a little effort, a home in which, however inferior relatively it might be, would be positively superior in its training and influence to the training of an institution. Within the past year or two a gifted English woman having been invited to address herself to the examination of institutions for the shelter and training of children in connection with the English system for the relief of the poor, undertook the task of tracing out the history of young girls who had grown up in these schools, and has lately given the public the result of her inquiries. It would be difficult to exaggerate the shock which her discoveries have given to all thoughtful people. The *London Times* and *Spectator*, journals not wont to speak with undue haste, have recognized Mrs. Senior's report as one of the most valuable contributions to the literature of charitable relief as demonstrating the necessity of revolutionizing the present methods. We can repeat her story, if we choose, ourselves. There are young girls in the hospitals by the score, to-day, who have had similar training, and have fallen to similar degradation. The result of institutional training is but mechanical obedience in children—the suppression of all that is human and elevating, so that when the institutional pressure is lifted, there is nothing to restrain the boy or girl from going as speedily as circumstances will provide to the way of the bad.—*N. Y. Times*.

Parish and Family Reading.

For The Church Journal and Messenger.

"LEARN THE LUXURY OF DOING GOOD." \*

"There does appear to be a great deal of suffering among the poor this Winter," said Selena Summer, as she laid down the newspaper and approached the breakfast-table. "I wish that we could do something for them."

"Well, why don't you get up some entertainment and give them the proceeds?" asked her sister.

"I would like to, but we should have to sell the tickets, and I do dislike to ask people for money."

"Oh, it is not considered at all the same thing; you need not say much about the object. Just offer your acquaintances an opportunity to amuse themselves."

"I think it would be very nice," chimed in Mrs. Summer. "Your cousin Julia has had a very quiet time since she has been with us, and I am sure she would enjoy it. Let it be a tea-party."

"Well, I will have to get a dress," said Selena. "My dark ones won't look at all well by gaslight; my light silk is too dressy, and besides, I should be sure to spot it in pouring out the tea. Well, I will wear my grey poplin and get only a cap and apron."

"O, I will provide those," said Mrs. Summer, "you need not buy them from your allowance. They ought to be of fine material and prettily made, and Selena, you must get the dress at once, for you require so much trimming on your clothes."

The tickets were sold. It was decided that the guests would be crowded in Mrs. Summer's parlors, so a hall was secured at a moderate rent, and the gifts solicited, poured in.

"My daughter," exclaimed Mr. Summer, as he stumbled

\* Oliver Gojdinitch.

over a box in the entry, 'can't you put your packages more out of the way?'

'O, papa, the dining room is full, just come and see.'

It did appear to be. Packages of tea, and coffee, hams, tongues, bread, and butter, with quantities of rich cake of every kind were to be seen.

'This does look very nice, but it strikes me that the cake was not a judicious choice. Why not flour or Indian meal?'

'Why, dear papa, you certainly did not suppose that these provisions were for the poor! We are to eat them for their benefit.'

'O! ah! I see. I am glad that you have enlightened me.'

The young ladies who had charge of decorating the room, decided that greenhouse flowers, though not cheap, were absolutely needed. They toiled faithfully—everything was arranged with good taste, and the guests appeared to enjoy themselves.

When the expenses were paid, what was left was sent to the city missionary.

'Why, mamma, that is Aunt Phoebe at the door,' exclaimed Selena, next morning. 'I was just going to lie down. What can have brought her so early?'

'O girls,' said the old lady, 'I have come to ask if you will help our society to make some garments for the poor.'

'The poor! Aunt Phoebe, don't speak of them! We have danced for the poor, we have acted charades for the poor, and only yesterday we feasted for the poor, and now you ask us to sew for them.'

'O, how much trouble and expense I might have saved you, if you had consulted me,' said Aunt Phoebe. 'I would have advised each lady to spend the price of her ticket on Canton flannel, and to give it ready-made to our society.'

'But where would be the fun in that, Aunt? No one can ask their friends now to give directly to any object. It is old-fashioned and commonplace.'

For the Church Journal and Messenger.

KEEPING UNDER THE BODY.

BY MARY JOHNNIE BARTLETT.

'There's one thing about your persuasion, dominie,' said Squire Brown to the rector of St. Paul's church, 'that I can't approve of, and that is your never having any revivals.'

'But, my dear brother,' said the rector smiling, 'we do have a revival every year; and what is more, it is not confined to two or three churches, or to all the churches in two or three cities; but it is a revival in which every church of our "persuasion," throughout the world; participates.'

'Now look here, dominie, if any one but you had told me that, I should have said "That won't go down." Does it look likely now, that if your folks had revivals on such a large scale as that, we shouldn't see something of it in the papers?'

'Well, Squire, if you should read the papers carefully, you might come across some such notices as this: "Lent services in — church. Mondays, Tuesdays, Thursdays, and Saturdays, Morning and Evening Prayer; Wednesdays and Fridays, full service with sermon, morning and evening." A few weeks later, perhaps, among the news items, you might find it casually mentioned, that such a number, more or less, according to the success of the revival, had been confirmed in — church.'

'Pshaw! parson, you don't say you only meant Lent. I never heard it called revival time before. To tell the truth, I never had much patience with you for keeping it, anyhow. I never could see any good in it. There's my daughter's husband's folks, they keep it awful strict, never eat a bit of meat Wednesdays and Fridays. The bill of fare is smelts or fried scallops for breakfast, boiled cod or baked blue fish for dinner; and an oyster stew or roast for tea. Good Friday they will have *shad*; no matter how early in the season it is, or what it costs. They never give big parties, or go to them at that time; but they have a good many small ones, with plenty of gossip and backbiting. Now, parson, I'd just like you to tell me what virtue there is in eating what comes out of the water (pretty good eating, in my opinion), and why it is more wicked in Lent to have big dancing parties, than little backbiting ones.'

'I do not wonder, Squire,' said the rector sadly, 'that you speak sarcastically, if this is the only way of keeping Lent of which you have ever heard. Shall I tell you a little about another way?'

'Do, parson; I'll be glad to listen. May be if you folks oftener took the trouble to explain your queer ways to other people, they'd understand you better; and give you a little more credit for piety than you get now.'

'Well, my dear friend, this is a season interposed in the midst of the bustle of worldly cares and amusements, as a period of special self-examination and reflection. It should be a season of turning, with fasting, unto the Lord, from every evil desire, every corrupt imagination, every unbecoming wish; of weeping the bitter tears of

true penitence, for sins which rigid search and self-examination have brought to light; and of mourning with that true penitential sorrow, which the sad sight of that array of sins should call forth.'

'That's good, dominie—first rate, that sort of thing kept up for six weeks, would be apt to make a man think pretty meanly of himself. But how many do you suppose do it? For my part, I can't see but what folks look just about as cheerful in Lent as any other time.'

'Hundreds and thousands, brother, I trust, by at least, to keep this fast in a right spirit; and those perhaps who succeed best, are they who, remembering our Lord's words, "appear not unto men to fast, but unto their Father which seeth in secret".'

'But, parson, about this *fasting*; I consider it's a dead letter nowadays; and even if it wasn't, it can't be expected folks in such a climate as this, could practise it. It was a very different thing in a country like Judea, where people could easily go from morning till night without anything to eat.'

'You are quite right in one sense, Squire; men who live plainly at any time, and have to work hard with hands or brain, cannot altogether abstain from food, as the Jews did. But, my friend, is the *spirit* and *principle* of fasting a dead letter?'

'Well no, not if you mean fasting from sin, and temperance in all things; but that's ever one's duty at all times.'

'True, my dear sir; and so is it our duty to "pray without ceasing"; yet we set apart one day every week for special worship. But by fasting, I do not mean, as you suppose, abstinence from *sin*, but occasional abstinence from things *lawful* and *innocent*; and this has been practised, not only in primitive ages, but in modern times, and in some form or other, by devout men of every school of theology. The object of it is to teach us self-control. The Apostle says: "All things are lawful for me, but I will not be brought under the power of any;" "I keep my body under, and bring it into subjection." As Goulburn says, we can have no idea how much we are wedded to all the numerous blessings of daily life, until we are deprived of them. Many more men than suspect themselves to be so, are slaves of food—peevish and fretful if the natural craving for it be in the least stunted or thwarted. If a man has not sufficient moral courage or force of character to abstain occasionally from that or any other innocent enjoyment, he is its slave. We may call our earthly comforts "trifles," which we could dispense with at a moment's notice, and scarcely feel their loss; but this shows a very slight knowledge of the human heart. That heart, wherever it plants itself in life, throws out suckers of dependence all around it. No soil is so muddy, no root is so dry and rotten that the heart will not grapple a sucker into it, will not twine a sucker round it; so that when torn away from the muddy soil and the rotten root, the heart bleeds. What religion says, is, "Learn gradually not to purify yourself by pain (that is the dream of the ascetic), not to expiate your sin by self-inflicted torture (that is abhorrent to the Christian mind as infringing on the only meritorious Atonement of the Saviour), but to detach your affections from all things earthly and sensual, and aim at a despotic control over every appetite." That is the fundamental principle of fasting, and it is a principle that every man must carry out in his daily life, one after this manner, and another after that, if he wishes to become a good soldier of Christ.'

'Yes, dominie, that's just it. It's a duty to practise self-control any time, and all the time; not once a week, or once a year.'

'But, my dear brother, you are sufficiently acquainted with the human heart to know that a duty (especially an unpalatable one) which has no appointed time for its performance, but simply may be done, and ought to be done, at any time, is too apt not to be done at all. In the ordinary course of things, are men likely to exercise self-control more or less if they take certain days for its practice? Any how, they are likely to exercise it little enough. So I believe in following the example of good men—not of my persuasion only, mind you, Squire; but of your own and other Christian persuasions—and having certain times in which to lay restrictions upon my liberty as to innocent comforts, enjoyments, and recreations. We cannot be at a loss for a quarter in which to exercise self-control; but so long as it is wisely and lovingly exercised, the quarter is a matter of quite secondary importance. Whatever be the form we adopt of keeping under our body, and bringing it into subjection, we must take care to *spiritualize* it by a larger amount of prayer and devotional retirement, by meditation upon our sins, by acts of kindness, and deeds of love.'

