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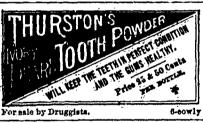
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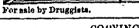
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Vol. VI.—No. $^{35}_{86}$

TORONTO, THURSDAY MORNING, FEBRUARY 25, 1875.

WHOLE No. 200

The Church Hournal & Gospel Messenger. THE METROPOLITAN PAPER OF

THE PROTESTANT: EPISCOPAL CHURCH IN THE UNITED STATES Published every Thursday morning, at 783 Broad way, New York City.

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Calendar.

FEBRUARY Third Sunday in Lent

- MARCH.
- 7 Fourth Sunday in Lent. 14 Fith Sunday in Lent.

- Fith Sunday in Lent.
 Sunday before Easter.
 Monday before Easter.
 Thesday before Easter.
 Thesday before Easter.
 Thursday before Easter; and Annunciation
 Blessed Virgin Mary.
 Good Fainax.
 Easter Even.
 Easter Day.
 Monday in Easter Week.
 Tuesday in Easter Week.

News of the Wleek.

An American clergyman who attended a Fredericton Con vocation when the thermometer was forty below zero, is enthusiastic in praise of the clergy of that diocese .-- The Nova Scotia Board of Missions makes an appeal for aid in the work of Foreign Missions. ---- A correspondent gives a flattering account of the Sunday-schools in London Dio--The Bishop of Algoma is acting during

the absence of Bishop Helmuth.

Bishop Potter is to deliver the Chancellor's Address at the next Union College Commencement. The Standing Committee of Albany have consented to the consecration of Dr. -Some interesting statistics, giving unquestionable evidence of growth, is given in the report to the First Missionary District Convocation of Central New York. The Litchfield County Convocation met in Trinity church, Thomaston, Conn., on the 2d just.—A sermon from a Chicago pulpit gives a deplorable account of the condition of the Church in the Diocese of Illinois. The Bishop of Long Island confirmed twenty-one persons in St. Matthew's. Brooklyn, on the 14th inst. -- In St. Andrew's, Baltimore, Md., free-will offerings "and other agencies" have succeeded where pew-rents failed. The quarterly meeting of the Dakota League of Massachusetts, was held in Boston on —A new church has been erected in Mantorville, Minn. The pupils of Mr. Selleck's school, Norwalk, Conn., have given to St. Paul's, Winona, a memorial window of some companions drowned last Summer .large-hearted missionary operations of St. John's church, Elizabeth, N. J., are traced to the rescinding, at the instance of the late Dr. Clark, of a resolution forbidding collections for other than parochial objects on Sunday mornings.-Sunday, in the Floating chapel, foot of Pike street, New York, Bishop Potter confirmed twenty. -- The Rev. P. B. Morgan has been holding a twelve-days' mission in Nashville, Tenn.--A very important step for the future of Utah was taken on the 6th inst., when the Memorial Church of the Good Shepherd, Ogden, was consecrated.--The Rev. Dr. Gillespie has accepted the Episcopate of Western Michigan. His letter is a commendable innovation on the usual practice. He waits until the canonical consent of a majority of the Bishops of the Church has been obtained, before signifying his acceptance.—The Rev. Dr. Van Ingen has been appointed Missionary-in-chief of the Diocese of Western New York.—Three distinct appeals come to us this week from Wisconsin. Cannot our Eastern readers do something for Racine in this her hour of trial?

SUMMARY.

Under correspondence will be found a letter from one of the party who went to visit Dr. Riley's mission in Mexico. The editorials this week are The Question before the Committees, Lay Responsibility, The Old Leaven, Newspaper Reports, and some short articles.

A letter written for the New York Tribune gives some

thoughts on the subject of Church statistics.

Set times and seasons for "extraordinary acts and exer cises of devotion," and for "such a measure of abstinence a; is more especially suited." thereto, have the endorsement of the devout in all ages. It is in keeping with the Church's idea, that for this purpose, and also for special works for the poor, no better time and season sould be chosen than quested that in future their partentoners will not furnish "Every-Friday,"

hardness" the young Indian soldiers of the Cross have to

The Application of Wind to Stringed Instruments, is an article of interest.

The "Lenton Thought in Rhyme" is sweet and touching. Some emphatic criticisms are passed upon some facts tated in the published "Proceedings of the Board of Missions.

A correspondent identifies Dr. DeKoven's position taken at the General Convention, as identical with the Roman Catholic explanation of the doctrine of Transubstantiation.

The Rev. Dr. Hopkins publishes a card in reference to the collected works of the late Rev. Dr. Mahan. We would emphasize the words "Surely the great work of Dr. Mahan on Mystic Numbers ought to command subscriptions enough to pay for the bare cost of printing,'

The article of "Inquirer" should have appeared some weeks ago, but was inadvertantly crowded out.

The President of the Society for the Increase of the Minstry, gives some very good reasons why its work should be aided by our Lenten alms.

We give this week the continuation of the Rev. Mr. Hop kins' papers in advocacy of a Church-building Society.

A member of the Church who knows, beers witness to the strictness of Bishop White in the matter of Church-usage. An Oregon missionary appeals for books for a public library at Eugene

Porran.

GREAT BRITAIN.

The Pall Mall Gazette gives some interesting notes about he late Rev. H. E. Havorgal, whose death was announced last week :--- '' Mr. Havergal, who graduated at New College Oxford, in 1842, became chaplain of his college and of Oxford, in 1842, became chaplain of his college and of Christ church, an office which he resigned in 1847 on his appointment to Cople. For the Church of this village he built an organ with his own hands, which possessed the peculiarty that it was an F organ, Mr. Havergal holding that as the ordinary compass of the human voice only extends to F, the compass of the organ ought to stop at the same note. On this instrument he carried out many experiments, and he also played it during Divine service. He also constructed a chiming apparatus, and he was in fact the bell-ringer and organist as well as the parson of the little church. Before service he was in the habit of chiming the bells; he would then play a voluntary, and proceed to the reading-desk, and afterwards would return to the key-board to accompany the hymns and canticles. His enthusiam for music was very great, and for some time he was conductor. desk, and afterwards would return to the key-board to accompany the hymns and canticles. His enthusiasm for music was very great, and for some time he was conductor of a musical society at the neighboring town of Bedford. He possessed a natural alto voice, and, as a proof of the varied range of his musical capabilities, it may be mentioned that, in a trial of Crotch's oratorio, Palestine, he played the double bass and sang the alto part in the choruses at the same time. He also played the trumpet."

On Thursday, Jan. 28th, the late Rey, Charles Kingelow.

On Thursday, Jan. 28th; the late Rev. Charles Kingsley, rector of Eversley and Canon of Westminster, was buried in the parish churchyard of the village which had been the cene of his labors for the past thirty-one years. Though the funeral was, by the special desire of the deceased, conducted privately, the occasion was made one of such an exducted privately, the occasion was made one of such an exhibition of sympathy and respect as is rarely witnessell. As the distance from the rectory to the churchyard is only some fifty yards, the large concourse of spectators and mourners occupied but a small space, and the road was nearly blocked by carriages. Shortly before half-past two, the time fixed for the ceremony, a large assemble of clergymen and mourners appeared on the broad gravel road facing the rectory. Eight villagers carried out the coffin into the open, and then the procession formed. A violet pall, with a large white cross, covered the coffin, which was of oak, and on this was placed a profusion of wreaths and crosses of camellias. Sir William Cope, churchwarden of the parish, headed the cortége, Dean Stanley, reading the crosses of camellias. Sir William Cope, churchwarden of the parish, headed the cortege, Dean Stanley reading the opening service in a most impressive mainer, and the Bishop of Winchester following. Besides the relatives and friends of the deceased and a large number of clergy, there were present Mr. MacMillan, Sir Charles Russeli, Professor Max Muller, the Deans of St. Paul's and Chester, and Colonel the Hon. A. Fitzmaurice, representing the Prince of Wales. At the grave Dean Stanley read the whole of the service, avidently Jeeply affected. The Bishop of Winchester gave the benediction. Insertbed on the coffin was:—"Charles Kingsley, born June 21st, 1819; died January 23d, 1875." By special desire of the deceased the grave was not bricked, his wish being that his body might be committed to mother earth without that formality. mother earth without that formality.

A report having been circ; ated that the Rev. E. J. Wat son, late an assistant our ate to the Rev. W.J. E. Bennett, vicar of Frome, had been received into the Church of Rome, Mr. Watson writes to say that there is no truth whatever in the

There is a very decided movement to make funerala less showy; and expensive. The subject is much discussed in the daily papers, and the clergy of Oxford and vicinity, have re-

. b.i.;

Bishop Hare's letter to the children will show them what burial guilds, under the direction of whose councils the funerals of rich and poor alike, may be reverently perform-

> The Conference of the clergy and laity of the Diocese of Canterbury was held at Maidstone on Wednesday, Jan. 27. The addresses of the Archbishop shows decided disinclination on the part of His Grace to hasten ecclesiastical legislation, and his words may be taken as a hint that conciliaion ought to be the policy of his right reverend brethren in their respective dioceses. As the result of the interviews which His Grace has held with some High Churchmen, he pronounces favorably as to the prospects of inducing the leaders of the various schools of thought in the Church to meet each other on some common ground, and thus secure that peace in the future which has been so painfully wanting of late in the ecclesiastical world.

> While from such a high station comes a voice for peace, it is a pity that deeds calculated to disturb the quiet, should have to be recorded. The English Churchman says:

is a pity that deeds calculated to disturb the quiet, should have to be recorded. The English Churchman says:

When it was announced last year that the Archbishop of Canterbury had consented to take part in the opening services of the City Temple, a Nonconformist meeting-house erected on all sides, and ultimately the statement, which seemed to have emanated from persons connected with the chapel, received an official contradiction. On Sunday last, however, a second aninouncement of little less significance was made from the pulpit in this building by the preacher, Dr. Parker, who stated that on Thursday (this day) several "Ohurch of England clergymen and Dissenting ministers would assist at the usual mid-day service," and among them he named Mr. Samuel Minton, who recently gave up the incumbency of his proprietary chapel at Pim.); Mr. Fremantie, rector of St. Mary's, Bryanstone-equare; and Dean Stanley. As to the action of the first of these gentlemen, we have, we believe, no right to complain, for; unless we are misinformed; Mr. Minton has practically seceded from the Church of England, or; at according to the income and Dr. Stanley must be regarded in a very different light. The rector of St. Mary's, Bryanstone-square, whose diccessan has, we are glad to state, raised a timely protest against this unseemly proceeding; is, it must be remembered chaplain to the Archbishop of Canterbury and although it would perhaps be scarcely fair in this case to apply the rule "Qui facit per allum facit per se," His Grace the Primate cannot be held blameless in the matter if he allows the sact of his chaplain to persiste in the adoption of this dourse, the next step will naturally be to remove his name from the list of his chaplains; as otherwise it will inevitably be regarded as a premium on open association with Nonconformists. Dr. Stanley in thus going over from the Abbey to from the list of his chaplains, as otherwise it will inevitably be regarded as a premium on open association with Nonconformists. Dr. Stanley in thus going over from the Abbey to the City Temple is only logibally carrying out the scheme which he has commenced at Westminster, and which he openly advocated, without drawing forth any signs of disapproval, at a recent full meeting of the city clergy at Ston College. As the Bishop of London has intertered, Mr. Fremantle will not, we believe, preach as he intended; but as to the Dean's course of action we have received no information. In any case, looked at as a whole, the united action of these three clergymen is full of painful significance, as it shows that the lawlessness of which so much is said when it concerns matters of ritual, and very rightly said too, as by no means confined to one section of the clergy, but is in a still worse form a characteristic of the very school which most strongly condemns excess in ceremonial. Addin a still worse form a characteristic of the very school which most strongly condemns excess in ceremonial. Added to all this, it must not be forgotten that this open fraterization with Dissenters is taking place at the very moment when the grossest attacks are being made upon the Church on the platform and in the pulpit, by members of the various Nonconforming bodies, while it is also worthy of note that the money collected this morning is to be applied to the building fund of the chapel.

GERMANY.

It is affirmed in a telegram from Berlin that last year seventeen hundred of the Roman Catholic clergy were imprisoned or otherwise punished within the limits of the German empire. Lie Duke of Norfolk communicates to the terly of the ecclesiastical laws.

LONDON, Feb. 11.—Twenty-three Bishops have issued a protest in behalf of the entire Roman Catholic Episcopals of Germany against any such interference in the Papal election as is implied in Bismarck's late circular dispatch.

SWITZERLAND.

An infant of "Old Catholic" parents was christened re-dently at the Catholic church of the village of Conjections, Switzerland. A military force had to be concentrated to enable the ceremony to be performed. There was no realistance, but the church door was closed, and had to be opened by the Commissioner of Police. Nothing occurred to the turb the coremony.

SPAIN.