'Well, parson, I'm obliged to you for explaining yourself so well. I suppose you're right enough in your way; still, I can't help wishing you were of my way of thinking.'

Flatter not, nor be thou flattered—follow the dictates of your reason and you are safe.

LENT.

Make the present Lent a *reality*; not looking upon it merely as a recognized ordinance, which comes before you in a dry and lifeless form, when public opinion makes a sort of compromise with the world, and is content that some of its wilder enjoyments should be suspended for a certain number of weeks, whilst others less condemned, but perhaps equally frivolous, are allowed in their stead. But make it a real time of reckoning with God, and of forwarding the work of your own salvation.

Is it a season for special *humiliation*? Then make it so for yourself. Humble yourself before God. When you think of days gone by, or when you consider the present state of your soul, you have need, great need to be humbled. Fall down at God's footstool. Confess your sins to Him, not merely in a general way, but one by one. Try and bring them all out before Him. And while you acknowledge yourself to be a miserable sinner, let the chastened humble feeling of a miserable sinner be yours. Go to Christ with a penitent heart. Bow before His Cross and say 'Lord, Thou hast dealt graciously with many a sinner, deal so with me. A broken and a contrite heart Thou wilt not despise.'

Is Lent a time for special *self-examination*? Set about this duty in earnest. Probe your heart to the very quick. The process may be painful, but spare not yourself. It is desirable, yea needful, to know all. You must get to the very root of the disease, in order that the remedy may be applied.

Is Lent a time for *prayer*, for unwonted earnestness in prayer, for a more stated giving up of ourselves to prayer than usual, for drawing nearer to God than common? Then say to yourself, I will, by God's help, make this Lent a time of greater devoutness. I will make some strict rule for praying oftener and more earnestly than I have heretofore done. I will set apart some one or two fixed hours in the day for special acts of devotion, to be for ten minutes alone with God, over and above every ordinary time of prayer.

And if an opportunity is given you of attending God's house in the week, (be there a sermon, or no sermon,) you will find that the moments you spend there will be hallowed moments; and whether you be a person of leisure or immersed in business, the time thus gathered from the world will be anything but wasted time, if thus given to God.

*Almsgiving* is also another duty which Lent seems to suggest. Select some decidedly Christian object for your alms, and lay by during Lent what you consider to be a right sum to set apart. First offer it to God, and then give it cheerfully and heartily to those who are appointed to receive it. Make it a religious gift; solemnly consecrate it to God, and devote it to His service.

Again, Lent is a season which our Church appoints for *fasting*. Then let us at once ascertain what is required of us in this respect. What is said in Holy Scripture about it? and what has been the practice of God's people?

Prayer and fasting are often coupled together in God's Word. "As for me," says David in Ps. xxxv., "I humbled my soul with fasting; and my prayers returned into mine own bosom." Daniel says, "I set my face unto the Lord God, to seek by prayer and supplications, with fasting." When our Lord's disciples failed to cast out an evil spirit from one who was grievously possessed, He told them, "This kind goeth not out but by prayer and fasting." We read in Acts xiv. concerning the Apostles, that "When they had ordained them elders in every Church," they "prayed with fasting." And St. Paul recommends the Corinthians under certain circumstances to "give themselves to fasting and prayer."

Clearly then fasting was practised, in connection with prayer, by the saints of old; and if it was needful for them, it must be so for us likewise.

It is true that our Lord does not enjoin it upon His disciples as a necessity; but He speaks of it as a duty that was clearly recognized. For instance, He says in Matt. ix., "The days will come when the Bridegroom shall be taken from them, and then shall they (the children of the bride-chamber) fast." And on one great occasion He Himself fasted; and in Matt. vi. He speaks of it as a practice observed by His disciples: "And thou, when thou fastest."

The teaching of the Apostles was like their Master's. They did not actually command its observance, but still they recognized it, and certainly practised it themselves.

In after ages the same godly custom prevailed. We learn from Justin Martyr that fasting accompanied the administration of Baptism. In the second century it was usual to fast before Easter; and Clement of Alexandria speaks of weekly fasts. It appears that in some churches every Wednesday and Friday were considered as fast days, on the ground that our Lord was betrayed on a Wednesday and crucified on a Friday.

In more modern times we find that God's holiest servants—such as Bishops Andrewes and Taylor, Henry Martyn and Brainerd, and others that I might mention—all practised fasting as a religious act, which they found to be very helpful to their souls.

But this holy exercise, which is so profitable in itself, has been sadly perverted. Even in our Lord's day it seemed to Him to be necessary to guard His disciples against its abuse. "Be not (He says) as the hypocrites, that thou appear not unto men to fast, but unto thy Father which is in secret."

In after years it was necessary to utter the same warnings. Thus St. Chrysostom, in one of his Lent sermons, says "Let us set a guard upon our ears, our tongues, our minds, and not think that bare fasting is sufficient for our salvation. The true fast is abstinence from vices; for abstinence from meat was appointed that we should curb the tone of our flesh, and make the horse obedient to his rider. He that fasts ought, above all things, to bridle his anger, to learn meekness and clemency, to have a contrite heart, to banish the thoughts of all inordinate desires. This is the true fast."

In the present day, too, there is much false fasting; as for instance the mere abstaining from one kind of food, but indulging freely in another, and also the great error of regarding it as a meritorious act in the sight of God,

We should use fasting simply as an instrument for our good, as one of those spiritual weapons of our warfare which are mighty through God, to the pulling down of the strongholds of Satan, and as a means of 'keeping under our body, and bringing it into subjection,' lest by our easy living we forget that we are wrestlers for a prize, and warring a mighty warfare. We should regard it as a means of self-discipline; and by thus mortifying our earthly members we should desire to detach ourselves from the world, and be anxious that God would manifest within us the powers of a new life, and would bring us into closer union with Himself.—*Bp. Oxenden.*

#### THE HOUR OF TEMPTATION.

In the hour of temptation "be vigilant." This watchfulness, joined with sobriety, extends to all the estate and ways of a Christian, being surrounded with hazards and snares. "He that despiseth his way shall die," says Solomon. We think not on it; but there are snares laid for us in every path we walk in, and in every step we take; in our meat and drink; in our calling and labor; in our house at home; in our journeying abroad; yea, even in God's house, and in our spiritual exercises, both there and in private. And meantime our "adversary the devil, as a roaring lion, walketh about, seeking whom he may devour." An alarm to "watchfulness" is here given, from the watchfulness of our grand adversary. Observe here his strength, his diligence, and his cruelty. His strength, a lion; his diligence, going about and seeking; his cruelty, roaring and seeking to devour. Is it not most reasonable, hence, to press watchfulness? to keep continual watch to see what comes in, and what goes out; to try what is under every offer of the world; every motion of our own natural hearts; whether there be not some treachery, some secret intelligence, or not? Especially after a time of some special seasons of grace, and some special new supplies of grace received in such seasons (as after the Holy Sacrament), thou wilt be set on most eagerly when he knows of the richest booty. The pirates that let the ships pass as they go by empty, watch them well when they return richly laden; so doth this great pirate. Did he not assault our Saviour straight after His baptism?

And that we may watch, it concerns us to be sober. The instruction is "let a drunken soldier be not fit to be on the watch." This most of us are; drunken with our several fancies and vanities, and so exposed to this adversary. And when we have gained some advantage in a conflict, or when the enemy seems to retire, and be gone, yet even then are we to be watchful; yea, then especially. How many, presuming on false safeties that way, and sitting down to carouse, or lying down to sleep, have been reassaulted and cut off! "Invadunt urbem somno vinoque sepultam." Oh, beware when you think yourselves most safe! That very thought makes you least safe. Be like Gideon's army, fit to follow God and to be victorious in time; not lying down to drink, but taking of it only as for necessity, in passing. Take our Saviour's own word: "Take heed lest at any time your hearts be surcharged with surfeitings as drunkenness, and the cares of this life." These will overcharge you, and make you drunk, and cast you asleep. Oh, mind your work and your warfare always, more than your ease and pleasure! Seek them not here; your rest is not here. Oh, poor short rest, if it were! But follow the Lord Jesus through conflicts and sufferings. A little while and you shall have certain victory, and after it everlasting triumph.

ARCHBISHOP LEIGHTON.

#### Communications.

To CORRESPONDENTS.—The Editors are not responsible for the views of correspondents. No attention is paid to anonymous communications. Under no circumstances can we undertake to preserve or return unused manuscripts.

For the Church Journal and Messenger.

#### THE TRIPARTITE THEORY OF MAN.

The theory of three distinct parts in our present being, *i. e.* body, soul, and spirit, as advocated by the Rev. Chas. C. Adams (*Church Journal*, Jan. 21), is wanting in fair proofs; and has difficulties to contend with, which none of its adherents succeed in removing, or perhaps rather, which they seem hardly to contemplate.

A proper investigation of this topic would require more space than can be asked for in this paper, but two or three leading hints can be easily set down.

In the first place, no merely human science can much aid us in this matter. Neither physiology, nor mental science can in this case affirm anything positively. Then again, the arguments from the Bible are hopelessly weak. One is, that as man was made in the image of God, and as there is a Trinity in the Godhead, so there must be in man. As if a mere numerical similarity could be what is meant by our likeness to God! For that matter a pair of scissors would have the same pretensions as a tripartite humanity; and even better; for whereas in the Divine Trinity there is a sameness of parts—in nature at least—there is in man (supposing the three parts) not even resemblance. Body, soul, and spirit, have among themselves hardly anything of likeness at all. What is meant by our being in the image of God, I have never supposed doubtful. We are god-like in mental and moral attributes, and in our dominion over the creation about us. That this last is an element of the "image," I do not insist upon; but seems probable. The mere numerical resemblance, considering that cases of it are innumerable, seems to me a virtual nothing.

As to the language of the Bible, however frequently *soul* may mean only life, yet in the New Testament, with perhaps three exceptions, the *soul, psyche*, is always the thing to be saved by the Gospel. Thus Christ Himself

speaks (Matt. x. 28): "Fear not them which kill the body, but are not able to kill the soul; but rather fear Him which is able to destroy both soul and body in hell." On the tripartite theory the soul, psyche, always perishes with the body.

Again when St. Peter (1 Peter i. 9,) says "Receiving the end of your faith, the salvation of your souls," he uses this same word; and thus settles the question, so far as his authority can go. Such, let me repeat, is the predominant usage of the New Testament.

In the Old Testament the word *Spirit* is applied (Ecc. iii. 21,) to the vital principle in the brute, as well as to that in man. But if what is there meant were only what *nephesh* so commonly means, how could it be spoken of in the case of man as going upward, while in that of the beast it goes downward?

I will merely add, the difficulties of the tripartite theory have always seemed to me of overwhelming weight. In these few lines I have only referred to the more easily appreciable. Those that rest on more abstruse considerations, may be left till these are disposed of.

Princeton, N. J., Jan. 29.

A. S. C.

For the Church Journal and Messenger.

#### AWAKE! AWAKE! O ZION!—III.

Instructed and *wakeful* and devoted Christians believe revealed doctrines, and perform prescribed duties. Obedience to Christ's command is the proof that Christ is truly loved. The neglect of prescribed duty implies the non-exercise of faith. Though good works are not meritorious, it is not meritorious to substitute evil deeds.

James asks, "What doth it profit, though a man say I have faith, and have not works? Can faith save him?" (St. James ii. 14-17.) Good works have been termed *the thermometer of faith*, and may be considered sound faith in action. Faith without works is dead, being alone. The doctrine of Justification by faith must be set forth, as its kindred duties; for many who profess to believe orthodox doctrine, live heterodox lives! While we read "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners" (1 Tim. i. 15); yet also read "This is a faithful saying, and I will that thou affirm constantly, that they who have believed in God might be careful to maintain good works." (Titus iii. 18.) Now as good works embrace the performance of our personal duties to God and to man, and the prescribed duties to upbuild Christ's Church,

#### TRUE BELIEVERS ARE WORKERS.

Therefore, the slumberers in Zion must arouse from their slumbers. The indolent must go into the vineyard. The saved must labor to save others. The riches that are in Christ Jesus are for the perishing multitudes. Practical Christianity does not resemble electricity in a glass jar sparkling on Sunday mornings amid sounds of operatic music; but is like the electricity fertilizing the soil, and causing flowers to bloom, and fruits to ripen. During Christ's absence His servants must work for Him, and each obey the mandate "Occupy till I come." Labor for the Lord is not a pulpit monopoly. The faithful laity may share work for the Lord with the consecrated clergy. The command "Be ye steadfast, unmovable, always abounding in the work of the Lord," (1 Cor. xv. 58,) was not addressed to the college of Apostles, nor to a diocesan or triennial convention, nor to any "Reverend and Dear Brother," but to the lay members of the Church of Christ in Corinth, whom St. Paul styles "my beloved brethren." But while clergy and laity must be laborers, work for Christ is efficient when

#### TRUE BELIEVERS ARE WORKERS TOGETHER.

Because St. Paul cooperated with the Corinthians for their personal salvation and usefulness to others, he uses the expressive phrase "workers together." (2 Cor. vi. 1.) Sometimes but little good is done by much parish work, because the laborers do not labor in unison, and lack the efficiency secured by harmony. Where there is conflict success is hindered; but where there is harmony great results follow. Successful Church work depends more on devotion and unity, than on wealth and numbers. And the active in parishes who work against their rectors, really work against themselves; for they must pay heavily hereafter to accomplish the work now neutralized; as a matter of financial economy, as well as for the wise husbanding of energies, parish work should be so adjusted that each minister and each flock may gladly say we *unitedly* labor for Christ and the Church. God's blessing may be certainly expected when

#### TRUE BELIEVERS ARE WORKERS TOGETHER WITH GOD.

The efficient laborers study the Church plan of Jehovah, and labor according to the inspired specifications. Instead of working to please themselves, they strive to please God. Instead of deforming the Christian temple, they build in accordance with the heavenly pattern. Instead of relying on their own strength, they take hold of the strength of God. By adapting their actions to His laws, the finite and the Infinite labor in unison. By using all the appliances of the means of grace, they move

heaven, and earth, and hell! He who saves a soul from death, hides a multitude of sins. When a sinner is saved Satan's servants are decreasing, and his throne is shaking.

Satan trembles when he sees

The weakest saint upon his knees.

When a sinner repents there is rejoicing above, and the mandate sounded, Sing, O Heaven, and give ear, O earth! Tune your loud cymbals, O ye saints on earth! Strike your golden harps all ye choirs above! St. Paul, to incite to cooperation with Divine laws, says "we are laborers together with God"—literally "God's fellow-workers are we." (1 Cor. iii. 9.) The Apostle exhorts, saying: "We then, as workers together with Him, beseech you that ye receive not the grace of God in vain, . . . giving no offence in anything, that the ministry be not blamed." (2 Cor. vi. 1.)

#### THE SAVIOUR'S MODE OF WORKING, AN EXAMPLE.

He worked in harmony with God. He delighted to do God's will. He often ministered in the synagogue, and worshipped in the temple, but did not confine His ministrations within buildings erected for instruction and for worship. He went about doing good, and did His Father's will on the sea-shore and by the way-side—in the house of a chief Pharisee, or in the house of affliction. He did not withhold the Gospel from those who hired no place in the synagogue or temple. Wherever He found the sick, there He healed them. Wherever He found mourners, there He comforted them. Wherever He found sinners, there He preached salvation. Wherever He found those who would shut up the Kingdom of Heaven, there He rebuked them. His recorded discourses were delivered in the open air; and without chancel or quartette, He preached the Gospel.

#### THE SAVIOUR'S MODE OF WORKING ARRESTED THE MULTITUDE.

"The poor had the Gospel preached unto them, and the multitude heard Him gladly." Had we imitated His example, a member of a convocation would have had no cause to publicly state that he had been seriously asked whether our clergy are allowed to preach the Gospel where there is no stained glass? Some time since I visited a region where we have no church edifice, and no organized parish. As the people could not endure the Summer heat in an exposed wooden schoolhouse, I proposed a service in the shaded woods. This was objected to on the ground that it would be "imitating the Methodists." But though I proposed an out-door service in imitation of the example of the Saviour, yet, if we must do nothing that the Methodists do on one hand, nor that Romanists do on the other, our prospect for usefulness is very, very limited! In many places we have no church edifices; and in many places where we have them, the mechanics and the poor cannot pay the pew rent. Have we not practically cut off the unsaved multitudes from the means of grace? Do not high pew rents proclaim that the luxuries of the Gospel are for the wealthy and fashionable? The excluded gladly read the attacks of skeptics on the doctrines of the Church that has excluded them. They readily imbibe error; gradually disbelieve the existence of God; and we, who practised selfishness, with holy horror cry "O how rapidly infidelity is spreading! O how dreadful to see New York and other theatres crowded on Sundays!" But if there is no place for them in the churches, and ministers cannot preach out of churches without losing caste, is it not evident that the rapid spread of infidelity our fastidiousness has facilitated? But the Church is opening her eyes, and "Free Churches" are increasing. Unused means to reach the masses are gradually being adopted. The Church is gradually using her undeveloped power. The hearts of many have been moved to seek and save the lost; may their number daily increase, and all be incited to the faithful performance of good works by

#### THE FAITHFUL WORKER'S FINAL REWARD.

For, when the heavens shall pass away with a great noise, and the elements melt with fervent heat, the earth also, and the works that are therein shall be burned up, then it will be seen that all labor must perish, except the work performed for Christ. In view of this, and what is recorded in St. Matthew v. 16; vii. 21; xx. 4-7; Gal. vi. 10; Heb. xiii. 16, LET US NOT SLEEP, as do others, but work while it is called to-day. Happy now are all who unctedly and faithfully labor, and retire to rest beneath the Master's smile of approbation. Blessed are all who are diligent in business, fervent in spirit, serving the Lord. But those now joyful through having benefited others, will be glorified hereafter. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord." (1 Cor. xv. 58.) Now as the results of labor for God will last for ever and ever, awake! awake! Put on thy strength, O Zion! Put on thy beautiful garments, O Jerusalem!

"Go labor on! 'tis not for naught,

All earthly loss is heavenly gain!

Men heed Thee not, men praise Thee not;

The Master praises! What are men?"

J. W. BONHAM.

Jan. 18, 1875.

## AN EXPLANATION.

During the past three years many things have been said in the Church papers relative to my connection with the Hymnal; and I have read not a few of the letters of correspondents with regret that it should have been thought by any one—as was sometimes charged, and more frequently intimated—that I had abused the trust committed to me by the Hymnal Committee, and had taken advantage of my position as their agent, to “tamper with” or change the text of hymns, and to make other alterations in the Hymnal, to suit my own ideas. In *The Churchman* for August 2, 1873, there was such a communication, containing some pointed strictures; this was copied into several Church papers, and called forth some comment. I have taken but little notice of these charges and insinuations, because I preferred to wait until the General Convention of 1874 should take final action on the Hymnal, and for other reasons satisfactory to myself. Once or twice in different Church papers I have made the general statement that no changes were made in the book except by authority; but this statement at last seemed to satisfy all the critics. I desire now, therefore, as the recent Convention has acted on the Hymnal, to make a more detailed statement, to show, if possible, to all interested in the subject, that I did not overstep the proper limits of the duty and obligation entrusted to me. And this statement seems the more pertinent just now as the Hymnal Committee stated in their report to the Convention that their “curator may have stretched his authority somewhat.” I dissent from the justice of even this limited censure.