Gallguant states that Senor Castelar, who has resigned the Chair of History at the University of Madrid, and is about o spendia lex weeks in Switzerland; whence he will issue a ort of manifesto, expressing his opinion of the late change in the affairs of Spain, appears to be overwhelmed with desp-pointment. "I have deceived myself," said he to a corre-spondent, "in thinking that the Spanish people could be judged like the other nations of Europe. It is a Semitic them with meaves or hat bende. It is proposed to form people; full of the Moorish blood. It will never understand

our political refinements and distinctions. It is Intrau-section. 'God is God, and Mahomet is His prophet.' All its opinions are absolute like this axion of fanatical religits opinions are absolute like this axiom of fanatical religion. My policy was vauguished by the Intransigente of the Left; it must have been so; it was a question of race. In like manner the policy of Canovas del Castillo will be vanquished by the Intransigente of the Right. That is written. He is elever and honest, he is liberal, and he has a strong will, but he will be beaten, crushed, annihilated by the reaction, and it will not be one such as is seen in other countries, but a Spanish reaction, an Arab reaction, and this Intransigente reaction will again bring the Cantonalistas to power, and all will have to begin again!"

RUSSIA.

An occasional correspondent of the Times, writing from St. Petersburg on Jan. 27, says: The public reception last Sunday of forty-five parishes, with their elergy, into the Sunday of forty-five parishes, with their clergy, into the Greek Orthodox Church, has naturally caused much sensation here. Sedietz, in Poland, where the ceremony was performed, is the chief town of the Government of the same name, which contains about 300,000 inhabitants, one third of whom are United Greeks, or, as they call themselves, Catholics of the Oriental rite, the remainder being Roman Catholics. Of these United Greeks one half, or 50,000, have now second from Rome and bodily joined the Russian Greek Church, and as the movement is said to be rapidly spreading, it is not impossible that the so-called Catholic Caurch of the Oriental rite may totally disappear from the Russian Empire. Russian Empire.

There can be no doubt that this event has been caused by a tightening of the reins at Rome at a very inopportune moment. It is the direct result of the Encyclical of the 13th of May, 1874, which, though directed to the Metropolitan of Galicia, specially applied to the United Grock Catholics in Russia, who had shown a particular uneasiness at the intro-duction of Latin innovations in their ritual, and as this docdiction of Latin innovations in their ritual, and as this document had been largely circulated among them by orders of the superior clergy, the ferment soon became general. It is well known that several Popes had confirmed to the United Greeks the privileges of the Oriental rite, the chief of which consisted in the use of the vernacular tongue in the celebration of Divine service, and in allowing the clergy to marry In various places, however, minor changes had been introduced.

The divine a privilege of the divine and the correction of the correction been introduced. ere was a Ritualistic movement among some of the clergy tending to assimilation to Rome, and the disputes engendered by this change had become matter of frequent reference to the Vatican. At last came the Encyclical of the 13th of May, 1874, which approved openly all innovations tending to bind closer together the United Greek and Roman (atholic Churches. To the laity only two ways seemed to lie open—they must either submit to the new orders from the Vatican or openly defy them. In the Government of Seiletz the decision seems to have been soon made; one-sixth of the whole population of the Government determined to ask the "White Czar" to admit them into his Church. Several parishes sent delegates to a private con-Church. Several parishes sent delegates to a private con-clave, and resolutions were passed to send formal petitions to the Government for admission into the Russian Church. The parish priests, it is stated, in no case commenced the movement, but when it had once taken root they joined their flocks, and in some ph ces took afterwards a prominent part in the negotiations.

The Government appears to have acted at first with considerable reserve and circumspection in the matter. They are no encouragement to the first petitions sont in to them, and strict orders seem to have been issued to the ofsials to take as little notice as possible of the agitation. It was also necessary to watch with care the effect this movement might have on the Roman Catholic part of the population of Poland. The latter, however, remained perfectly quiet, and when the Government became convinced that the movement was perfectly spontaneous, steps were taken to accould to the wishes expressed in the petitions. The Em-peror accordingly authorized the Governor-General of Warperor accordingly authorized the Governor-General of Warsuw to acqaint the petitioners that their admission into the Russian Church had been approved by him, and on Sunday 1xst, the 24th of January, the public ceremony was performed, before an immense crowd, in the town of Sedietz. Of the 50,000 people admitted, twenty-six were priests; the first parish entered was that of Bleisk, to which the Archbishop of Warsaw proceeded, with all the convert priests and delegates from the forty-five parishes, and where a solomor service of consecration was performed in the parish emn service of consecration was performed in the parish church. The Official Gazette of to-day contains telegrams church. The Official Gazette of to-day contains telegrams from the Governor of Sedletz, montioning that the ceremony had been successfully brough, to a close before a great concourse of people, who had been deeply and favorably impressed by it.

Correspondence.

City of Mexico, Feb. 8th, 1875.

This bright day, which seems more like May than February, finds us in the land of the Montezumas. On the morning of the 5th we were anchored near the grand old castle of San Juan de Ulua, which has for centuries resisted all the force of the strong waves that continually beat agains it. Being built of a very light stone, a species of coral, it has not the dark and sullen aspect that most fortifications have, and it looked beautifully in the morning sun.

On landing we found the town of Vera Cruz clad day costume, with banners flying in all directio... learned that we had arrived on the anniversary of the adoption of the present Constitution. Shops were closed, and every one seemed bent on making the most of the day. In the evening the City Ifall was brilliantly illuminated, and the little park in front of it, gay with colored lamps. A band of music added to the festivities, and the Plaza was thronged, not only by swarthy Mexicans, but by the elite of Vera Cruz, many of them showing the proud Castillan blood. Little boys went enthusiastically into fire-cracker explosions, and we were thus reminded of home, while everything else, so weird and picturesque, looked indeed like a far-away land. Vera Cruz, with its two-story houses and numerous balconies, is altogether neater and prettier than we had supposed. Our journey here was most interesting, as we came over the mountains by the railroad, which asvends over eight thousand feet between this place and Vera Cruz, and is one of the grandest illustrations of human g nius and skill that the world affords. The scenery was grand beyond description. The Orizaba peak rives in the

shape of a dome, about 14,000 feet. When the full rays of the rising sun fell upon the pure white snow, it caused a combination of colors, in which the pink and golden hue predominated, and produced an effect of wondrous beauty and brilliancy. From the summit of the mountains to the city of Mexico, our route was across immense plains, with mountains in view the whole distance-among them the fafamous Popocatapetl and the "Woman in White." We saw immense herds of cattle, horses, and sheep. Indian corn is the staple production, though all vegetables grow freely. The climate is very much like that of perpetual Spring. The towns and hamlets through this immense stretch of table-land, are rather picturesque, but very strange to our eyes. It is a country to pass through, rather than stay in. Just now all is quiet in Mexico-no revolutions or earthquakes; and yet our train was accompanied by a body of soldiers, and a mounted police was at each station, all which has an unsettled look. Yesterday we attended service at the chapel of the Church of San Francisco, now occupied by one of the congregations of "the Church of The chapel holds about four hundred, and was filled to its utmost capacity with dark-hued Mexicans. It was very touching to see how earnestly all joined in the service, and with what profound attention they listened. We could not but wish that our New York friends could see for themselves the grand work which Dr. Riley is doing among this people. We are sure there would be many helping hands extended to assist and encourage.

We are in the midst of preparations for the Carnival, and have already commenced meeting individuals in grotesque costumes and masks. Mardi Gras is to be colebrated with the usual processions and absurdities, and we feel that we are indeed in a land of ignorance and superstition.

"Shall we to men benighted The Lamp of Lite deny? Yours truly,

Canadian Church News.

FREDERICTON.

THE DEANERY OF WOODSTOCK, N. B.—A short time since I attended a meeting of this Deanery. It was a rich treat to me, almost isolated as I have been for eight years in the backwoods of Maine. The Deanery meets by turns at the different parishes. This time it met in Woodstock, where the Rev. Thomas Neales, the secretary of the Deanery, is rector. The Rev. Mr. Hannington of Prince William is the Dean. In the morning there was service in the church, with a sermon, followed by the Holy Communion. In the after noon came the business meeting at the house of the rector. A very pleasant and useful part of these meetings is the reading and commenting upon a chapter in the Greek Testament.

In the evening there was service, with a sermon. The Rev. Mr. Street of Richmond was the preacher in the morning, and the writer of this in the evening. The attendance at the services was fair, considering the intense cold, the thermometer standing at 40° below zero.

Living as I do on the border, I see more of the clergy of the English Church than of our own. So far as my experience goes, they are models of Christian gentlemen and devoted parish priests. The one nearest me, the Rev. Lee Hoyt, has a parish extending along the St. John river for over 100 miles, and he is in his wagon or sleigh by day and by night, in his faithful and self-denying labors among his scattered flock. Frequently he must ride fifty miles to attend a funeral or visit the sick. He does not average two days of the week at what he calls his home.

The Rev. Mr. Hannington has a large parish, territorially, next south of Woodstock. He is a noble type of a priest of Christ's Holy Church. Remarkably strong and vigorous, he is yet of the kindest and most sympathetic nature. He will pull a stroke oar like an athlete, or watch for hours by the bedside of some sick and suffering child of poverty. He will discourse learnedly on abstruse theological questions, or assist in preparing for the coffin some victim of the dreaded diphtheria, or ride miles through unbroken snowdrifts, over a lonely road, to administer the Communion to a sick or dving parishioner.

And many others of the Provincial elergy-men fitted for almost any station in the Church—are doing the like humble self-denying work for the Master.

My short sojourn at Woodstock in such company wa refreshing and invigorating to the spirit as new-wine to the body; and I came back to my work among the forests and snow-drifts of Aroostook, inspired with new zeal to labor in my humble work of ministering to my "few sheep in the wilderness," and with fresh strength to strive cheerfully to bear hardship as a good soldier of Jesus Christ.

WM. H. WASHBURN.

NOVA SCOTIA.

TRINKY CHURCH, LIVERPOOL.—In September, 1846, the Rev. J. T. T. Moody resigned his parish, after an incumbency of nineteen years. He was presented with an address signed by members of all denominations resident in the difsigned by members of all denominations resident in the different parts of the county, bearing testimony to his zeal and assiduity in the discharge of his official duties and in the cause of education, to the increase of the church under his ministry, and expressive of their regard and regret at his removal. On the 15th of December, in this year, a parish meeting was held, at which the churchwardens were instructed to state to His Lordship the Bishop the great satisfaction the people had received from occasional services of the Rev. E. E. Nichols, and to express the unanimous wish of the parish that he be appointed to succeed their late rector; also to pledge £125 per annum towards his support, with "a

regret that the means of the congregation to provide for the support of a paster are not commensurate with their wishes." Mr. Nichols entered upon the duties of the mis-

the support of a pastor are not commensurate with their wishes." Mr. Nichols entered upon the duties of the mission at Easter, 1848. A resolution was passed that the office of churchwarden should not be held for more than two years in succession, so that one new officer be appointed annually. The debt on enlarging the church (£138 16s. 3d.) was paid off, and Sir John Harvey gave £5 towards furnishing the Governor's pew.

1848.—£474 5s. collected towards a parsonage, and £100 expended on refurnishing and pulnting the interior of the church, including a handsome font.

1849.—A committee appointed with full power to provide a parsonage by purchase or otherwise; who, on Nov. 15, reported purchase of property from Dr. and Mrs. Webster, by paying £50 per annum during their joint lives, and £40 per annum to survivor. £100 vas expended in repairing the parsonage, and the balance of the subscriptions ordered to be invested, "the interest to be expended in payment of annulty, and at the decease of annuitants to be paid to the incumbent for the time being." This was the origin of an endowment fund which now amounts to £800. In this year the late Bishop visited the parish for the last time. Seventy-five confirmed—many of these had been proviously admitted to the Lord's Supper. During this year twenty-two were added. In June of this year, the Romanists having objected to the use of prayers in the public grammar school, the congregation of Trinity church resolved to withdraw their boys, and establish a school wherein they should receive instruction under the superintendence of the rector. Mr. J. N. Fairbanks was engaged as teacher. A site for the seboolhouse and an important addition to the church-Mr. J. N. Fairbanks was engaged as teacher. A site for the schoolhouse and an important addition to the church-yard were obtained by the first fruits of the diligence and zeal of a ladies' sewing society.

2cal of a ladies' sewing society.

1850.—In this year an address was presented to the Bishop on his departure for England. Nov. 23d—Heard of the death of the late beloved diocesan; resolutions passed expressive of the general sentiments of the parishioners, and the church put in mourning until Christmas. On Dec. 12th the Rev. E. E. B. Nichols was duly inducted rector, under a mandate from Sir John Harvey. The Rev. Joseph Forsyth visited Queens county as travelling missionary. A clerical meeting was held in Liverpool this year, and application made for books to Dr. Bray's associates, who subsequently granted a valuable accession to the library.

granted a valuable accession to the library, 1851.—The Rev. Joseph Forsyth was engaged as assistant. missionary, at a salary (from the people) of £90. A mission was opened at Caledonia, and additional services given at Port Medway and Mills Village. During 1851 the work of the mission increased. Stations that had previously received but occasional services, were regularly and more frequently visited. There were at this time three churches and seven stations regularly served. Six services were held on Sunday, and others during the week. Three of the more distant places were upwards of thirty miles from the par-ish church; at one of these (Caledonia) a new church was begun. In this year, also, the present Bishop, the Rt. Rev. Hibbert Binney, first visited the parish—shortly after his coming to the diocese. A large number of the parishioners, escorted him into town, and congratulatory addresses were presented. presented.