Before making this statement, however, let me explain the occasion of the differences in the text of some editions of the Hymnal; for considerable complaint has been made on this score, and the blame has been laid at the door of certain publishers. Originally, ten sets of plates were made for as many publishers duly licensed to publish the book. Simultaneously with the furnishing of these plates, there appeared one hundred copies of the book (printed from one of these sets of plates) which were distributed among the Committee, and forwarded, one each, to every Bishop of our Church. Within a few days of the issue of these copies, some typographical errors were discovered, numbering, I think, about twenty; one more serious error was found in Hymn 496, requiring the insertion of one verse, and the transposition of others. It certainly was to have been greatly regretted that any errors existed; but that there were some errors cannot be considered very strange; for rarely does the first edition of any book appear without the discovery of errors more or less serious. The very week our Hymnal appeared, I received a copy of an English hymnal edited by two very learned hymnologists, in which the editors themselves called attention to twenty-three mistakes; and in the “Standard Edition” of our Book of Common Prayer, I find a “Corrigenda” which particularizes twenty-four corrections to be made. As soon as the errors in the Hymnal were discovered, the chairman of the committee was notified; and it was proposed to him that a circular embodying the necessary corrections should be printed at once and sent to the publishers, with the request that such corrections should be made in the plates before any further editions of the Hymnal were printed. This plan was approved by the chairman, who wrote: “I hope that you will notify the publishers of the errors which you have detected; the book is in this respect so nearly perfect now, that you may as well aim at absolute perfection.” The publishers were thus notified, and I think that every one of them who published a second edition, incorporated therein the corrections. If publishers failed to make the corrections, or if they afterward altered the text (of which I have never seen any evidence), neither the committee nor their “curator” is to be blamed.

And now in reference to the general work of preparing the Hymnal for the press. I was asked by the committee, or rather by their chairman, during the session of the General Convention at Baltimore, to superintend the publication of the first edition. Assenting, I subsequently had one interview with the committee, and one with the chairman. At the former I endeavored to acquaint myself with the wishes and views of the committee. I inquired if Scripture texts were to be prefixed to every hymn, or to none, or to some and not to others, as in the edition presented to the Convention. I was instructed to place them before all. I inquired if pronouns referring to the Persons in the Godhead should be capitalized; my instructions were in the negative. I submitted a system of metrical designation adopted in some of the best English hymnals, but it was not accepted. I was told to look to the chairman of the committee for further instructions in the conduct of the work.

At an interview with the chairman on the evening of Saturday, October 21st, (an interview lasting several hours, and at which I made a memorandum still in my possession,) the whole Hymnal was gone over, and many suggestions were made for my guidance. I submitted the importance of restoring the text of certain hymns, not because they were so written, but because they were so used by the vast majority of Christians in the Church of England, and in the various denominations around us, and because I believe that such a course would be the only creditable one to our Church and to the committee which had this work in charge. Among the hymns thus demanding restoration, I specially mentioned at that interview, the hymns “Rock of Ages,” “Jesus, Saviour of my Soul,” “Glory to Thee, my God, this night,” and “Guide me, O Thou Great Jehovah,” and I was directed to print the generally accepted version of these hymns; other changes were discussed and decided upon. I was so pleased with these instructions, that on my return to my lodgings, I immediately wrote to a friend expressing my joy at the prospect of this improvement in the hymnody of our Church, and stated as examples of this promised improvement, the changes to be made in the hymns indicated above. This letter was recently shown me, confirming the memorandum I had made, and the opinion which I have entertained, that in changing those hymns in the Hymnal, I only carried out my instruc-

tions. But there is other evidence that I did not make the alterations on my own responsibility.

The Bishop of Western New York has stated in public (*vide Standard of the Cross*, April 17, 1873) that the first of these hymns (“Rock of Ages”) was altered without the authority of the committee. He has also said privately—though to such an extent that it has become public report—that many other alterations were made without the committee’s authority. I trust that what I have already said will prove a sufficient answer to his statement though another answer may be found in the latter portion of this communication. But on this point, the statement of the Bishop of Central Pennsylvania—a member of the committee—is most conclusive. He says (*vide Episcopal Register*, July 26, 1873) of the change in hymn “Rock of Ages”: “The change was deliberately made. It was done by the committee, not by a presumptuous proof-reader. The committee carefully considered and determined on the restoration. The change is either defensible on its own merits, or the committee have fallen into a grievous error of judgment,” in giving me instructions to make the specified changes; therefore the changes may be supposed to have carried out the wishes of the committee.

Some things have been said about the non-appearance in the Hymnal of certain hymns included in the supplementary report presented to the Convention at Baltimore, and adopted by that body; and the introduction of hymns not thus included in the committee’s report. Whatever was done in this direction was done only with the approval of those to whom I was told to look for instructions. Thirty-one additional hymns were adopted by the Convention. Copies of thirty of these were placed in my hands. One was wanting. In answer to my inquiry for that hymn, I learned that it had been adopted by the committee on the recommendation of one of their number; but the first line only had been given to them. I searched for the hymn in all the hymnals I could find in the Baltimore bookstores, but did not succeed in getting it; and I was accordingly instructed to omit it if it was not forthcoming in due time. Of the thirty-one reported, twenty-eight appeared in the Hymnal; for the three omitted others were substituted, with the approval of the chairman. In addition to these changes, by the direction or with approval of the chairman, fourteen hymns were added, or substituted for hymns which were thought to be decidedly inferior. Let us see what these fourteen hymns were, and whether their addition could be considered an improvement of the book. They were the following, viz:

47. Sons of men, behold from far.
65. O Thou from Whom all goodness flows.
78. We sing the praise of Him who died.
81. See the destined day arise.
92. All is o’er, the pain, the sorrow.
114. Hail the day that sees Him rise.
177. How bright these glorious spirits shine.
200. Pleasant are Thy courts above.
230. When Jesus left His Father’s throne.
262. Safe home, safe home in port.
275. This stone to Thee in faith we lay.
288. O’er the gloomy hills of darkness.
446. God of my life, to Thee I call.
473. O God of Bethel, by Whose hand.
506. Lead us, Heavenly Father, lead us.

With the exception of No. 262, which is not generally adopted in hymnals, and Nos. 81, 92, and 288, which hold an intermediate position, all these hymns are among the best hymns in our language, and it seems to me, could have been omitted from the committee’s first report only by mistake. That they were subsequently wisely adopted, I think few will question. That their insertion was the work of the curator, the curator cannot for a moment admit, although he would be very glad to have the honor, if he could properly claim it. It is quite likely that he suggested some of the hymns to the consideration of the committee; but to them belongs the credit of authorizing their admission into the Hymnal. Had the curator been entrusted with the power of omitting, or adding, or substituting hymns according to his own discretion, or had he imagined that he possessed such power, he is very sure that he would not have been satisfied with the few changes alluded to.

It is now rather late in the day to discuss the question whether the committee exceeded their authority in making or sanctioning such changes. The chairman of the committee certainly supposed the committee had such power, as is evident from the foregoing statement. Other members of the committee thought they had the power, for more than one of their number, during the progress of the work through the press, desired material alterations to be made. Many of the clergy and laity thought the committee had such power; at least I should suppose so from the fact that during the three months which followed the General Convention, I received about six hundred letters, containing thousands of suggestions, which the writers desired to have incorporated in the book. Not a few of the Bishops thought so, if one might judge from the tone of their letters after the appearance of the Hymnal. And the recent Convention thought so, since by its action it approved the great majority of alterations and changes introduced by the committee.

But this, after all, is a question which has not much importance now, and one with which I have never had anything to do. My work was entrusted to me by the committee; they were my authority; and my responsibility was to them, and to no one else.

I have referred to the statement of the Bishop of Western New York that the hymn “Rock of Ages” was not altered with the approval of the committee. A second statement by the same Bishop is that such change “was not the final action of the committee.” (*CHURCH JOURNAL*, Aug. 21st, 1873.) The statement of the Bishop of Central Pennsylvania, already quoted, is perhaps sufficient on this point. Yet as some persons have inferred from the statements of the former Bishop, that my only authority was the desire of a single member of the committee to have the changes made, in justice to all the members of the committee, I may say a few words in reference to this matter.