1852.—The Rev. John Ambrose succeeded the Rev. Jos. 1852.—The Rev. John Ambrose succeeded the Rev. Jos. Forsyth as assistant missionary. The latter being preferred to Aibion Mines, was presented, on leaving, with an address and a purse containing a substantial proof of the value set upon his services. In March of this year, at a parish meeting, resolutions were passed recognizing the duty incumbent upon Churchmen to support the Episcopate, and the sum of £174 was subscribed in aid of the Bishopric Endowment Fund. In June the Bishop confirmed twenty-five. Twenty new communicants were added this year, and sixty-four were baptized.

four were baptized.

1853.—A Sunday-school house built this year at a cost of £210. Mr. Bowman (now the Rev. Chas. Bowman, rector of Albion Mines), who succeeded Mr. Fairbanks (late rector of Brandon, Vt.), continued the services at Eagle Head, begun by the former and superintended the Sunday about by the former, and superintended the Sunday-school. By the demise of Mrs. Ann Freeman, widow of the late Col. Freeman, the sum of £125 was added to the Parochial Endowment Fund and £30 bequeathed to the poor.

1854.—The Rev. John Ambrose removed to the rectory of New Dublin after two and a half years' service in Queens county. On March 22d a large and enthusiastic meeting was county. On March 22d a large and enthusiastic meeting was held on behalf of Kings College, Windsor, and £822 subscribed towards its endowment. A meeting was held on Sept. 7th, to consider the Bishop's proposal of Synodical meetings. Resolutions were passed expressive of the entire concurrence of the meeting, and delegates were appointed. The Bishop kindly permitted the Rev. J. Pearson (now of Fredericton Cathedral, N. B.,) missionary to St. Margaret's. Bay, to assist in the parish for a few weeks after Mr. Ambrose's removal. His valuable services in promoting Church music will long be gratefully remembered.

1855.—The Bishop held his second confirmation grantly.

music will long be gratefully remembered.

1855.—The Bishop held his second confirmation—candidates forty-three. Upwards of twenty communicants added this year. Christ church, Caledonia, was completed at a co. of £410, and consecrated. The bell was presented by Wm. Sterns, Esq., and a metal communion service by F. W. Collins, Esq. This communion service was burnt in the conflagration at Brookfield, A. D. 1863 (?), and replaced by a present from the Rev. W. B. Bliss, A. D. 1870. The first service ever held in this church was the burial service over Mr. John Selden, a pious farmer, at whose instigation the erection of the church was first undertaken.

donia is the centre, was this year placed under the separate charge of the Rev. A. Jordan (now incumbent of St. Peter's mission, LaHave). The schoolhouse at Eagle Head was destroyed by fire, and £200 subscribed towards the erection ne northern section of the county, of which Cale

of a new church and schoolhouse.

1857.—The Rev. J. W. Forsyth; A.B., son of the former assistant missionary, entered upon the same office. By separating Caledonia, services were held every Sunday at Eagle Head, and every alternate Sunday at Port Medway, Milis Village, Hunt's Point, and Western Head. The Baptist congregation at Port Medway having offered their meeting-house for sale, the rooter nurshead it and the rooter nurshead. tist congregation at Port Medway having offered their meeting-house for sale, the rector purchased it, and the services of the Church from this time were regularly held there. Mr. Tays (now the Rev. J. W. Tays, rector of Bryan, Texas,) took charge of the school, and visited Eagle Head as catechist and superintendent of Sunday-school. Baptisms this year sixty-three. Contributions to Diocesan Church Society £72. There were at this date one hundred and seventy communicants in the parish.

to our unworthy position, as a Church, on the question of Foreign Missions

In the discharge of the duty it may be enfoly assumed that, whilst the members of the Church of England in this Province can yield to none in moral worth, personal plety, and substantial liberally to home objects, we must plend

dulty to being far behind in the discharge of our Christian duty towards the *Heathen* who, as yet, know not God.

We have reason to believe that the fact is not generally admitted; or still worse, if admitted, it remains unheeded;

admitted; or still worse, if admitted, it remains unheeded; and that by a Christian people who are in other respects over ready to give and glad to distribute.

We would provoke you to jealousy, brethren. Other bodies of Christians by whom we are surrounded, in some cases smaller in number, less wealthy, and unlike us, receiving no help from other sources, have long sent men into the mission field, we most firmly believe, to their great comfort and prosperity.

We in the meanwhile have avertically forgetten that God

We in the meanwhile have practically forgotten that God has given us the blessings of the Gospel to be diffused as well as enjoyed; and therefore it cannot be a small matter whether we selfishly keep those blessings to ourselves, or, whilst gratefully using them, we are forward to send the same unspeakable gift to those who are scattered abread, as sheep having as sheeper!

same unspeakable gift to those who are scattered abroad, as shoop having no shophord.

We gladly acknowledge that the Province has prospered, that the Church as a whole has been strengthened, and that individual members of the Church have grown rich. But in the face of the fact that no missionary has been sent forth, nor mission work accomplished, which will encourage us to increased interest and earnestness—however liberal and consciontious individuals may be—as a Church we have falled to go forth and tell it out among the heathen, that the Lord is King.

Brethren, if there be any promise of reward for liberality towards God, or withdrawal of divine favor on account of failure to do our duty to others—and the Scriptures plainly

failure to do our duty to others—and the Scriptures plainly say there is—we may begin to ask, with some fear for the answer, whether under such circumstances we can reasonably expect much longer a continuance, to say nothing of in-

answer, whether under such circumstances we can reasonably expect much longer a continuance, to say nothing of increase, of divine blessing.

Seeing, then, that as a Church we owe a duty which we have not discharged; seeing that others less favored have in this respect outrun us in well doing; seeing that our individual responsibility is not to be evaded; and seeing that the surest way to secure our continued prosperity in things both temporal and spiritual, is, as we have freely received so freely to give, and by this means prove our love: the Board of Foreign Missions earnestly solicits every member of the Church to give yearly, as God has prospered him, a distinct offering for the conversion of the heathen.

You are earnestly invited to entrust the Board with all your offerings given for this purpose, through the Offerbory or otherwise as cheerful givers, full of faith and instant in prayer for a blessing; which, if you will do, we shall soon wipe away our repreach; for, having sent our messengers into the field, our missionary meetings will be a reality; our hearts will be cheered by seeing the work of conversion prospering by our means, in other lands; and we shall provoke God to send down a blessing upon our home work, that there shall not be room enough to receive it.

J. R. Campbelle, Secretary.

Yarmouth, N. S., February, 1875.

Yarmouth, N. S., February, 1875.

HURON.

Church Sunday-Schools. — Were we desirous to ascertain the strength and the future prospects of the Church in town or country, we would inquire into the position of the Sunday-school. From it we may form a correct judgment of the zeal and fidelity of her members, and know of the Churchmen of succeeding generations. We are taught to know the blessings they enjoy in her communion. Children well instructed in all the teachings of the Church, as they should be, will, as a rule, with but rare exceptions, be faithful to her through life and even in death.

In London, with its suburbs, we have now seven flourishing Sunday-schools, in all of which the doctrines of the Church are faithfully taught. We hope to see one more, or perhaps two, soon established. The population is about 20,000, of whom one-third are members of our Church. The writer was, a few years since, connected with the one Sunday-school-one only-where there are now seven. In 1858 three new Sunday-schools were opened at once, and from each of these arose a congregation. The good work has gone on, till now there are seven Sunday-schools and seven congregations, two of them as yet without churches, but assembling themselves together in schoolhouses.

St. Paul's schools (the mother church and school), hold morning and afternoon in Bishop Cronyn Hall; Rector, Canon Innes; lay superintendent, G. F. Jewell; number of scholars on the roll, about 500.

Christ church Sunday-school, held in basement of the church; Rector, the Rev. J. Smythe; number of scholars,

Bishop Cronyn Memorial church Sunday-school, in Sun-

lay superintendent; I. Pope; number of scholars, 150.

Petersville Sunday-school; Incumbent, the Rev. E. Davis; lay superintendent, I. Dyas; number of scholars, 100.

In these Sunday-schools the scholars are regularly instructed in the doctrines of the Church, and whatsoever pertaineth to her ministration. The Bible is, of course, the standard text-book, and the Pr 'er Book, especially the Catechism, hold that place they must ever hold with the children of the Church.

CONFIRMATIONS.—During the absence of the Bishop of Huron from the Diocese, any Episcopal a ts that may be necessary, will be rerformed by the Lord Bishop of Algoma, who is at present residing in Toronto. He accordingly held confirmations in no less than eight parishes, from the 1st to the 21st of January, viz: Stratford, 76 candidates; Clarks-burg, 26; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 26; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 26; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 26; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 26; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 26; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 27; Markdale, 4; Max-burg, 28; Meaford, 36; Owen Sound, 29; Meaford, 36; Owen Sound, 36; Owe

well, 17; Durham, 27; Shelburne, 9; making a total within area weeks of 222 candidates for the Apostolic rite of the laying on of hands. Need we further proof of the steady growth and bright prospects of the Church in the Diocese, and of the diligence of 'he elergy in training up the young in the way they should grow. All, it is true, are not the young, as even here some baptisms are of adults, so also some of the candidates for confirmation are heads of families, some well stricken in years. Here a whole family, mother and children, have been baptized at one time; and here, too, the parents and some of their children have knelt together for confirmation.

ALGOMA.

The Right Rev. F. D. Fauquier, D.C.L., Lord Bishop (1873) The Rov. E. F. Wilson, Eccl. Comm. and Secretary. Sault St. Mario.

Cole, W. S., B.A., Bracebridge. Cooper, Edwin, Port Sydney. Dundas, C. B., B.A., Prince A's Landing. Hill, R., B.A., Little Current. Mosley, Robert, Parry Sound. Rolph, J. W., M.A., Sault St. Marie.

Number of clergy, 7. The Bishop is making Toronto his headquarters during this Winter, whilst engaged in raising funds for the support of his olorgy.

M.- S. Church News.

ALBANY.

The Standing Committee met at the Cathedral chapel Tuesday, Feb. 16, 1875. Consent was given to the Consecration of the Rev. Thomas A. Jaggar, D.D., Bishopelect of Southern Ohio. Mr. W. H. Beardslee was recommended to the Bishop for ordination as deacon, and Mr. William Mason Cook for admission as a candidate for Holy Orders.

HONORARY CHANCELLORSHIP OF UNION UNIVERSITY .-At the semi-annual meeting of the Board of Governors of Union University, recently held at the Albany Medical College, an atcresting communication was presented from the Right Hou. Wm. E. Gladstone. Mr. Gladstone having been prevented by his inability to cross the Atlantic, from accepting the annual Chancellorship, Bishop Potter of New York, who enters, at the next Commencement, on the fiftieth year since his graduation from Union College, has consented to deliver the Chancellor's Address on that occasion. The following extract is taken from the letter of Mr. Gladstone:

Hawarden Castle, Chester, Jan, 2. 1875.

The communication reached me a few days back in the midst of overwhelming occupations, and I regret to say, it is really not a matter of choice with me whether I shall accept or decline the most kind and flattering invitation. In truth my engagements are such, and my correspondence, that I can hardly face them by constant work every day and pretty nearly all day; and I am obliged at once to put aside what does not come to me as proximate duty.

I observe indeed that in the most considerate way an of-

I observe indeed that in the most considerate way an offer is made to absolve me from attendance on the regular occasion for it; but this dispensation would necessarily be in the nature of a postponement, when, as I lament to say, that I must make over to other, to younger, and to less occupied men, the hope of crossing the Atlantic.

I have but one complaint to make: life is too full, time too rapid, which in truth means that the provision divinely made for our exercise and growth, is too bounteous. But it produces a relative penury, a penury of power to do the duties that are waiting and crying out to be done.

You will, I am sure, appreciate my reasons, and commend them to kind acceptance. Be assured of my deep interest in the progress of all good learning in America. I remain, respectfully and faithfully yours,

W. E. GLADSTONE.

CENTRAL NEW YORK.

The Bishop has issued a Tenten Pastoral, calling for increased offerings in this season of self-denial. Appended to it is a statement by the President, of the First Missionary District Convocation of the Diocese the Rev. Mr. Brewer of Watertown, containing these statistics:

During the first conventional year of the new Diocese of Central New York, from June, 1869, to June, 1870, including the income of the Permanent Fund, we raised for the same purpose \$19,126.95; the second year the amount was \$11,510.28; the third year the amount was \$12,066.52; the fourth year for Diocesan Missions proper, \$10,739.21, but including \$1300 raised by special effort for the support of an evange-

year, if we add the amount raised for the support of our ovangelist, whose work was certainly of a missionary character; if any work has that name. It must seem to all a large sum for our Diocese to raise. And we could not have raised it, had we not adopted a method of making our offerings, which is systematic, thorough and general in its character. Other Dioceses have heard of our success in this respect, and have tried the same plan. In so far as they have succeeded in putting our system into practice, so far we believe have they met with like success. But where it has been adopted with modifications, it has failed to do what it has done for us. This fact would go to prove that our system is as near perfection as we can make it. This is not saying that we have done all that can be done. We do not need a better system, but we do need to use more thoroughly the one we have. oughly the one we have

growth of the Diocese. For the life and activity and growth of the Diocese are intimately connected with, and depend

of the Diocese are intimately connected with, and depend very greatly upon, the life and activity with which our missionary work is prosecuted.

In 1869 we had 68 officiating elergy; in 1874, 105. In 1869 we had 98 organized parishes; in 1874, 105. In 1869 we had 10 unorganized missions and chapels; in 1874, 23. In 1869 we had 91 churches; in 1874, 106. In 1869 we had 41 rectories; in 1874, 51. In 1869 we had 8093 communicants; in 1874, 10,053. In 1869 we had 29 missionaries in the field; in 1874, 40. In 1839 we had 73 stations where services were held through aid from the missionary treasury; in 1874, 107. This shows for the five years an increase in clergy, of 37; in organized parishes, of 7; in unorganized missions and chapels, of 73; in churches, of 15; in rectories, of 10; in communicants, of 1960; in the number of missionaries employed, of 11; in the number of stations where services are regularly held through aid from the missionary treasury, of 34.

But even this abstract does not show all the work that has been done. By the reports of the Secretary of the Board of Missions, it will be seen that services have been held in seventy-five places other than those reported as reg-ular stations of the Board. At all of these points some in-terest has been excited and some strength gained for the Church. But they have not yet been added by the Board of Missions to the permanent missionary stations of the Dio-cese, for the want of means and men to make the work regular and permanent. All this shows not only what has been accomplished, but also the spirit of the clergy and people of the Diocese. Many of the clergy are doing volun-tary missionary work beyond the borders of their own parishes, and some of our strong parishes in the larger cities are helping to build mission chapels, and found and build up new parishes where they seem to be needed. This has been or is being done in Syracuse, Utica, Binghamton, Oswego, and Auburn. Life, energy, and activity are manifest throughout the Diocese; and the five years of our Diocesan existence have been marked by an unusual degree of growth. Nothing shows this better than the increase of thirty-seven in the number of our clergy, and of almost two thousand in the number of our communicants. Yes, there is one thing that shows it better—the seventy-five outlying stations, where voluntary services have been held—because it shows the spirit which animates the clergy—shows that they are trying to fulfil the Saviour's command, "Preach the Gospel to every creature" pel to every creature.'

Correspondence of The Church Journal and Messenger.

On the evening of the 2d instant-Feast of the Purification—Bishop Huntington visited Zion church, Fuston; preached, and confirmed four.

We learn that substantial improvements are being made in the church, which, it is thought, will greatly add to its beauty and attractiveness, and to the comfort of the congregation.

CONNECTICUT.

Correspondence of The Church Journal and Messenger.

LITCHFIELD COUNTY CONVOCATION.—The Convocation neetings were held on the Feast of the Purification, in Trinity church, Thomaston. The clergy present were the rector, the Rev. Thomas S. Ockford; the Rev. Mesers. S. Brainard Duffield of Plymouth, Hiram Stone of Litchfield, X. Alanson Welton of East Plymouth, Carlos S. Linsley of Riverton, H. B. Ensworth of Wolcottville, Emerson Jessup of Kent, and Elisha Whittlesey of North

Services were held in the afternoon, with an exegesis from Isaiah vii. 14, and an essay by the Rev. Mr. Jessup. On Wednesday A. M., the services were continued in St. Peter's, Plymouth, with Litany and the Holy Communion, followed by missionary addresses; after which the clergy separated, having had a pleasant and profitable

New Haven.—The parishes in this city seem to be enjoying a goodly degree of prosperity. It was our privilege to spend Quinquagesima Sunday here, the first in several years. The morning service at the Church of the Ascension was conducted by the rector, the Rev. William G. Andrews. The sermon was an excellent extemporaneous one, on the Epistle for the Day. The celebration of the Holy Communion followed, it being administered to a large proportion of the congregation. At the afternoon service at St. Thomas', the Rev. E. Edwards Beardsley, D.D., for many years the earnest rector, officiated, preaching a most excellent sermon on "Self Denial and bearing of the Cross."

At the night service in St. Paul's, Evening Prayer was day-school house; Rector, the Rev. W. Tilly; number of scholars about 200.

Chapter House Sunday-school; Rector, the Ven. Dean Boomer; superintendent, the Rev. I. Hurst; number of scholars, about 150.

St. James' Sunday-school; Incumbent, the Rev. E. Davis; St. James' Sunday-school; Incumbent, the Rev. E. Davis; Lyanger Superintendent; I. Pope; number of scholars, 150.

\$1300 raised by special effort for the support of an evanged list—\$12,109.21; the fifth year \$1,044.97, but including \$1097 and by the rector, the Rev. Francis Lobdell, and the Rev. Nathaniel L. Garfield. The sermon was preached by the rector, the Rev. Nathaniel L. Garfield. The sermon was preached for the missions of our Diocese, \$57,955.70—an average of \$1.591.14 a year. It will be seen also that there has been no falling off, but rather a slight increase from year to year, if we add the amount raised for the support of our or Home and Home Influence." A large and acting the rector, the Rev. Nathaniel L. Garfield. The sermon was preached by the rector, from \$5. Titus ii. 4, being one of a course of \$1.591.14 a year. It will be seen also that there has been no falling off, but rather a slight increase from year to year, if we add the amount raised for the support of our list—\$1.591.14 a year. It will be seen also that there has been no falling off, but rather a slight increase from year to year, if we add the amount raised for the support of our list—\$1.591.14 a year. It will be seen also that there has been no falling off, but rather a slight increase from year to year, if we add the amount raised for the support of our list—\$1.591.14 a year. It will be seen also that there has been no falling off, but rather a slight increase from year to year, if we add the amount raised for the support of our list. The night service in St. Paul's, Evening Prayer was a year land of the support of our list. The night service in St. Paul's, Evening Prayer was a list. The night service in St. Paul's, Evening Prayer was a list. The night service in St. Paul's, E is now a very handsome edifice. " .e ancient Trinity. parish has been since the death of the venerable Dr. Croswell, under the rectorship of the Rev. Edwin Harwood. D.D. The Rev. Joseph Brewster has been for some years the rector of Christ church. St. Luke's colored congregation is under the ministrations of the Rev. Alonzo G. Shears. St. John's church, in the upper part of the city, has for its rector the Rev. Richard Whitting-. ham, a brother of the Bishop of Maryland. Grace church in Blatchley avenue is a most beautiful structure. This is a new cougregation; the rector is the Rev. Peter A .. Jay. St. James' church, Fair Haven, has been for some.

Westville; the Rev. E. L. Whitcome of St. John's, North Haven; and the Rev. Edward S. Lines of Christ church, West Haven.

The course of sermons delivered before the "Berkeley Association," already referred to in your columns, have expited much interest, and have been largely attended. They have accomplished, we trust, much good.

ILLINOIS.

From a sermon by the Rev. Dr. Locke of Grace church, Chicago, preached on Sunday last, we extract the following description of the present condition of the Diocese of Illinois.

We trust Dr. Locke is not fairly reported, or has ungonsciously exaggerated the condition.

If true, it is disheartening-without parallel in the

We looked over this splendid Diocese, filled with the We looked over this splendid Diocese, filled with the flower of the American people—the grandest field God ever spread before a Church. We marked our own Church. Witness its feeble, discouraged 8000 communicants and nearly 3,000,000 of people; \$2000 as the contributions in one whole year to ward Diccesan missions; with the exception of a few parishes, everything meagre and drugging, the whole field a dreary waste,—and our hearts burned within us.

LONG ISLAND.

Correspondence of The Church Journal and Messenger.

On Feb. 14, first Sunday in Lent, Bishop Littlejohn visited St. Matthew's church, Brooklyn, of which the Rev. C. S. Williams is rector. Twenty-one persons (mostly adults) were confirmed.

LOUISIANA.

Correspondence of The Church Journal and Messenger.

The Rev. Campbell Fair has resigned as assistant minister of Christ church.

The Rev. O. W. Hilton has resigned the rectorship of Mount Olivet chucch.

New Orleans, Feb. 11, 1875.

MARYLAND.

Correspondence of The Church Journal and Messenger.

The congregation of St. Andrew's, Baltimore, have a church building valued at \$20,000. The contributions of last year were a little under \$2000. The Sundayschool has 16 teachers and 125 scholars. This church from various causes has been receding for several years, and was at last scarcely self-sustaining. For the past year it has been upheld by the free-will offerings of the people. The work has been revived under the active rectorship of the Rev. W. Rawlins Pickman; and though the "pew rents" did not raise a very large sum (about \$1100), yet from the offertory and two other agencies more than \$2000 were obtained. The women of the congregation gave \$600 to furnish a rectory, and they also have met, every month, the sums that fell due on a debt incurred in the repair of the church. Services are now quite frequent, and the number of communicants has increased.

This church is in "Old Town," but there is every reason for building up a large and flourishing stronghold at this place; and it can be done. Frequent changes, that seemed unavoidable at the time, have operated much against the steady and uniform progress which might have marked the course of this parish. Let us pray that Its future may be not fitful nor meteor-like, but, like the day-star, move on to the perfect light. We congratulate the untiring rector on the present tokens of revival, and confidently look now for continued advancement. Free Church of St. Barnabas (it is strange that any bhurch of Christ should have to tell the world that it is Free, but most commendable is this church, because so not free,) has been left unmentioned quite too long. Instead of "change," we have the happy satisfaction of naming a church that has grown up from its tender infancy to a noble maturity of strength, under the fostering care of one rector, the Rev. Augustus P. Stryker. There was recently made a very excellent addition to the building, bringing it out to Biddle street; and the church edifice is now valued at \$35,000. Here are 400 communicants. There are two Sunday-schools with 31 teachers and 326 scholars. The last year 60 were baptized and 23 confirmed. The confirmed a all communicants. The offerings of the year were nearly \$8000. A "pew rent has never been known since this vast work was cradled." The offerings have been appropriated to all good Christian objects, including Indian Missions, and Missions to Jews.

On Easter Day, through much Lenten self-denial, a mortgage of \$2000 on the church and a small floating debt, were sent together to the "tomb of the Capulets," and the people worship in a building free from debt, and supported by their own voluntary offerings.

"Patient continuance in well doing," and adherence

St. Bartholomew's church, Baltimore, is next in order, though we have had occasion to name it before. The chapel now occupied is worth \$16,000; but a fine lot adjoining, reserved for the yet unorected church, is valued at \$10,000. The chapel will seat 600 persons. The Sunday-school has 10 teachers and 50 scholars. Last year's contributions reached nearly \$3500.

This was organized as a Free Church, considerably less than three years ago; is entirely self-supporting; and, by God's abundant blessing on the well-directed and faithful labors of the Rev. John Y. Gholson, is really becoming one of the centres of influence in the city.

This excellent work deserves help from outside of the congregation, in order to become relieved of debt; and this timely aid would go very far towards enabling them to direct attention towards the erection of the main edifice on the beautiful lot which stands waiting. The situation is a commanding one, and the church edifice should be a superior one. However superb may be its architecture, it will never be too rich, either for the glory of God, or for the multitudes that will always have free access to the Father's House of Prayer.

St. Luke's church reported 99 baptisms, 70 persons confirmed, and 740 communicants. It had, as always weekly catechisings; with Holy Communions, 230 public and many private; and daily service, both morning and evening. There are two parochial schools, with five teachers and 111 scholars. There are 43 Sunday-school teachers. Of scholars, there are 406 white, and 80 colored. There are sittings in church and chapel for 1900 persons. The value of church and chapels is \$106,000. There is other church property valued at \$10,000. The total sum of contributions was above \$14,000. The work about forty communicants among them, a flourishing Sunday-school, and a growing congregation. The Rev. Charles W. Rankin, as for some twenty years he has been, is still rector. Those who assist the rector, are the Rev. Frederick Gibson (who has given up his school for boys, and devotes the whole of his valuable labor to St. Luke's); the Rev. Wm. A. Coale (who however, is in special charge of the Church of St. Mary the Virgin, at Franklintown); the Rev. Francis B. Dunham (in special charge of the Chapel of the Holy Cross, and at this present writing, about to leave for Mount Morris, New York) the Rev. James Briscoe; and it may be that St. Luke's has further assistance of which we are not particularly, informed. The Rev. Chas. B. Coffin some time since left his position as an assistant priest in this church, and removed to Haverstraw, N. Y. The two important chapels named above, under the Rev. Messrs. Coale and Dunham, must "take their turns," when we come to Baltimore county. The vast operations of this church, and the ramifications of the work, will need no "letters of commendation" from us. We must not forget that St. Luke's has just organized a new mission, its fourth, we believe, in a neglected part of the city, whose work will probably be further noticed in due time.

MASSACHUSETTS.

Correspondence of The Church Journal and Messenger.

The quarterly meeting of the Dakota League was held in St. Paul's chapel, Boston, on the 17th inst. The chapel seats about 250 persons, and was well filled by ladies, representing some thirty parishes in Boston and its suburbs, though quite a number of gentlemen were also pres ent, including three or four clergymen.

Letters were read from Bishop Mare and Henry Whip ple Wau-mdi-shun (delegate to the late General Convention), from the Rev. Mr. Hinman, Sister Mary, and Miss Kerback of the Santee Mission, from Miss Ives of the Yankton Mission, from the Rev. Mr. Goodnough of the Oneida Mission, and from the Rov. Mr. Gilfillan and Mrs. Selby of the Chippewa Mission. Several others of equal interest were necessarily postponed until the Murch meeting.

The letter of Mr. Gilfillan illustrated very beautifully the power of the Gospol of our Lord, as manifested in the life and labors of one redeemed from heathenism, and living very closely with his Saviour.