While the Hymnal was passing through the press, I submitted the copy, as fast as it was prepared, to the chairman of the committee, for his final revision, intending, also, to submit the proofs to him as I received them from the printer. After I had thus forwarded about fifty pages of copy, I received from him a request, that on account of the delay arising from sending matter through the mails, and the possibility of losing it, I should submit the remainder of the copy to the Bishop of Western New York, in whose See city I was then residing. Accordingly, I at once prepared the whole of the remaining portion of copy, from about Hymn 100 to the Index, and handed it to the Bishop referred to. In this copy were included all the hymns (with the above exception), precisely as they afterward appeared in the Hymnal, except that possibly some marks of punctuation were subsequently changed. The hymn “Rock of Ages,” and other hymns, were given just as they were afterward printed in the book. Was any objection then made by the Bishop of Western New York to the “change” in that hymn, or any other? None whatever; no allusion was made to it, when after several days the copy was returned, corrected only by the substitution of certain Scripture texts, for some which had been previously selected. The only inference there can be from this, is that the Bishop approved the text of these hymns, or did not examine the copy sufficiently to see what the text was. To my inquiry, whether I should bring to him daily the printer’s proofs for his inspection and correction, the Bishop replied that, as he frequently passed my house, he would call in and examine the proofs whenever he wished to see them. No call was made until more than three hundred and fifty pages of proof had accumulated; and to the examination and approval of these *five min.* were devoted. No other call was made to see the remaining pages of proof. Since, therefore, both copy and proof were submitted to the Bishop, whom could he blame but himself if he failed to notice the changes which had been made? If both were thoroughly examined, the changes must have been seen, and the curator might naturally have supposed, from the Bishop’s silence concerning them, that he approved them. If neither copy nor proof was examined by him, as they might have been, it was no fault of the curator, who endeavored to provide for the Bishop every facility for doing what his position as a member of so important a committee seemed to require of him. And further: Although I saw the Bishop very frequently during the next three months after the Hymnal appeared, he made no allusion to the changes in any hymn; nor did I ever know that he took exception to any changes until I read his statement concerning “Rock of Ages,” in one of the Church papers. On the contrary, I supposed he was entirely satisfied with the curator’s performance of his duties; for under date of April 20th, 1872, three months after the publication of the Hymnal, he wrote concerning my connection with the work, in terms of commendation, which I should be unwilling to quote in this communication.

With the appearance of the Hymnal in January, 1872, and the disposal of the “Standard Edition,” my duty as the curator ended, and my connection with the work ceased. No member of the committee has ever intimated to me that he thought I exceeded the limits of the duty imposed upon me. On the other hand, I received letters from several of them, expressing their satisfaction and gratification at the results of my work. The chairman of the committee wrote: “I have given the Hymnal a thorough examination. Every emendation, I think, is a decided improvement, and has my unqualified approbation. In all respects, it is a great improvement upon the original Hymnal, and I am entirely satisfied.”

In conclusion, therefore, I would state distinctly, that I made no changes in the text of any hymn without the approval of the chairman of the committee; that all additions and substitutions of hymns were also submitted to him and approved; that the copy of the whole book (excepting the Index) was in the hands of one or more members of the committee, and was not subsequently changed, except in some cases of punctuation; that proofs of the whole book (excepting the Index) were offered to the member of the committee appointed for the purpose, and the larger portion was in his hands; and that in no way did I “tamper with” or alter the Hymnal, except as hereinbefore stated. I do not see how I can make the statement any plainer; and this must be my answer to the many disagreeable and unpleasant things that have been said on this subject, during the past three years. I remain your obedient servant,

CHARLES L. HUTCHINS.

Grace Church Rectory, Medford, Dec. 10th, 1874.

For the Church Journal and Messenger.

## THE HYMNAL.

Messrs. Editors: I have read in the *Churchman* the Rev. Mr. Hutchins’ “Explanation” of his connection with the Hymnal. From this I learn that the whole responsibility of changes, emendations, improvements, etc., rests with the committee. This is quite satisfactory. We know now whom to censure and whom to commend. I have no doubt that others besides myself will be pleased to be assured on this point, for I am satisfied that many had formed a very different conclusion, misled no doubt as I was by the following paragraph in Mr. Hutchins’ standing advertisement:

It is by this time no secret, that, to the judicious revision, supervision, augmentation, and expurgation which Mr. Hutchins most providentially had the opportunity of exercising in connection with the Hymnal, we are indebted for a compilation far superior to that presented to the last Convention. And we must now thank him for a veritable Thesaurus of information concerning the hymns provided for our use. In short, this handy and beautifully printed volume places before readers generally, a mass of information which heretofore could only be obtained by a laborious hunt through dozens of books. No one can now complain of not being able to make himself acquainted with the history of the hymnology of our Church,

—An official report on the status of the Russian Orthodox Church in 1873, published by Count Tolstoy, Minister of Public Worship and Procurator-General of the Holy Synod, shows the said Church to have numbered in that year 54,062,068 professed adherents. The recorded births number 3, 011,938; the marriages, 610,320; the deaths, 2,429,943. The administrative system of the Church embraces sixty eparchies, of which one has its seat in America. The hierarchy includes three Metropolitans, nineteen Archbishops, thirty-five Bishops, and twenty-seven Vicars Episcopal. The report devotes a prominent place to an obituary notice of the late Bishop Parfen of Uruksk, distinguished by his missionary labors among the heathen in Siberia. He claims to have converted 8,000 persons in the course of twelve years.

For the farmer's wife, harvest and pig-killing times are trying days on account of the heavy washes attending. One-half of the labor and time can be saved by use of Dobbin's Electric Soap. Sold by all wholesale grocers. 1t

**Insurance.**

The saying is often true that "Dress makes the man"—as we see him. For that reason people are very apt to avoid a shabby-looking man, lest he should turn out to be a beggar. So they sometimes refuse to give consideration to a subject lest it should prove to be disagreeable. In either case they are in danger of making a mistake. For possibly this old man in a faded coat and rumped hat who is fumbling with a dirty paper as he approaches you, is not seeking a donation, nor does he come to pour into your ear some tale of woe of which hunger and helpless children are the burden. Appearances are against him; but examine his paper. If it notifies you that you have become the heir to a valuable property, will you not lay aside your pen, take his dusty hat from his hand, push forward a chair and ask him to be seated? You thought him a beggar because of his dress.

Thus men jump at conclusions. Thus they sometimes form a hasty and erroneous judgment about life insurance, because it is called a benevolent institution. There are some who turn away from the subject as distasteful, imagining that in order to insure their lives they must be wholly disinterested, unselfish, and willing to enter into a transaction which can be of advantage only to others. In the case of the shabby-looking old man appearances were deceptive. In the question of life insurance a single phrase may be misleading. This may seem to be of trifling consequence, but as a small obstacle can throw a train from the track, so a word can prevent one from examining into this important and interesting subject.

Persons of limited resources are compelled to exercise strict economy, and therefore unconsciously fall into the habit of avoiding subjects which seem to be of a benevolent character; because to their circumstances these subjects are distasteful, because it is unpleasant to have one's sympathies aroused and yet be powerless to respond to them. But any one who will follow out the yearly transactions of such a company as the Equitable Life Assurance Society, will be convinced that life insurance may be made attractive to selfish men and to economical men, and that the man who insures his life receives himself an equivalent for the money during his life-time.

**Clerical.**

The Rev. C. A. Bruce has accepted the unanimous call of the vestry of St. John's, Helena, Arkansas, and has entered upon the duties of the same. St. John's is a free church, and supported entirely by the offering.

The Rev. Reverdy Estill having resigned the assistant rectoryship of St. Philip's church, Atlanta, Georgia, has been appointed missionary in charge of St. Mark's, Dalton, and Good Shepherd, Cave Spring, in the Diocese of Georgia. Postoffice address, Dalton, Georgia.

**Marriages.**

On Tuesday evening, the 9th inst., at the residence of the bride's father, by the Rev. S. H. Phillips, rector of Christ church, Jordan, N. Y., Miss Jennie Posters to r. CHARLES KELLY, Attorney-at-Law; both of Jordan.

**Acknowledgments.**

DIOCESE OF CENTRAL NEW YORK.—Treasurer's Report of receipts for Christmas Fund for the month of January, 1875:

Camden, \$3.70; Christ church, Oswego, 56.16; Aurora 17.32; Bainbridge, 10.62; Whitney's Point, 1.81; Afton, 2; Grace, Watervlout, 15.37; Constabltville, 2.75; Trumansburgh, 8; Redwood, 3.61; Thorcas, 3.65; Baldwinsville, 10.91; Hamilton, 3; Westmoreland, 3.66. Total, 142.19.

THE UNDERSIGNED very gratefully acknowledges the receipt of the following contributions in response to the appeal in behalf of St. George's church, Hyde county, N. C., published in THE CHURCH JOURNAL, of Jan. 21, earnestly praying that others may favor him with like responses until the amount asked for, and so much needed, is obtained:

A Churchman, Washington city, \$1; A friend, Orange, N. J., 2; No name, New York, 1; J. N. Sackett, Great Bend, Pa., 1.25; M. L. Lincoln, N. C., 1; Member of St. Paul's parish, Baltimore, 1; L. S. D., New York, 1; E. R. C., Norton, Little Falls, 1; V. Hummel-Berghaus, Brooklyn, 2; Rye, Westchester county, N. Y., 1; L. M. Z., Christ church, Dover, Del., 1; Norfolk, Va., 1; L. G. T., Rutland, Vt., 1; J. A. Young, Camden, S. C., 1; Rev. Joseph Blount Cheshire, D. D., Tarboro, N. C., 10; Miss A. C. Parker, Tarboro, N. C., 10; An aged daughter of the Church, Grand Rapids, 1; S. G., Newburgh, N. Y., 2; Barrytown, 1; A friend, Fitchburg, Mass., 3; Concord, Mass., 1; E. A., Stratford, Ct., 1; S. P. H., New York, 1; J. B. Aitken, New York, 1; Isaac Welsh, Philadelphia, 5; Miss E. L., Philadelphia, 5; Rev. W. P. Lewis, D. D., Pottsville, Pa., 2; W. H. K., Phoenixville, Pa., 1; Rev. Joseph James Ridley, D. D., Brownsville, Tenn., 1; E. A. Osburn, Charlotte, N. C., 5; A. C. C., New York, 10; Mrs. Kate Jackson, Providence, R. I., 3; Rev. A. Smedes, D. D., Raleigh, N. C., 10. Total, \$83.25. S. S. BAKER.

DIOCESE OF CENTRAL NEW YORK.

TREASURER'S REPORT.—The Treasurer acknowledges the receipt of the following sums during the month of January, 1875, viz:

DIOCESAN MISSIONS.

MISSIONARY DISTRICT No. 1.