After sive missionary hymn, the League were addressed by Miss Margretta Scott, long associated with the late and most lamented Bishop Auer, in the Foreign Missionary work of our Church, at Cavalla, West Africa.

The Dakota League now includes in its organization sixty-one parishes of Massachusetts, and circulates each month among them 1100 missionary papers or pamphlets, which are furnished for this purpose by the Indian Commission.

In November last a system of work was devised and assigned to all the parishes then connected with the League. As the result of that system, before the 1st of April more than forty boxes of clothing, household goods and supplies of various kinds, will have been forwarded to the Indian missionary field, and the benefactions of the League this season, will reach every station under

Among the special gifts in these boxes is a copy of 'Farrer's Life of Christ' to every clorgyman of the mission. And among the specialties, also, nearly 1000 pairs of woollen stockings of every size, mostly hand-knit, with needles and balls of monding yarn attached, donated by the members of the League in all parts of the Diocese of Massachusetts.

MINNESOTA.

Correspondence of the Church Journal and Messenger.

I mentioned in my last the opening of a new church at Pine Island in Goodhue county. I have received some particulars of the interesting Church work accomplished there the past year, that may be of general interest. Occasional services had been held at Pine Island by Bishop Whipple, the Rov. Mr. Ruth, and the Rev. Dr. Welles, but for five years services had been discontinued and every Church family had removed but one. The missionary writes: no doubt good seed was sown in those early visits of the Bishop and others, and when the need was felt in the village of another church, they turned to ours. For four months while at Mantorville, I gave them occasional week-day services, and met with great sympathy and encouragement. In May last we organized a parish and elected a vestry. In July I accepted a call to become their rector. July 13th our cornerstone was laid by Bishop Welles, the Rev. Mr. Wainwright of LeSeuer making the address. In August our church building began. It has been a hard struggle, the country is poor. No one has more than enough to live upon, and yet our building is now finished. One of the vestrymen was our architect, and he thinks our church is very beautiful. The proportions are as follows: chancel and sanctuary among colored people is of great interest. There are 16x16, choir 6x11, vestry 10x12, nave 26x46, porch 4x12, open roof with lofty pitch and ornamental rafters. The stained windows are nearly all memorial, the altar window and the circular being very beautiful. The basement is intended to be finished for lecture room and parish school, and is admirably lighted for the purpose. The chancel is carpeted and furnished, and the nave and vestry covered with matting. In all we have been at an expense of \$3000. \$700 has yet to be raised to clear us of all debt. The vestry and men of the village will very soon clear this indebtedness. On Christmas Eve we had our Christmas Tree in the church. It was a very happy, interesting occasion. On Christmas morning the church was filled and first Communion celebrated, 17 communicants participating. For four weeks the church was closed, and yesterday, Feb. 1st, was formally opened, being filled with attentive congregations. We hope to work along quietly but earnestly; to win laurels for Christ a little at a time, but all the more surely for that. In the seven months of this work we have had 39 baptisms, 18 adults, 14 confirmations. Our Sunday-school numbers over 100, and we have had an average attendance for six months of 69. The communicants now number 20. And we have a large class awaiting the Bishop's visitation for confirmation. We trust to have a strong self-supporting parish here in a few years.

The Rev. A. W. Scabrease, B.D., has resigned the rectorship of Calvary church, Rockester, in this Diocese, to take effect at Easter. Mr. Seabrease is a graduate of Seabury Divinity School, and at Wabasha and Rochester has done faithful work. During the three years of his rectorship at Rochester a large church debt has been paid, and a sterling silver Communion service has been bought. Annual confirmation classes have been presented to the Bishop. The congregations have averaged well, and the offerings of parish for rector's salary, parochial, diocesan, and general objects, have held their own. And all this in the face of constant losses from removals. Outside of the parish a regular monthly service has been sustained at Chatfield, a distance of 20 miles; at Pleasant Grove, 14 miles from Rochester; with cocasional services at High Forest, 16 miles, and Olmstead Station, six miles distant.

The hard times and the great severity of the Winter, is making it a hard Winter for missionary work in this Diocese. The missionaries continue at their posts and endure the trials connected, and without a murmur, and with the spirit of the old martyrs. Many prayers are offered for the speedy restoration of our Bishop's health and his safe return to his work. Yours, February, 1875.

At a meeting of the Standing Committee of Minnesota, held Feb. 15th, Mr. Edward Benedict, a member of the Junior Class of Seabury Divinity School, was recommended as a suitable candidate for Holy Orders.

Mr. A. E. Harjard of Wykoff, Southern Minnesota, was licensed as lay reader.

Notice of the resignation of the Rev. A. W. Seabrease of the rectorship of Calvary church, Rochester, was received from the wardens thereof.

On January 28th a commodious and beautiful chapel, creeted under the auspices of the "Brotherhood" of St. Paul's church, St. Paul, was opened by the Rev. Dr. to a true principle, has here triumphed, we hope forever. the direction of both Bishop Hare and Bishop Whipple. Paterson, rector. It is located in a growing suburb of the city. A Sunday-school of fifty children is gathered, and divine service and Sunday-school held every Sunday afternoon. The cost of the chapel has been \$1400. This Brotherhood have also under their care a second mission on Dayton's Bluff, a suburb of the city, remote from the parish church, where a morning service, with good congregation, is maintained; the rector and associate rector alternating with lay readers of the Brotherhood in keeping up services.

In the three parishes in St. Paul daily Lenten services are kept up; with encouraging attendance.

Bishop Whipple, wife, and daughter, arrived in Jacksonville, Fla., Jan. 30, all well as usual, and took rooms at the Grand National hotel.

The Cottage Hospital of Minneapolis has been the recipient of a valuable box of clothing, bandages, etc., from the ladies' benevolent society of St. Luke's church, Hastings. This is a testimonial of sympathy and encouragement, gratefully appreciated at the Hospital. Minnesota, Feb. 16th, 1875.

The Rev. C. M. Selleck's school at Norwalk, Ct., has just presented St. Paul's church, Winona, through the influence of a lady of this parish, with three very handsome chancel windows. They are in memory of three boys of the school, drowned on an excursion on the Sound. One of the windows has this appropriate inscription "There shall be no more sea." These make eighteen memorial windows that have been placed in this marvellously beautiful church. Rector and people feel very happy, and very thankful.

During Lent a series of lectures is being delivered by the rector, the Rev. R. W. Lowrie; and the sweet music of those boys' voices, it is good to hear.

The Bishop of Wisconsin is to administer confirmation at places along the line of the St. Paul and Milwaukee Railroad, and will confirm here soon after Easter. The President of the Standing Committee is arranging for the visitations of Bishop Welles, during the absence of the Diocesan.

NEW JERSEY.

At a recent meeting of the Home Missionary Society of St. John's church, Elizabeth, Chancellor Williamson paid a touching tribute to the memory of the late rector, the Rev. Samuel A. Clark, D.D. In the course of his remarks, which were in part historical, he said:

One of the first acts of the new rector, who was instituted April 17, 1856, was to have a resolution of the vestry rescinded, which prescribed that none but collections for the ordinary expenses of the church should be taken up on Sunday mornings. That was the beginning of the large hearted missionary operations of the parish, which under his pressing call had amounted some years to \$5000, and the influence of which was felt in Africa Japan, and China, and which built the first church edi fice in Colorado. It was not long before the work of church extension began to be agitated. After debating the question whether to enlarge or rebuild, it was re solved to build a new church, and a committee was appointed to report the reliable resources. The work was immediately commenced, and the present edifice is the result. It is pleasant to recall in connection with the first name of the committee, said the speaker, the name of single party and faithful friend. The best tribute that his cities early and faithful friend. The best tribute that his children have paid to his memory has been their constant devotion to the church, and the pastor their father loved. The congregation worshipped during the period of its

erection, in Library Hall.

Following this brief sketch, the speaker dwelt upon the carnest labors of the deceased in the work of the parish amidst discouragements, and sometimes opposition. He never faltered in his purpose. It was enough for him to know that he was in the path of duty, and the accom-plishment of his purpose was sure to follow. From one of the weakest under his wise supervision it had become the strongest parish in the Diocese.

NEW YORK.

Correspondence of The Church Journal and Messenger.

The next regular meeting of the Sunday-school A ation will be held in the Sunday-school room of the Church of St. James the Less (Calvary chapel), Twentythird street, east of Third avenue, on Thursday evening, Feb. 18th, at a quarter before 8 o'clock.

The New York Protestant Episcopal City Mission Society reports the following summary of work for the month ending Feb. 15th: 105 public services, with an aggregate attendance of 7906 persons; Holy Communion administered to 132 individuals: Baptism to 39; 21 bodies received Christian burial; 809 attended Sunday. schools; 118 day schools; 210 girls in Industrial schools; 41 women furnished with work by the St. Barnabas Industrial Association; 149 families and 1533 individuals visited; and more or less assisted; 1375 books have been drawn from the libraries on Blackwell's Island, and 982 papers distributed.

N. B.—Papers and magazines are carnestly solicited to supply the increasing demand, especially in the Penitentiary. Send to the Ray. C. T. Woodruff, Superintendent, known to those who travel across the continent by rail- mission." 304 Mulberry street, New York.

On Sunday, Feb. 14, in the Floating Chapel for Seamen, foot of Pike street, Bishop Potter confirmed twenty, including ten seamen; three from Sweden or Norway, one from Italy, and one from Constantinople, and a female from Santa Cruz. Of the whole class, two were from the Presbyterians, three or four from the Lutherans, and one from the Roman Catholics.

TENNESSEE.

Correspondence of The Church Journal and Messenger.

PAROCHIAL MISSION IN NASHVILLE. - A twelve day mission has lately been held in the Church of the Advent, the Rev. Edward Bradley rector, which is worthy of The mission was placed under the charge of the Rev. P. B. Morgan of the Protestant Episcopal Evangelization Society, and was begun on Thursday night, Jan. 28th. The night was dark and wet; still, a large congregation assembled. The Rt. Rev. the Bishop of the Diocese was present, and gave his hearty approval of the mission. The rector was assisted in the brief service adopted for the mission, by the Rev. A. O. Stanley of St. Anne's, Edgefield. The Rev. Mr. Morgan was detained at a mission in Cincinnati, but his most excellent helper, the Rev. Joseph Cross, D.D., of Jacksonville, Illinois, occupied the pulpit, preaching from Proverbs xi. 30: "The fruit of the righteous is a tree of life; and he that winneth souls is wise." The sermon was eloquent and beautiful, and fitting the rare occasion that called it forth. On the following morning the Bishop celebrated Holy Communion at 7 o'clock. This was followed by a meeting for prayer and conference at 9 o'clock. These meetings were continued to the end of the mission, and proved an important auxiliary to the work. As soon as Mr. Morgan could do so, he came to us, finding much interest already awakened by the fervid preaching of his distinguished helper, and by the exhortations of the Bishop and others of the clergy of the neighborhood. On Mr. Morgan's arrival, the after-meetings each night assumed new interest and importance, giving to the awakened a convenient opportunity to obtain advice and counsel of the clergy.

Day by day, as the brief term of the mission rolled on one and another gave their names as seekers after truth, and as desirous to undertake a Christian life. As the mission drew near the end, eight adults were admitted to Holy Baptism, and nineteen names were enrolled as candidates for Confirmation.

These were the immediate and visible results-the first fruits" of the mission. Other blessed results have been obtained, such as the renewed and quickened life of the members of the parish, whose hearts all seem to have been awakened to a new sense of their duty as soldiers of thrist. Some who had felt like strangers in the parish, found pleasant friends among those who in the past were worshippers together with them, and yet quite unknown to them. Old friendships were comented anew. Cordiality and warmth took the place of coldness and indifference. Some who had been neglectful of the Church, came back to their allegiance. Several lapsed communicants declared their purpose of repentance, and of faithfulness hereafter. Early in the mission—in truth a day or two before it began—the Helping Band was organized, and these were largely useful. This Band number ed forty-six souls (men and women), every one pledged to advance the good work by the following method: 1. Coming always; 2. Singing heartily; 3. Prayers, public and private; 4. Distribution of circulars of invitation in dwellings and stores, in hotels, and in factories; 5. Asking people to come, and going after them; 6. Showing attention to strangers in the Church; 7. Remaining at the after-meetings and encouraging all seekers

Others also helped in these ways, and in other methods. People of the various denominations came in and encouraged the work, wishing us God-speed. Eurnestness prevailed. Good feeling abounded. At all the services, morning and night, complete order and profound ttention provailed. Conviction was doing its work. and amid quiet whispers at each after-meeting, sinners were ledito the Cross of their Saviour, there to find joy and peace in believing. This mission, it is hoped, begins a new era in the life of our branch of the Church in Tennessee. It is the commencement of a work which is now going on in Memphis under the same most admirable leadership. Would to God that Morgan and Cross, or either of them, could visi' every parish in the land, and arouse inert Christians to their duty, while bringing open sinners to a sense of their danger.

This Free Church of the Advent has thus received an impulse which we trust will carry it "right onward" in the work of evangelizing the masses lying in sin about

Nashville, Feb. 12, 1875.

UTAH.

Correspondence of the Church Journal and Messenger.

Ogden is a city of about six thousand inhabitants, well road. Besides being the point of junction of the Union

and Central Pacific roads, two other roads-the Utah Northern running towards Montana and the Utah Southern, leading to Salt Lake City-diverge from it. Ogden is 882 miles from San Francisco, 1082 from Omalia, 512 from Virginia City, Montana, 68 from Logan, and 40 from Salt Lake City.

The Church of the Good Sherherd, built as a memorial of a departed relative by an afflicted family of New York city, at an expense of about ten thousand dollars, was conscorated to the worship and service of God on the 6th inst., by Bishop Tuttle. Five of the clergy of Utah, and one, the Rov. Mr. Marshall of Evanston, Wyoming, were present. The entire services, including the Communion, were very pleasant and cheering. The Missionary, the Rev. Mr. Gillogly, gave a brief sketch of his work during four years, dwelling with thankful feeling on the unity which had always marked the congregational doings of his people, and laying down a plan whereby the parish if prospered, would hereafter sustain itself independently. Bishop Tuttle told how the beautiful church came to be the monument to the memory of one dearly beloved as wife and sister, and at the same time a gift of almost priceless value to the community in which it stands. It is a bright gem of a church, seating about two hundred, with organ, lamps, and all accessories to make it cheerful, everything in keeping, and withal the building is easy for the prescher's voice. It takes a missionary, or a missionary Bishop, or perhaps one might say a wise Christian patriot, to judge of the inestimable value of such a gift to such a people at such a period of their social experience. It is Spring time, and the showers and dew are moistening the virgin soil, and the enclosure must be put around the swelling germs to give them an opportunity to flourish in beauty and mature into a harvest. It is a sensible thing for a lover of his country, especially if his patriotism may therein blend with the sacred thought of those who have gone to the "better country," to build a substantial church in any one of the many new settlements in this youthful land, so youthfully improvident in respect to its most important interests. Communicants in the mission 25, baptisms 59. H. H. Prour.

Salt Lake City, Feb. 6, 1875.

WESTERN MICHIGAN.

LETTER OF ACCEPTANCE.

Ann Arbor, Michigan, Ash Wednesday, Feb. 16, 1875. To the Standing Committee of the Diocese of Western Michigan:

Michigan:
DEAR BRETHREN: I received last evening from the presiding Bishop, official notice that a majority of the Bishops of the Church have given their consent to my consecration as Bishop of the Diocese of Western Michigan.

Being thus entitled to give my decision. I hereby communicate to you, as the Representatives of the Diocese, my acceptance of the Episcopate.

The time that has clapsed since I received official notice through the Committee of the Convention, has been with me a season of anxious thought, careful conference with those in whose judgment I have confidence, and of fervent prayer.

prayer.

I have endeavored to view the matter from every stand point, and especially to regard the interests of the Diocese over which I have been called to preside.

Only in the faith that the Clergy and Laity in Convention assembled have been governed by the Holy Spirit in their action, and that called by God I may promote His glory in serving His Church, can I bring myself to about this fearful charge.

I bring to the stewardship to which I have been called a

ful charge.

I bring to the stewardship to which I have been called, a sincere desire to cooperate with my brethien of the Clercy and Laity, in building up the Church, to whose service for my remaining time on earth I consecrate myself anew.

Trusting to "come unto you in the fulness of the bleesing of the Gospol of Christ," I hope by cheerful toll wherever God's work demands it, by wise and gontile counsel, by sympathy in all trials and difficulties by a holy walk and conversation, at least to lay foundations upon which those who come after me may build in greater beauty and strength.

Coming to the Diocese with the kindest feeling towards all, I doubt not that I shall be received in the same spirit. Turning from the rotired life of a pastor, only by experience slowly acquired can I learn to discharge the new duties that will devolve upon me.

will devolve upon me.

Through you, I ask the prayers of the Diocese that God may be with me in all that I have need to call upon Him for, and especially as I am approaching that solemn transaction to which I can only look forward "in weakness, in

action to which I can only took as the fear, and with much trembling."

Commending you personally and the Diocessivest represent, to God's favor and blessing, I amiyours very sincerely, Gmorem D. Gillingte.

WESTERN NEW YORK.

Correspondence of The Church Journal and Messenger.

The work of the Rev. Dr. Van Ingen, chief missionary by authority of the Diocesan Board of Missions and under the direction of the Bishop, which has been going on, tentatively, over a large district since July last, has shaped itself into an associate mission; with clerical and lay associates. The Rev. Mesers, J. H. Dennis, Lane of Bergen, and Wood are invited at their desire, and that of their parishes, with the Bishop's hearty approval, under his presidency. The condition of the Mission treasmry has left the work of the assiciate. Mission my collen. 1st in chief part dependent on special offerings through the treasurer, C. E. Upton, Esq., "for Dr. Van Ingen's

An efficient committee of the Diocesan Board is en-

gaged with the Bishop in maturing plans for replenishing the treasury and for efficient aggressive work, which will be presented to the Board in March, and then given to the Diccese.

The Bishop has furnished to Dr. Van Ingen the fol-

MY DEAR DR. VAN INGEN: You are at liberty to show the enclosed to any who may have a desire to know more about your appointed work.

BUFFALO, Jan. 16th, 1875.
TESTIMONIAL: The Diocesan Board of Missions has appointed the Rev. Dr. Van Ingen a Missionary-inches, under the conviction that sundry poor and needy stations can only be reached by the instrumentality of such an officer, economizing the labor of other elergy, as kind auxiliaries. All feel that the plan is one of direct evangetization, and should be tried.

A. CLEVELAND COXE, Bishop of Western New York. [Signed]

WISCONSIN.

Correspondence of The Church Journal and Messenger.

Who will Help the Widow's Son ?—To the Church at large I send this appeal, feeling satisfied that the Holy Spirit will move the hearts of many who can "give of their abundance" to advance the work of the Lord. At the late fire at Racine, a worthy young man, one of much talent and promise, lost all his worldly goods. A friend writes me that "I am afmid he will not be able to go on with his college course." I sincerely hope that this will not be the end of all for which that patient mother has striven, and for which the young man himself has worked with his own hands. He toiled hard during the day to gain enough money to take him to Racine, and now all that he has is gone. His whole life, and that of his widowed mother, have centred upon his entering the ministry of the Church, and now in his need I appeal to the Church in his behalf, but without his knowledge. Who will help him? Communications and remittances sent to the Rev. W. S. Speirs, Rector, Christ church, Ottawa, Ill., will be duly acknowledged and applied to his relief.

MESSES. EDITORS: Some of your readers will, no doubt, sympathize with Racine College in its calamity, and express their sympathy by helping to rebuild what is destroyed.

But I wish to add a word about the Library. It was one of the best, though a small one, in the Northwest, and was well used. For beside five or six hundred volumes yearly taken out, you would almost always find a little circle of studious young men busy consulting it on workday evenings. And no one who knows the widespread influence of destructive moral, social, and political principles in the West, to say nothing of general culture, but must feel that the Church and Nation in this quarter sustain a very special loss.

Is there no one who, if he cannot do more, will send some contribution for a restoration of the Library? Each small sum may enable us to purchase some work which will prove a permanent benefit to this part of the land. Perhaps you would not object to receive donations on our behalf. I am glad to say that the Leonard Scott Publishing Co., and the proprietors of the Nation, begin the good work. Who will follow their example?

JOHN J. ELMENDORF, Librarian. Bacine Co'lege, Feb. 15, 18:5.

To the Friends of Christian Education:

On the morning of Thursday, Feb. 4th, Taylor Hall, the building used for College Students, at Racine College, was burned.

We are thankful to know that the accident resulted from no carelessness on the part of either officers, students, or servants.

It may not be wrong to add that nothing could have been more admirable than the behavior of the students on this trying occasion, and that, though the fire began at about five in the morning, prayers of thanksgiving were said in the chapel at the accustomed hour, and the work of the Grammar School went on as usual at 9 A. M.

The building cost nearly \$40,000, and was insured for

As the walls are standing and in tolerable order, it is hoped that the insurance money may be sufficient for the restoration of the building.

The building, however, contained the College Library—a viuable one,—the Scientific Apparatus, and, of course, a great deal of furniture belonging to the Institution.

great deal of furniture belonging to the Institution.

Without considering the personal losses of the officers and the students, it is estimated that the College has lost over and above the insurance, \$15,000.

We are anxious to restore this loss, and if possible procure funds for a building for recitation rooms and a laboratory, and also to obtain a sufficient supply of water from the lake; that from the disaster we may rise to a larger and more extended labor for the cause of Christian Educaand more extended labor for the cause of Christian Educa-tion. We a-k for \$50,000.

The reasons upon which we base our appeal are:

1. i hat Racine College is the only Church College proper, in actual operation, west of Kenyon College at Gambler,

2. That for more than fitteen years we have been laboring

with success and the evident marks of God's blossing.

3. That the College is self-supporting, and only needs help for new buildings, and to enable it, if possible, to extend its blessings to a larger number at a cheaper rate.

4. Because it has pleased God to send upon us this great affiction, which we are sure will move the hearts of God's

poppie.

Donations, either in cash or in negotiable paper, can be sent to the Rev. James DeKoven, D.D., Racine College, Racine, Wis.

Signed for the Trustees and Board of Fellows,
JAMES DEKOVEN, Warden of Racine College.

GOSPEL MESSENGER.

NEW YORK, FEBRUARY 25, 1875.

THE QUESTION BEFORE THE COMMITTEES.

Our table is heaped with papers about the Illinois Elec-We must decline to publish them.

The situation is very thoroughly understood. It is impossible that the Standing Committees and Bishops do not fully appreciate the entire change of base—the full meaning of the New Departure—which the confirmation of the Elect of Illinois would be.

The evil that the proposal in the threshold is doing, is plainly seen from the Chicago papers, which report sermons for and against the Bishop Elect, and show pulpit already thundering against pulpit, and altar frowning ngainst altar, and a people distracted and disturbed.

The unwisdom of the step, is visible to all outside the heated atmosphere of the Diocese, and it would certainly be no kindness to the Elect, or to the Diocese, especially if it be in the wretched condition reported in Dr. Locke's sermon, to force the one upon the other. Illinois appears to be in the condition of a fractious child, who ought to be saved from its own passion.

In the Remonstrance issued by the Minority, ground is taken, and apparently with reason, that the Election was unconstitutional and uncanonical. We are sorry for this. We wish there had been no question of the sort to distract the decision.

What is wanted is an act which shall be significant. We have no courts to try for false doctrine, whose moral weight is of any account. One Diocese has condemned what in another Diocese is tolerated. No Diocesan Court can, on a question of doctrine, speak the mind of the Church. We see that the Standing Committee of Maryland has presented for trial two clergymen for praying for the dead. They may be punished or not. They would be punished in some dioceses; acquitted, if tried at all, in others. No diocesan court can bind the Church to its sentiment, although its finding is final for the accused, and if degraded there is no revision. Meanwhile the Elect of Allinois is an advocate of Prayers for the

Our judiciary system being so vague, it remains that the only means for arriving at the Church's view on doctrine, is by some act of the legislative or executive departments. The General Convention can speak for the whole Church, as it did last Fall in the Ritual Canon, and the non-confirmation of Dr. Seymour. And the Standing Committees can speak now. They are asked to speak. If they confirm the Elect of Illinois, they will have reversed the action of the General Convention, and repealed the Canon on Ritual. There is nothing less than this asked of them, and the expectation is that they can be frightened, bullied, or manipulated into doing it. Under the guise of a perfunctory act, they are expected to reverse the decision of the Church. That their consent would be taken outside and inside the Church as an abandonment of the position, a triumph for the Extremists, a surrender to pseudo-Catholicism, every intelligent man in the land understands, and every intelligent press is pointing out.

Since the case stands so, we are sorry it is complicated with questions of canonicity and constitutionality. We should like to have it decided upon its merits. The interest in it is intense, in and out of the Church, and it is a pity the bald and naked question does not stand without complication, that there may be no doubt of the meaning of the answer.

As far as the candidate is concerned, as we have shown, there is happily no doubt. He avows practices, and defends in all ways, frankly and publicly, v prevented his ordination to the diaconate, to avow, practice and defend; what, we venture to say, would prevent examiners in any Diocese in the Church from passing any candidate for Diaconate or Priesthood, to avow or defend. Indeed we are bold to say no Bishop in the Church to-day would take the responsibility of ordaining any man who avowed that he would teach and practice Eucharistic Adoration, Sacramental Confession, Invocation of Saints, and Prayers for the Dead!

The Standing Committees are coolly asked to sign the papers for the Episcopate where they would not sign for the Disconate, and the Bishops to consecrate to the Episcopate where they would not ordain to the Priesthood!

In short the Standing Committees are asked to change the doctrine of the Church, not legislatively, not judicially, not by canon, rubric, or Constitution, but by the perfunctory signing of a set of papers which Illinois tells them they have no business not to sign.

It is impossible that the Committees do not understand

place in Church doctrine, radical and vital, when the Elect of Illinois is consecrated. The Church will be one thing the day before, and quite another the day after. And knowing, and seeing this, we have not the slightest idea that they will do anything so blindly rash and

But if they do not understand all this already, they never will. There is no use of confusing the discussion by side-issues. We shall not burden our columns with the Illinois proclamation to the Standing Committees, nor with a dozen ready replies to it at hand. To reply to it, is very easy, and it is impossible any Standing Committee with any self-respect should treat it otherwise than it deserves.