Emmanuel, Adams.....	\$3 20
St. Paul's, Antwerp.....	3 01
St. Paul's, Brownville.....	1 60
St. John's, Cape Vincent.....	
Grace, Carlisle.....	2 59
St. John's, Champion.....	
Christ church, Clayton.....	
All Saints, Dexter.....	51
Zion, Pierrepont Manor.....	
St. Peter's, Redwood.....	4 75
Christ church, Sackett Harbor.....	2 20
St. James's, Theresas.....	1 75
Grace, Watervlout.....	48 43
Trinity, do.....	57 42
Mission at Lafargeville.....	3 19

MISSIONARY DISTRICT No. 2.

St. Pau's, Constabltville.....	2 79
Trinity, Lowell.....	2 20
St. Mark's, Port Leyden..... (2)	
St. Andrew's, Augusta.....	
Trinity, Boonville.....	
Christ church, Bridgewater.....	10 16
Trinity, Camden..... (2)	
St. John's, Clayville.....	1
St. James's, Clifton.....	3 77
St. John's, East Florence.....	
Christ church, Forestport.....	2
St. Paul's, Holland Patent.....	
St. Stephen's, New Hartford.....	
St. Peter's, Oriskany.....	32 16
St. Paul's, Paris Hill.....	
Zion, Rome.....	73 35
Calvary, Utica.....	
Grace, Utica.....	11 25
St. George's, Utica.....	7 75
Trinity, Utica.....	1 46
Grace, Watervlout.....	
Gottham, Westmoreland.....	3 75
St. John's, Whitesboro.....	1 46
St. Luke's Memorial, Utica.....	
St. Mark's, Clark's Mills.....	26

MISSIONARY DISTRICT No. 3.

Christ church, Thlgumantou.....	1 60
St. Luke's, Harpersville.....	1 45
Zion, Windsor.....	4 32
St. Ann's, Afton.....	4 17
St. Peter's, Bainbridge.....	
Zion, Greece.....	
Christ church, Guilford.....	
Grace church, Mt. Upton.....	
St. Andrew's, New Berlin.....	18 20
Emmanuel, Norwich.....	
St. Paul's, Oxford.....	
Christ church, Sherburne.....	5

MISSIONARY DISTRICT No. 4.

Grace, Cortland.....	2 05
Calvary, Homer.....	10 35
St. Peter's, Cazenovia.....	
St. Paul's, Chittenango.....	5 50
St. Thomas's, Hamilton.....	8 50
St. John's, Oneida.....	10 35
St. Stephen's, Perryville.....	
St. James's, Cleveland.....	
Trinity, Constancia.....	
Zion, Fulton.....	5 45
Grace, Mexico.....	39 32
Christ church, Oswego.....	5 25
Church of Evangelists, Oswego.....	
St. James's, Pultaski.....	10 38
Grace, Baldwinsville..... (2)	
Trinity, Fayetteville.....	4 50
St. Mark's, Jamesville.....	
Christ church, Jordan.....	7 50
Christ church, Manlius.....	
St. John's, Marcellus.....	24 49
St. James's, Skaneateles.....	6 03
St. James's, Syracuse.....	
St. Paul's, do.....	
Trinity, do.....	
Grace, do.....	

MISSIONARY DISTRICT No. 5.

St. John's, Auburn.....	5
St. Peter's, do.....	
St. Paul's, Aurora.....	
St. Matthew's, Moravia.....	
Calvary, Northville.....	
Grace, Union Springs.....	
St. John's, Weedsport.....	
Trinity, Susca Falls.....	25 89
St. Paul's, Waterloo.....	3 75
St. Luke's, Cayuga.....	40
Family Mite Chest, Rev. W. S. H.....	1
Mission at Ovid.....	

MISSIONARY DISTRICT No. 6.

St. John's, Big Flats.....	2
Grace, Elmira.....	11 50
Trinity, do.....	
St. Matthew's, Horseheads.....	
St. Mark's, Candor.....	
St. Paul's, Oswego.....	
Grace, Waverly..... (2)	7 09
Christ church, Danby.....	13 73
St. John's, Ithaca.....	
Zion, McLean.....	
St. John's, Speedville.....	3 37
Church of the Epiphany, Trumansburgh.....	50
Christ church, Wellburgh.....	1 10
Emmanuel, Smithboro.....	

Income Permanent Missio Fund..... \$534.51  
 Total..... \$833.01

General Fund.  
 Christ church, Oswego, 13.37; Afton, 3.16; Bainbridge, 7.17; Evangelists, Baldwing, 5; Adams, 8.59; Port Leyden, 1.55; Baldwinsville, 4.74; Paris Hill, 8; Skaneateles, 6.33; Aurora, 1.10..... 65 92

Relief of Trinity church, Camden.  
 Christ church, Oswego, 30; St. Peter's, Auburn, 35; Bishop Huntington, 30; Oneida, 9.20 104 20

Domestic Missions.  
 Christ church, Oswego, 54.69; Lafargeville, 2.18; Oneida, 3.05; Grace, Watervlout, 10.8; Augusta, 2.95; Oriskany Falls, 3.24; Baldwinsville, 6.62; St. Peter's, Auburn, 339.65; Clinton, 41.01..... 456 21

Foreign Missions.  
 Skaneateles, 13.83; Evangelists, Oswego, 7.01; Port Leyden, 0.59; Watervlout, 3.74; Home, 7.57; Whitney's Point, 1.59; Fulton, 4.03; Hamilton, 11.75; Clinton, 1.10; Waverly, 14.62; Oneida, 4.68..... 92 37

Nashotah.  
 Christ church, Oswego..... 14 03

Bishop Whipple.  
 Christ church S. S., Oswego, 24; Christ church, Oswego, 30.14..... 54 14

Bishop Tuttle.  
 S. S., Christ church, Oswego..... 40

Church Building Fund.  
 Baldwinsville..... 4 53

Bishop's Relief Fund.  
 Baldwinsville..... 8 82

RECAPITULATION.

Diocesan Missions.....	\$839 01
General Fund.....	65 92
Trinity church, Relief of Camden.....	104 20
Domestic Missions.....	456 21
Foreign Missions.....	92 37
Nashotah.....	14 03
Bishop Whipple and Tuttle.....	94 14
Church Building Fund.....	4 53
Bishop's Relief Fund.....	8 82
Total.....	\$1669 23

GEORGE J. GARDNER, Treasurer.

NASHOTAH MISSION.—The undersigned gratefully acknowledges the receipt of the following Epiphany offerings during the month of January, 1875:

For Daily Bread.—C. Morse, Trinity, Geneva, N. Y., \$5; Miss R. Perrine, 5; C. E. W., Connecticut, 25; De Veau Colles chapel, 18.31; Christ church S. S., Dover, 1; do, 1.20; Arthur F. Bissell, M. D., 25; Trinity, Newport, R. I., 55; John McKeo, 5; J. R. Backus, 5; J. H. P.'s mite box, Elkton, Md., 3; Mrs. Edward Vail, 3; S. S., St. Paul's, Constabltville, N. Y., 3; J. S. Carpenter, 50; Christ church, Rockdale, Mass., 3; Trinity S. S., Bay City, Mich., 3.86; Ellen L. Porter, 2.75; St. Paul's, Lock Haven, Pa., 10; Two members, St. Luke's, Philadelphia, N. J., 4; S. S., Good Shepherd, Corpus Christi, Texas, 10; Rev. John O. Barton, 5; Mr. Gilchrist, 10; Mrs. Paine and son, 10; New Year's offering from a widower, 2; St. Mark's, Hooos Falls, N. X., 10; Walter M. Wells, 10; St. Paul's church, Bergen, N. J., 26.25; Grace church, Kirkwood, Mo., 25; Rev. B. A. Brown, 25; Church of the Holy Communion, New York city, 150; In memory of a beloved daughter, 5; Owo no ma anything, 3; Mrs. J. D. Hawkins, 70; Ladies Sewing Society, Geneva, N. Y., 21; Two classes St. Barnabas S. S., Newark, N. J., 10; Rev. Thomas Bondfield, 6.55; Little Alice Steward in Paradise, 8.25; Rev. Joseph Blount Cheshire, D. D., 10; Mrs. A. Dimock, 6; Wm. H. Moorhouse, in memory, 40; S. S., St. James's, Kingsessing, Pa., 35.94; Miss M. Shefeld, 5; Rev. Lyman Phelps, 25; Miss Kate C. Barton, 5; Geo. O. Shattuck, 100; Rev. Geo. W. James, 10; Industrial Band, St. Mark's, Grand Rapids, Mich., 15; Cedar box, do., 0.50; Mrs. E. M. Clark, 20; Miss L. T. B., 2.50; Mr. Gilchrist, 10; Frederick Hubbard, 100; S. V. Hoffman, 100; A member of Christ church, Tarrytown, N. Y., 50; Geo. Taylor, 6; Trinity church, Junesville, Wis., 14.20; Christ church, Dayton, Ohio, 27; Thanksgiving offering of Aurora and Lawrenceburgh Missions, Ind., 10; Miss K. Rand, 3; W. H. McLean, 1; S. S. Trinity, Washington, Pa., 50; Mrs. James Townsend, 6; Church of the Advent, Boston, Mass., 10; Por Domestic Committee, Grace church, Brooklyn Heights, L. I., 50; Chapel mite-box, 1874, 23.55.

For Salaries.—Geo. L. Field, \$3; Rev. F. C. Brown, 20; W. P. Peck, 6; Rev. Lynn J. Phelps, 25.

For New Organ.—Chapel offerings, \$38.40.

For Repairs on the President's House, \$100.

For Chapel Lamp.—Edward N. Perkins, \$10.

For Clothing Room.—2 package, Mrs. Tracy, St. Paul's, Buffalo, N. Y.

A. D. COLE,  
 President of Nashotah House.  
 Nashotah Mission, Wisconsin,  
 Feb. 3, 1875.

**Notices.**

CHURCH MISSION TO JEWS, 352 West 35th street.—Morning, 10:30; Evening, 7:30. The Rev. W. Stirling will preach at 7:30 o'clock in behalf of the Mission. Israelites seeking the True Light, specially invited. Seats free.

LENT LECTURES, CHRIST CHURCH.—On Sunday evenings in Lent, sermons on the following subjects will be delivered in Christ church: God and Man—Sin—Atonement—Faith—Repentance—Religion.

On Wednesday and Friday evenings, sermons on "The Lost and the Saved"; Balaam and Rahab—Dives and Zaccheus—Aquila and cornelius.—The Young Ruler and Mary Magdalene—Faith and the Penitent Thief—Demas and St. Paul.

Daily Prayers at 9 and 4. On Wednesdays and Fridays, Evening Prayer at 7:30.

Holy Communion every Sunday at 7:30 A. M., on St. Matthew's Day, the Fourth and Sixth Sundays in Lent, and the Annunciation, after Morning Prayer.

Children's Service, with Catechising, Sundays at 9:30.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs \$30,000 for the work of the present year. "Give and it shall be given unto you."

Rev. ROBERT C. MATLACK,  
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**House of Rest for Consumptives.**

MOUNT HOPE, REMONT, WESTCHESLER CO.

The increased accommodation obtained by the removal of the above institution to its new premises, enables the Trustees to extend a larger measure of relief and Christian aid to Poor Consumptives than heretofore; and the Board confidently appeals to the public, to support a charity which, unsectarian in its management, and absolutely free to patients, attempts a work provided for by no other institution in this State. Application for admission of patients to be made personally, or by letter, at the house.

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 At Woodlaw Station, Harlem Railroad, six miles above Harlem Bridge, containing 380 acres. The Northeast entrance is at the Railroad Station. The Southwest entrance, for carriages, on Central Avenue. Office, No. 48 East 23d street, Association Building. Wm. A. BOOTH, Pres. LUCIUS HOPKINS, Treas. JAMES D. SMITH, Sec. CALLEB. KNEVALD, Comp. 7-71

**Deaths.**

[Obituary notices are charged at 15 cents per line.]  
 At Utica, N. Y., on Feb. 8, 1875, the Rev. EDWARD Z. LEWIS, in the 62d year of his age.

Suddenly, on Wednesday morning, Feb. 10, 1875, GEORGE C. COLLINS, in the 65th year of his age.

At Trinity Rectory, Irvington, N. J., Feb. 11, of pneumonia, HELEN KENT, daughter of Rev. Stephen P. and Marie Louise Simpson, aged 3 years and 6 months.

At the residence of Bishop Whipple, Faribault, Minn., Feb. 4, 1875, SARAH K., aged 3 months and 8 days, daughter of H. A. Scandrott.

IN MEMORIAM.  
 Departed this life, in Brooklyn, E. D., Feb. 11, MARY REBECCA, only daughter of Rev. S. M. Haskins, D. D., aged 20 years and 9 months.

THOUGHTS ON THE DEATH OF MARY R. HASKINS.  
 We'll lay thee fragile casket by;  
 The precious soul hath flown;  
 Our own dear Mary did not die,  
 God but recalled His own.

O patiently, most patiently,  
 Slid waked in suffering's way;  
 The tired feet now rest awhile,  
 For Mary is away.

The white hands—fold them tenderly  
 Upon her guileless breast;  
 Their loving work forever done,  
 Work still by Jesus blessed.

Lay by the sunny, silken locks  
 From off her forehead fair,  
 And show the Cross baptismal, still  
 A radiant jewel there.

And let the fringed lids softly fall  
 On those mild eyes of blue;  
 Their sweet orbs are but fading now  
 To shine in bliss anew.

Then kiss the pure lips, parted off  
 To own her Saviour dear;  
 In glory they will sing the song  
 Liped in her childhood here.

And drop one tear, for human hearts  
 Are frail, and we may weep;  
 Rejoice! for Christ hath conquered death—  
 He will our darling keep.

Fill then the silver cross with flowers,  
 And place it at her side,  
 'Twill symbolize her purity,  
 In sorrow's furnace tried.

For clearly in our Mary's face  
 Her Saviour's image shone,  
 And thus we knew the cross was gone—  
 The Master claimed His own.

Sweet flowers from Eden, still unstained,  
 Breathing of Hope and Love—  
 O let them cluster round our cross,  
 And sing of life above.

**Publishers' Department.**

LOOK TO THE NUMBERS.  
 Many subscriptions expire about this time. Subscribers will please watch the numbers on the printed tags accompanying their papers, and remember that our terms are payment in advance.

1143 is.....	Jan. 7
1146 is.....	14
1147 is.....	21
1148 is.....	Jan. 28
1149 is.....	Feb. 4
1150 is.....	11

Many of our subscribers are dilatory in sending the cash for their renewals. And some, when they do remit, say they have been waiting for their bills. Please do not wait. The number on the printed tag gives the date of the time of renewal. Please remit at once, and save us needless delay, expense, and trouble.

Hereafter all remittances for subscriptions will be promptly acknowledged by receipt or postal card, as we frequently find it impossible to correct the figures on the tags in the same week that the money is received. Owing to a press of business our labels are not yet quite correct for 1875, but they soon will be.

SPECIAL NOTICE.  
 In consequence of the new Postal law—which requires that the postage on all publications shall be prepaid at the office or mailing instead of at the office where they are received—we have to request our subscribers, in remitting for advance payments, to add 20 cents for one year's postage. This arrangement, of course, will not add to the present price of subscription, and will be a convenience to subscribers.

Advertisements to secure insertion the same week, must be in our office not later than 2 o'clock on Mondays.

Back Numbers Wanted.  
 The following back numbers of THE CHURCH JOURNAL are wanted to complete files now in hands of the binder:  
 Vol. IX.—Nos. 428, 437, 458.  
 " X. " 493, 495.  
 " XI. " 563.

Fifteen cents per copy will be paid for the above, if sent to E. Walker's Sons, Bookbinders, 65 Dey street, New York city.

CATRINA in the head is always relieved, and frequently permanently cured, by making a suds of "Constantine's Pine Tar Soap," and sufficing it up the nose. It can do no harm, it has done great good, and is worthy of a trial. Druggists recommend it. Send three-cent stamp for Almanac to Wright Gillies & Bro., New York.

The Oratorio Society of New York, it will be seen, advertises a concert on the evening of Washington's Birthday—Monday next.

WILSON'S Cod Liver Oil and Lime.—The great popularity of this safe and efficacious preparation is alone attributable to its intrinsic worth: In the cure of Coughs, Colds, Asthma, Bronchitis, Whooping Cough, Scrophulous Humors, and all Consumptive Symptoms, it has no superior, if equal. Let no one neglect the early symptoms of disease, when an agent is thus at hand which will alleviate all complaints of the Chest, Lungs, or Throat. Manufactured only by A. B. WILSON, Chemist, Boston. Sold by all druggists.

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47-171

### Business.

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HALIFAX, N. S.  
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208-12 1/2-424

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269-12 1/2-30

Halifax City Steam Mills & Bakeries.  
MOIR & CO., Manufacturers and Wholesale and Retail Dealers in all kinds of Bread, Biscuits, Crackers, Cake, Wheat and Graham Flour, Corn Meal, Feed, &c., &c. 128, 130 & 132 ARGYLE ST.  
269-12 1/2-425

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263-12 1/2-422

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264 12 1/2-420

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264-12 1/2-420

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Accident Insurance,  
AND  
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W. C. SHELDON. Gfo. R. HOWELL  
[55-ly]

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Satisfactory References Given.

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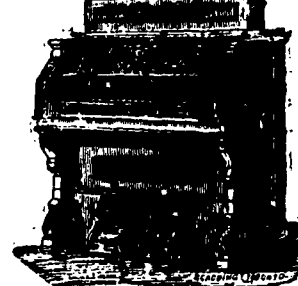
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### "YARWOOD'S MELODEON ORGAN." In handsome Rosewood Case, containing all the power and variety the Organ with the sweetness and purity of Melodeon tone. (PATENTED FEB., 1873.) (Trade Mark Registered Dec., 1873.)



THE AMERICAN ORGAN.  
In high resonant walnut case.  
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Special inducements to those forming Organs of three and upwards in  
Counties and localities where we have no regular agent.  
ALL INSTRUMENTS WARRANTED.—CATALOGUES, AGENTS'  
PRICE LISTS, CLUB RATES ON APPLICATION.  
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1875. AS USUAL! 1875  
COMPLETE SUCCESS.  
TEN FIRST PRIZES AT TWO EXHIBITIONS!  
W. BELL & CO., GUELPH, ONTARIO,  
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dition to last year's record of a  
SILVER MEDAL,  
THREE DIPLOMAS,  
AND 12 FIRST PRIZES,  
Proves that our Instruments, in the opinion of compe-  
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ORGANETTE,  
Containing Scribner's Patent Qualifying Tubes; acknow-  
ledged by all to be the greatest improvement yet intro-  
duced. Their superiority is conceded by other makers,  
from the fact that at Guelph they withdrew from compe-  
tition, thus acknowledging their inability to compete  
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Every instrument fully warranted for five years.  
Send for Catalogue, containing fifty different styles of  
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Ecclesiastical and Domestic Windows executed in the  
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Organized 1848.—26 Years' Experience.  
PURELY MUTUAL.  
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UNEQUALLED LIBERALITY.  
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Being purely Mutual, and having no stock, it is man-  
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is Apportioned among the Policy-holders.  
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second year, and annually thereafter; and may be ap-  
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MAKES ALL  
Policies Nonforfeitable.  
The percentages of expenses and death losses are  
not only lower than the average of all other Companies,  
but less than those of any company of equal age.  
It issues all kinds of Policies at Low Rates of Pre-  
mium; grants its members the largest liberty con-  
sistent with prudence and safety; and promptly ad-  
justs and pays its losses.