It is Lent, and we can all pray over this business. The angry clash of arms from the prairies must not drown all other voices. The Church has her own solemn duty in this the gravest crisis in her history, and we have faith enough in her to believe it will be done without fear or favor, and the calm voice of their Mother will silence the angry and undignified clamor of Chicago pulpits.

The sad picture of the condition of the Church in the fourth State of the Union, painted by the Rev. Dr. Locke in his Sermon on the election, would seem to call for something other than passionate scolding or passionate boasting or foolish flattery. There is nothing sadder than the picture, unless it be the way in which the blame for it is angrily cast upon brethren.

What a grievous pity that there had not been unity and brotherly love, and mutual yielding, that the record of the present might be changed for a promising, growing future! What a pity that petulant anger and undignified indignation should have contrived to keep open, and even widen, the breach, and continue indefinitely the causes of weakness!

The great Church now called to act, may be trusted to act wisely and calmly, and do better for the Diocese than it can do for itself.

LAY RESPONSIBILITY.

Speaking of questions now forced upon the Church for her decision, the excellent Baltimore paper Our Church Work trusts that the Church papers will have nothing to say, and adds:

If the matter is not now understood, it never will be; and we trust that the minds of the laity will not be disturbed by any further discussion of topics which have for the past few years absorbed their attention, often to the neglect of what pertains far more to their spiritual edification and to the promotion of the extension of the kingdom of the Lord.

This is one of those sentences which at first almost sweep assent along with them. It is thoroughly good, kindly, well-meaning, and seems to go on a ground all must accept.

One is exceeding sorry to hesitate upon it. It is almost ungracious not to say yes to it. And yet as soon as one thinks twice, one sees it is one of those smiable and pleasant things that will not work in this naughty world. It is too good for the earth.

For why should the minds of the clergy be disturbed any more than the minds of the laily? Indeed why should there be any differences or disturbances at all? It would be vastly better—so it seems to mortal sight, if there were no differences, no disturbances, no discussions. We say so it seems. But as God has ordered human life, and governs the world, and especially the Church; and as, under His government of both, these things always have been, and now are; it occurs to us, believing in God, that perhaps He knows better than we do what is best for us and for His Church.

He has laid upon us the responsibility of meeting discussions, differences, and disturbances. We none of us, clergy or laity, can get rid of them by shutting our eyes to them. Being here, we must face them, and do our duty under them, no matter at what cost of personal annoyance. They are a part of our responsibility as Christian men. That they have their high and solemn uses, the "There must be heresies among you."

To deal with these things does seem to us to turn us from what is "far more to spiritual edification." But we are so very blind, we see so very short a distance in what we call "the extension of the kingdom of the Lord," we are so much like children removing a mountain by handfuls of sand, that our only safe way is to do the work that comes to us, accept the responsibility laid on us, and be very patient and very humble.

We do not wonder at the words of our respected and earnest contemporary. They declare one side of a truth. We recognize that side, and it is far the pleasantest side. But what we want to say, not captiously but kindly, is that there is another side, sombre and solemu, dark with the mystic shadows of God's awful government of His worlds and Church, which is not so pleasant, but which nevertheless is awfully real and peremptory. We dare not shut our eyes to that.

And that side is, that the Church of God from the first all this, we say; and that a revolution will have taken has done all her good works of "spiritual edification and the extension of the Kingdom of the Lord," her church building, school building, hospital building, soul-saving and soul-training, in the midst of disturbance and discussion. She has built her walls as Nehemiah's masons built restored Jerusalem-trowel in one hand, sword in the other. And who are we that we should undertake to turb " him, he must consent to be disturbed, or else sursay that trowel, and not sword, "pertained most to their

Dim sighted that we are how can we tell in what that edification consists? How know we that our best work is not straw and stubble, and what seems to us the worst, the work from which we prayed deliverance, may not be the granite blocks that shall abide, or the carven stones of shaft and column, precious in God's sight?

When the Corinthian Church was encountering dissensions and disturbances that shook it to its centre, dealing with questions of discipline that tore it apparent ly to fragments, shall we say it was not building up God's Kingdom, not doing a work that God appointed?

Since dissensions and discussions must be, the only question is how we shall deal with them. Ignorantly? Unintelligently? Slightingly? Compromisingly? Or shall we say "let them alone. Error will die of itself? Before accepting this last as wisdom (for which it sometimes passes), we would like to be pointed to the error or the wrong in the long history of the world that ever "died of itself." If errors "die of thomselves," will any one inform us of the use of a Gospel or a Church?

We must pass that, certainly. We take it that all men who sincerely believe in a divine Gospel and a divine Church, and God's sovereignty over Church and world and man's life, must hold that responsibilities must be faced, and work must be done under them, even though there be "discussion."

Is any one exempt? Is the layman not to be "disturbed" by the discussion which may disturb the clergyman?

There is the thought he should not, and our esteemed contemporary expresses a common feeling. It is a feeling which guides the action of Bishops and pastors in some cases. It is an amiable feeling. We concede that. It is another form of the feeling that makes a parent shelter his son from all knowledge of evil, as long as possible, and build ignorance like a wall about innocence.

But it is a feeling that ought not to override reason. No feeling ought to take the rems out of the hand of judg-

Our Church has laid the responsibility of meeting differences and discussions, and of acting in and under them, equally upon the laity and clergy. We here discuss not the wisdom of the course, though we believe it wise. We state the fast.

The layman supplies the parish with its ministry. He decides on the type and quality of the rector who is called.

The layman sits coordinately in council and side by side with his rector, votes on canon, and interprets cus-

The layman, like the clergyman, in Standing Committee, passes on the fitness of deacon, priest, and Bishop, to receive Orders.

The layman, like the clergyman, elects the Bishop in the Diocese. The layman, like the clergyman, sits in the Church's highest seat of law, and accepts or rejects canons, rubrics, revisions of Prayer Book and Bible, and Candi lates for the Episcopate.

The Church has laid, from parish organization up to the very guardianship of the Catholic Creeds, the same responsibility on layman as on clergyman.

Shall he bear it intelligently or ignorantly? That is the only question left. There is no question of the

How he can administer these responsibilities intelligently, if we carefully keep from him knowledge of the actual facts, we cannot see. Since there are differences and discussions, and he must, in a variety of ways, take official action in them and under them, it appears to our dull judgment as necessary that he should be "disturbed" as that his rector should be.

If we carefully shut him out, as our Romish friends do, from any responsibility; if we put him in the position of a ward of the priesthood, depending on his priest for his faith and his opinions; the course of some good wellmeaning people among us would be consistent.

But since we have made him a coordinate governor and legislator in the Church, we must accept the consequences. They may be inconvenient, but that is not our affair. We must try to have him act intelligently under his responsibilities.

There being "discussion of topics," then, on which the laity must act, we fail to see how we can avoid "disturbing" them. That is their penalty for being members of a free Church.

To shut out from them Church periodicals and Church literature unless they be of the watery kind, or to provide them with "goody" talks and writings which shall save them from all necessity of thought, to conceal from them the real state of the case, and assure them there are Hebrew in the known ritual of temple and synagogue.

lead only to disaster, as all timid and untrue courses do. honors : for His mortal li* was His humiliation. He

he Church cannot be treated as an infant. Ignorance may do as great harm as malico. If discussions "disrender conscience and judgment into priestly hands, and abdicate the duties the Church lays on him.

In the situation, the question is not shall be "dis turbed," but shall good sense and good guiding, and large knowledge, lead him through his disturbance to such wise action as shall befit his duty and his calling.

THE OLD LEAVEN.

A correspondent of the Northern Advocate (Methodist), writing about the performances of two "revivalists" in England, and growing enthusiastic over their prospective conversion of all England, grieves as follows :

But the great hindrance to the salvation of the people in this land, or one great hindrance at least, is the Establishment. It is true, many clergymen of the Church of England are identified with this movement; but multitudes of them stand aloof, and many are actively op-

The teracious hold that the old slanders against the Church of England, which used to be printed in the Discipline as the justification of Dr. Coke's doings in setting up a Methodist Episcopacy, still have on the average Methodist mind, is finely illustrated by the beautiful charity of the above remark.

Of such "movements" we have had ample experience in this country, and the results of the process of burning over a community by one of them, are such as to make sensible people glad that the clergy of England "stand aloof," and that they are pretty sure to keep on so stand-

MESSIS. EDITORS: In the Baltimore American of this morning appeared an article with the following title: "Is the Episcopal Church dying out? Remarkable Address by the Rev. Dr. Thompson. The Church losing ground in this statement."

country. The Episcopal and Catholic Churches contrasted."
The address was as roported, of such a character, so depreciatory of his own spiritual Mother, and so eutogistic of the Church of Rome, that I am in hopes the report will-

prove to have been incorrect and exaggerated. G. A. L. P. S.—By the United States Census, the increase in membership from 1860 to 1870, in the Episcopal Church, was 10.45 per cent; in the Baptist, 7.82; in the Presbyterian, 5.16; in the Methodist, 4.29. For fullest particulars see New York Times of Dec. 6th, 1873.

We had supposed the character of the so-called "reports" in the New York Herald was so well known, that intelligent people could not take as anything but the Herald's, a report so grossly colored; least of all that they could imagine us responsible for it.

The whole matter was a sensational absurdity, for which the *Herald* only is responsible.

The address was on the difficulties in the way of Church growth, and the reasons why she is not growing now as fast as she ought or did some while since.

In this connection let us say that the United States Census contains no tables of Church membership, and we do not know whence the figures given above are derived.

The real figures from the Census we give in another place, and while it will be seen they indicate growth large and vigorous, it will be also seen they indicate a growth between 1860 and 1870, at about half the rate of that between 1850 and 1860. The fact is well worth con-

When stating in The Church Journal for 11th of Fobruary, that "No divine honors were paid to our Blessed Lord while on earth," you probably overlooked such passages of Scripture as e. g., (1) St. Matt. ii. 11: "And when they were come into the house, they saw the young Child with Mary, His mother, and fell down and worshipped Him"; (2) St. Matt. xxviii. 9: "And as they went to fell His Disciples, behold Jesus met them, saying All hail; and they came and held Him by the feet, and worshipped Him"; (3) St. Matt. xxviii. 17: "And when they saw Him, some worshipped Him, but others doubted."

Will the writer of the above-quoted sentence restore to our Lord the divine honors of which he has, perhaps un-

our Lord the divine honors of which he has, perhaps unwittingly, robbed Him, and thus do the inspired writers of the Gospels the justice to own that the mistake was caused by his own oversight, and not by their intentional emission?

In cases where a reader finds something that does not agree with a notion of his own, it would be well for him to think that perhaps the writer has examined his notion. and knows what he is writing about. And in a case like the above, a reader would do well to apply to his rector, who, if he be a scholar-as is likely-will tell him that the word "worship" in English has no necessary reference to "divine honors," inasmuch as in England, when a man is married, he promises to "worship" his wife, and calls a Justice of Peace "Your Worship"; also he would tell him that the word in Greek translated "worship," is equally vague. For instance, the servant "fell at his feet, and worshipped his Lord" (Matt. xviii. 26); and the soldiers who mocked Jesus, "spat on Him, and bowing before Him, worshipped Him" (Mark xv. 19). The servant certainly did not pay divine honors to his master, nor the mocking soldiers to our Lord.

During our Lord's cojourn on earth, He Himself worshipped-i. e., rendered divine honors as an orthodox no discussions and no differences, when they are deep That ritual required sacrifices, prayers, litanies, and

and serious, is to take a course which, in the end, can psalms. None of these were offered Christ-no divine Bearing the solemn burdens of freedom, the layman in had descended into the valleys of pain and want and suffering, emptied of His glory. To have had divine worship offered Him on earth, would have been to go against the purpose of His coming. All this and more the judicious rector would have told our correspondent, and saved him the trouble of writing as above.

NEWSPAPER REPORTS.

The March Galaxy, in a paper on the Kings and Clergy of Journalism, holds the following discourse:

"The journalists," says Carlyle, "are now the true kings and clergy. Henceforth historians, unless they are fools, must write not of Bourbon dynastics, and Tudors, Hapsburgs, but of stamped, broad-sheet dynasties, and quite new successive names, according as this or the other able editor, or combination of able editors, gains the world's ear." Some of our American broad-sheet dynasties have won great victories, of late. Some of them make nothing of publishing the synopsis of a President's message before its first line is penned. Some of them are able to extend the art of misrepresentation beyond the editorial column to the local news, the despatches, documents, dialogues, speeches, sermons, sworn testimony of courts, which they publish. This is accomplished by the device of head-lines and sub-heads, skilfully contrived to color and twist what follows, and to prejudice the reader's judgment, which judgment, unaided, such kings and clergy never trust. And as these labels can mislead many weak or careless readers, so others are tricked by the re-porter (say a prince or vicar of journalism), who inter-sperses his tidings with comments to suit his or his employer's purpose; for newspaper kings and clergy may do what other kings and clergy cannot, namely : circulate printed comments on the evidence in pending trials at law, designed to influence public opinion to one or to the other side, while at the same time busily debauching public morals by giving to a trial ten times the pruri-ney it may unavoidably have. To the kings and clergy of the press is due also an occasional panic or hoax, concocted with a mixture of clerical gravity and royal recklessness.
Yet, to say sooth, the "Herald's" wild-beast hear prob-

ably did the real service of disabusing some people of their superstitious reverence for the newspapers, by showing just how experts dress fiction in a plausible garb, and how they feign to be indignant or horror-stricken while laughing at their dupes. It was a public service to reveal those secrets of the kitchen-to sound so loud a warning against attaching importance to a story or opinion merely from its being printed instead of spoken.