IT INSURES ONLY FIRST-CLASS LIVES.  
ITS INTEREST RECEIPTS MORE THAN PAY  
LOSSES.  
ITS PREMIUMS ARE LOW, AND MAY BE PAID  
ANNUALLY, SEMI-ANNUALLY, OR QUARTERLY.  
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Clergymen desiring Insurance, and communicating di-  
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DWELLINGS,  
PUBLIC BUILDINGS  
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In the Antique or Modern Style  
of work. Also,  
MEMORIAL WINDOWS  
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pale colors; at prices  
which defy compe-  
tition.  
Designs and Estimates furnished on receipt of price  
or measurement  
R. LEWIS, London, Ont.



Insurance.

FIFTEENTH ANNUAL STATEMENT OF THE

EQUITABLE

Life Assurance Society

FOR THE YEAR ENDING DECEMBER 31, 1874.

Net Cash Assets, January 1, 1874. \$21,644,837 16
INCOME.
Premiums \$1,227,299 40
Interest and rents 1,423,477 74—9,650,737 14
Total \$31,295,674 30

DISBURSEMENTS.
Claims by deaths and matured endowments \$1,948,362 36
Dividends, surrender values, and annuities 2,868,039 84
Dividend on capital 7,797 00
Taxes 89 151 82
Commissions 396,368 71
Expenses and reinsurance 830,411 80—6,160,130 83
Total \$25,145,443 47
Purchase, at a discount from their value, of commissions accruing hereafter 454,930 80
Net Cash Assets Dec. 31, 1874. \$44,090,514 78

ASSETS.
Bonds and mortgages \$16,021,511 94
Real estate in New York and Boston, and purchased under foreclosure 3,931,451 05
United States stocks and stocks authorized by the laws of the State of New York 3,463,500 07
State stocks 32,341 62
Loans secured by United States and State and Municipal bonds 105,070 00
Cash on hand in banks and other depositories on interest 538,837 83 24,690,512 07
Interest and rents due and accrued \$184,761 71
Premiums due and in transit 144,077 90
Deferred premiums 709,788 71
Balance of Agents' accounts 192,016 46 1,291,244 77
Total Assets Dec. 31, 1874. \$43,981,757 44

New Business in 1874, 0610 Policies, assuring \$34,150,816.
Outstanding Risks, \$181,020,001.

Total Liabilities, including Capital Stock and Reserve for reinsurance of existing policies \$22,319,170 16
Total Surplus over Legal Reserve \$3,662,587 28

From the undivided surplus of \$3,662,587.28, the Society has declared a reversionary dividend, available on settlement of next annual premium, to participating policies, proportionate to their contribution to surplus.
The cash value of such reversion may be used in settlement of premium, if the policy-holder so elect.
The valuation of the policies outstanding has been made on the American experience table, the legal standard of the State of New York.
G. W. PHILLIPS, } Actuaries.
J. G. VAN CISE, }

We, the undersigned, have personally examined in detail the assets, accounts, and business of the Society, and compared the result with the foregoing statement, which we hereby certify to be correct.

BENNINGTON F. RANDOLPH, ROBERT BLISS, THOMAS A. CUMMINS, JAMES M. HALSTED, HENRY S. TERBELL, PARKER HANDY,
Special Committee of the Board of Directors, appointed Oct. 28, 1874, to examine the assets and accounts at the close of the year.

BOARD OF DIRECTORS.
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Insurance.

HOME INSURANCE COMPANY OF NEW YORK. Office, No. 135 Broadway. FORTY-THIRD SEMI-ANNUAL STATEMENT, Showing the condition of the Company on the first day of JANUARY, 1875.

Cash Capital \$2,500,000 00
Reserve for Reinsurance 1,911,239 78
Reserve for Unpaid Losses and Dividends 290,924 42
Net Surplus 855,281 03
TOTAL ASSETS \$5,027,415 23
J. H. WASHBURN, Sec. CHAS. J. MARTIN, Pres. 47-ly

ÆTNA INSURANCE COMPANY OF HARTFORD.

CASH CAPITAL \$3,000,000 00
CASH ASSETS AT MARKET VALUE, JAN. 1, 1875 6,497,375 94
LIABILITIES 246,110 06
JAS. A. ALEXANDER, Agent, 96-ly 173 Broadway.

THE WASHINGTON LIFE INS. CO. OF NEW YORK. CYRUS CURTISS, - - PRESIDENT.



ASSETS, - - - \$4,000,000.

The actual investments of this Company, at their market value, considerably exceed the gross liabilities. Policies are kept in force by dividends (a method original with "THE WASHINGTON"), whereby thousands of dollars have been paid to the heirs of deceased policy-holders.

W. A. BREWER, Jr. Vice-President. WILLIAM HAXTUN, Secretary. CYRUS CURTISS, Assistant-Secretary. DR. B. W. M'CREADY, Medical Examiner. E. S. FRENCH, Superintendent of Agencies.

No. 155 Broadway, New York. 99-cow2y

CONTINENTAL LIFE INS. CO. 22, 24 & 26 Nassau St., New York. CONTINENTAL BUILDING.



ANNUAL STATEMENT Jan. 1, 1875. Accumulated Assets \$6,555,828 Surplus Jan. 1st, 1875 \$711,982 J. P. ROGERS, Sec. [49 ly] L. W. FROST, Pres

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Insurance.

NORTH BRITISH MERCANTILE INSURANCE COMPANY

LONDON AND EDINBURGH, G. B. UNITED STATES BRANCH OFFICE, 51 WILLIAM STREET, COR. FINE STREET, NEW YORK. Paid up and subscribed Capital \$10,000,000 00 Gross Fire Surplus and Reserves 3,700,000 00 Net Life Assets and Annuities 13,300,000 00 \$27,000,000 00

Gross Assets held by Board of Management in New York \$1,600,000 00 The Co.'s actual losses by Chicago Conflagration in 1871 were 1,743,457 81 The Co.'s actual losses by Boston Conflagration in 1872 were 503,680 46 Yet the Company paid these losses at sight without borrowing or selling a single dollar of permanent investments; continued regular dividends to their stockholders, and at the end of 1873 had entirely made up (not however in this country) the losses of these two conflagrations and all others, commencing 1874 with a surplus \$100,000 larger than over before. Annual income of Fire Department alone over \$4,000,000 00 Fire and Life Assets entirely distinct, the one not liable for the other. All fair losses promptly adjusted and paid in money current. The Company organized A. D. 1809; commenced business in this country A. D. 1867. Agencies in most of the principal cities and towns in the United States. EZRA WHITE, CHAS. E. WHITE, S. P. BLAGDEN, 39-1st Managers.

OFFICE OF THE Atlantic Mutual Insurance Co., New York, January 25th, 1875. The Trustees, in conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st December, 1874:

Premiums received on Marine Risks, from 1st Jan., 1874, to 31st Dec., 1874 \$6,512,086 21 Premiums on Policies not marked off 1st Jan., 1874 2,433,268 19 Total amount of Marine Premiums \$8,945,344 40 No Policies have been issued upon Life Risks; nor upon Fire Risks disconnected with Marine Risks. Premiums marked off from 1st Jan., 1874, to 31st Dec., 1874 \$6,489,971 53 Losses paid during the same period 2,270,659 96 Returns of Premiums and Expenses 1,373,637 47

The Company has the following Assets, viz: United States and State of New York Stock, City, Bank and other Stocks \$9,031,060 00 Loans secured by Stocks, and otherwise 2,62,800 00 Real Estate and Bonds and Mortgages 367,000 00 Interest, and sundry notes and claims due the Company, estimated at 453,676 72 Premium Notes and Bills receivable 2,832,848 48 Cash in Bank 266,199 54 Total amount of Assets \$16,093,684 74 Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof, or their legal representatives, on an 1st after Tuesday, the Second of February next. The outstanding certificates of the issue of 1871, will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Second of February next, from which date all interest thereon will cease. The certificates to be produced at the time of payment, and cancelled. Upon certificates which were issued for gold premiums, the payment of interest and redemption will be in gold. A dividend of Forty per cent. is declared on the net earned premiums of the Company, for the year ending 31st December, 1874, for which certificates will be issued on and after Tuesday, the Sixth of April next. By order of the Board, J. H. CHAPMAN, Secretary.

TRUSTEES: J. D. JONES, CHARLES DENNIS, W. H. H. MOORE, HENRY COIT, LEWIS CURTIS, CHAS. H. RUSSELL, LOWELL HOLBROOK, DAVID LANE, JAMES DRYCE, DANIEL S. MILLER, WM. STURGIS, HENRY K. BOGERT, WILLIAM E. DODGE, ROYAL PHELPS, JOSEPH GALLIARD, Jr., C. A. HAND, JAMES LOW, JOHN D. HEWLETT, WILLIAM H. WEBB, GORDON W. BURNHAM, FRED. CHAUNCEY, CHARLES P. BURDETT, FRANCIS SKIDDY, ROBT. B. MINTURN, CHAS. H. MARSHALL, GEORGE W. LANE, ROBERT L. STUART, JAMES G. DE FOREST, ALXANDER V. BLAKE, CHARLES D. LEVERICH, JOSIAH O. LOW, ADOLPH LEMOYNE, ADAM T. SACKETT, THOMAS F. YOUNGS, HORACE GRAY, WINTHROP G. RAY, EDMUND W. COLLIER, STEPHEN KNAPP. J. D. JONES, President. CHARLES DENNIS, Vice-President. W. H. H. MOORE, 2d Vice-President. 49-41

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