There is not a clergyman of any prominence in New York who has not had experience of what we have above underlined.

In one case the Herald actually published text and report of a sermon in Christ church, which text was not preached upon, and no such sermon delivered.

It had been written by the reporter himself.

In a late case the same paper sent out a report of an address by the rector of Christ church (whom it announced as the rector of Grace church), so garbled and so absurd, so colored by head-lines and sub-headings, that the whole aim and purpose were absolutely caricatured.

But the speaker was not half so much surprised at that. as he was to discover afterwards, that there are yet people in the land, gifted with ordinary intelligence, (or supposed to be,) who seemed to think him responsible for such

Some one ought to write an essay on the decay of Human Intelligence, in view of the stuff people believe because it is in print. There were people in New York actually thrown into spasms of fear last Fall by the Herald's hoax about the animals in Central Park. The gullibility of the ordinary newspaper reader, is infinite.

It will be remembered that not long since Bishop Leo of Delaware, the Rev Dr. Dyer, and others of the clergy and laity, some with members of their families, started for Mexico, their object being to visit the Mission of the Rev. Dr. Riley. At the time of their departure we obtrined a promise from a member of the party, a lady, to write to THE CHURCH JOURNAL on her arrival. Just as our paper was going to press we received the fulfilment of the pledge in the brief but interesting letter which we give under the head of correspondence. The writer had just arrived and was compelled to despatch her let er almost immediately in order to reach that mail which would be the only one to leave Mexico for three weeks.

We called attention a few weeks since to the need of a new edition of Dr. Wilson's 'Church Identified.' We are glad to learn by E. P. Dutton & Co.'s advertisement in this week's paper, that they have it in press, and that they also will soon publish, in tract form, Bishop Huntington's very able article in the January number of the Church Review, on 'Secularism and the Church,' and Dr. Potter's Ash-Wednesday sermon on 'Shams in Lent.'.

Mr. T. Whittaker, No. 2 Bible House, New York, has just issued a new volume upon The Prayer Book, by the Rev. G. W. Shinn, giving in a brief and clear manner a history of the origin of the Prayer Book, and the meaning of the services. It will make a capital Sunday-school Instruction Book, and be of great use to clergymen for distribution in parishes, and particularly among strangers to the Church. It is free from objectionable views, and may safely be put in the hands of those in and those out of the Church. Price ¹25 cents,

AN APRIL DAY AT STEWART'S.

One who in many charming poetical effusions has given pleasure in time past to the readers of THE GOSPEL Mrs-SENGER, and more recently to those of THE CHURCH JOUR-NAL, has made a collection of her pieces, and had them printed for circulation among her friends only. Grateful to be recognized among the number of these, we take the liberty to select the following, which we find on the list of those not before published. - EDS. CHURCH JOURNAL 1

High o'er the counter, facing north, Were windows ranged both wide and high. Past which the towering spire aroso Clear-cut against the azuro sky:

Whose broad blue field was all unstained, Save by the cloudlets gliding past-Now single tufts of snowy down, And now in fleecy clusters massed.

Below, upon the counter strewn. Word frosty laces, rich and rare, And over them a lady bent With thoughtful, undecided air.

Those filmy clouds of wondrous web Engrossed her down-directed eye; She heeded not those other clouds Floating above her o'er the sky.

Around her surged with ceaseless roar Fair Fashion's ever-rolling tide, 'Mid stores of costly fabries piled Through pillared arch and stairway wide.

The dust that rose beneath their tread Dimmed all the splender of that seems; Without, how peaceful seemed the spire Amid those depths of blue serenc.

Long moments passed; the lady's eye, Grown weary, glanced aside—then higher, To where, in calm tranquillity, Rose grandly up the Gothic spire.

At once she flung the fabric by—
"The spire points over up," she said,
"And these had well nigh dragged me down,
These tangled webs of filmy thread.

"Why should I waste this April day Amid these treasures of the loom, When fairer far yon fleecy clouds, Far richer April's bud and bloom?

I will to where the lilles grow,
"To ponder once again," she said,
"The needed lesson taught of old,
But still, alas! too oft unread."

GROWTH OF THE EPISCOPAL CHURCH.

To the Editor of The Tribune.

SIR: Some time ago I was requested to address a meeting of clergymen. I addressed them accordingly. The subject of my address was the obstacles to Church growth. A reof my address was the obstacles to church growth. A re-port of the address was published in one of the newspapers, much perverted and full of errors, and displayed with head lines, so as to give a meaning the reverse, in some things, of what was intended, and a sensational effect which was of what was intended, and a sensational ener which was intended, and a sensational energy which we teemed friend, Dr. Ewer, will appreciate the situation when I decline uttorly any responsibility for that report. At the same time I am quite willing to shoulder the responsibility of the statement which he disputes in a recent letter in The

of the statement which he disputes in a recent letter in The Tribune.

Whatever be the causes, whether I am right or wrong in my opinion about them, the fact is the Church has not grown since 1860 as it grew from 1850 to 1860. Now I quite agree with my brother that in one view this is of no account. Truth does not depend on count of heads. Like myself, Dr. Ewer believes the Church of which we are presbyters, to be God's Church in this land, whether it grows as fast as we we would like or not; and believing it to be a Divine Institution, and not a human, I do not understand the sensitiveness displayed by some when its growth is discussed. There are some who seem to me anxious to show that our Church is always growing faster than other bodies, as if that fact were the great proof of her truth, and who resent any denial of such a statement as if it were injurious to the Church, or high treason to her claims. For myself, believing the Church to be divine and guided by her Lord, I see no necessity for boasting about her growth as if one were "builling a stock" in Wall street! and no harm, but great good, in knowing the facts us they are. That the Church is growing, there is no question. That she is not growing as those who love her, like Dr. Ewer and myself, would have her, there is no question either. I am satisfied she never can grow fast enough to suit oither of us—of course, I mean, in right growth. no question either. I am satisfied she hever can grow has enough to suit either of us—of course, I mean, in right growth. At the same time there is a growth not counted by numbers, which we both recognize as the best. But when I spoke of growth, I meant the common vulgar growth which

Dr. Ewer gives conclusions, reached from examinations and collations of almanaes and year books, and counts by communicants. Whoever has had much experience in statistics, knows that a count on that basis is most uncertain. Lists of communicants are very rarely accurately keptithough much more so now than formerly. My opinion, as I expressed it, was founded on the returns of the United from which she had brought out all the soul-thrilling power 1 expressed it, was founded on the Feturis of the Ontole States Census by churches and sittings. There is no table of membership for any rolligious body given. According to the census, from 1850 to 1860, our increase was 686 churches and 203,698 sittings—the difference between 1,409 churches and 203,698 sittings—the difference between 1,409 churches in 1850 and 2,145 in 1860, and an increase in churches of about 46 per cent., and in sittings of about 30 per cent. From 1860 to 1870 we increased from 2,145 churches to 2;601—456, and from 847,296 sittings to 991,051—143,755, about 22 per cent. of churches, and a little over 16 per cent. of sittings. Here, by the census, the rate of growth from 1860 to 1870. Whether this growth keeps up relatively with an increase of population, is of little consequence, though clearly it falls much below. The point is, it is about half the rate of the ten years previous. The figures here are from the census returns, and deal with matters official and tangible. There is certainly no way to reach the actual growth so surely and satisfactorily as to count the churches built and the sittings supplied. Why this conclusion should differ so widely from Dr. Ewer's, I cannot tell. Statistics are very takish things, and need careful handling. I am more disposed to trust the trained statisticians of the Census Bureau than any collation made

by myself of such very carelessly ordered things as our diocesan reports sometimes are Nevertheless, for one moment, I will refer to the latest figures in Mr. Whittaker's
annances. In 1873, clorgy, 3,055; in 1874, 3,081; increase,
26. In 1873, baptisms, 38,832; in 1874, 41,816; increase, 3,014. Confirmations, merease from 1873 to 1874, 991; in
crease in same time of communicants, 18,556. (These iast
figures show the untrustworthiness of such statistics. It is
impossible, with an increase of only 991 confirmed, that
over 18,000 should have been added to the communion. Any
Churchman can see that there is a discrepancy.) Increase
in ordinations, 17; decrease in candidates for orders, 33.

We are safe in taking the lists of clergy and candidates,
and the tables of the confirmed, from the almanaes, for the
Bishops have charge of them. But the lists of communicants have discrepancies always, which make them usedess.
The number of churches, the number of elorgy, the number
of persons confirmed, the number of candidates for orders,
are the true basis for an examination of growth. The re-

or persons contrined, the lumber of candidates for orders, are the true basis for an examination of growth. The reported number of communicants is always guess-work; sometimes, I think over the reality; and in old days, far under it, for very well known reasons. I do not much believe in "numbering the people of the Lord" in any case. From David's time till now the undertaking has never been

a success.

Let me say, in conclusion, 1 do not care enough about this to argue it. But I do not believe it will do Churchmen any harm to call their attention to the second volume of the census for 1870. Whether the Church grows as f. st in one decade as in another, is not, after all, of the first consequence. The long days of time are hers. She is not the daughter of this day, but of the ages. "The number of the names together" was once only 'an hundred and twenty," and yet they conquered the Roman Empire in three centuries! I here ye and I am sure my friend and brother beand yet they conquered the Rolling Empire in three tentifies! I beneve, and I am sure my friend and brother believes with me, that whensoever the Church shall arise to the grandeur of her duty and her calling as the Divine Spouse of Christ, early faith will give again early victories. At the se no time I doubt not we equally agree that for men and churches the wise way is to face the facts and take a good look around and ahead.

HUGH MILLER THOMPSON. New York, Feb. 13th, 1875.

Parish and Family Reading.

For the Church Journal and Messonger. EVERY TRIDAY.

Could you have known sweet Elizabeth Gray, I am sure you would have admired and loved her, as all her friends did, and perhaps you would have been influenced by her example, as many were.

What was there so charming about Elizabeth Gray? you may ask, as many vory often did, who were conscious of something, they could not tell what, that gave a peculiar grace to all she said and did, as well as making even her presence a delight.

If you should ask the old women at a certain Church Home, why they enjoyed Elizabeth's visits and kind offices more than those of the other ladies who visited them, they would no doubt reply 'O! she is so different from every one, somehow.' The children she taught in Sunday-school, and the poor families she relieved, also realized that a blessing was connected with her labors for them, that never came with the services of any one else. And such was the effect of her manner even upon those who met her for the first time, that little children playing on the sidewalk would whisper to each other 'Aint she pretty?' or 'Aint she nice?' when she had stopped to talk with them, or to pick them up, as they fell down in running, or drawing each other on their sleds. While the babies in the street cars-whose warm soft hands Elizabeth held, her love for children prompting even a momentary acquaintance-even these little strangers looked fearlessly into her great dark eyes and smiled, trying to go to her.

This was long ago! The old women at the Church Home who took such pleasure in Elizabeth's visits have long since gone to Paradise, as we humbly trust; the poor families she assisted have moved away from the places Elizabeth visited; the Sunday-school children that she taught, the little boys and girls that she helped in the street, and the babies in the cars who tried to go to her, all have grown up to be men and women. And Elizabeth herself-where is she? Can we speak of douth in connection with one who still lives in the hearts of all who knew her? When, although her personal presence has been withdrawn from her friends, the lasting influence of her words and example is still felt? When the pictures she selected; the plants that she tend- use, and would recommend its observance to those deed; the books her pencil had marked; and the piano and pathos hidden in Beethoven's and Mendelssohn's mu- rest of the year. I can remember a time when the effect sic; - when all these inanimate objects owned and treasured by her, recalled the sweet remembrance of the dear friend who was 'not lost but only gone before,' and still bound to them by indissoluble ties; can we call her dead? How could she have acquired such an influence? Was it mere physical magnetism, do you think? What could have induced lier to visit so regularly the Church Home with its querulous, exacting inmates, or the squalid and cheerless homes of the poor, when more congenial friends were always eager to have her with them? What could have interested her in making plain coarse garments for the poor, when embroidery, books, flowers, and music could have absorbed all her time? Did she

No indeed! No one could become such a character without the grace of God, given as a return for earnest prayer and constant endeavor. I could tell you of Elizabeth's condition before the began her voluntarily consecrated life. I could tell you of the impetuous nature; the impatience with her surroundings, that were at one time in direct contrast to her tastes and desires. I could tell you of the flerce struggles she had endured with 'the world, the flesh, and the devil,' before her spirit was controlled and under subjection. But it is enough for you to know that at one time Elizabeth was so utterly discouraged in the conflict she had undertaken, she even thought it a mockery to pray for guidance, and almost yielded to the temptation to give up all effort. Perhaps at this crisis the petitions in the Litany 'for comfort and help for the weak-hearted,' and for deliverance 'from the crafts and assaults of the devit,' may have been offered in righteous faith by some friend who knew her spiritual condition. Perhaps the prayers of the whole Church for 'all those who are in trouble, sickness, need, sorrow, or any other adversity,' may have been answered for her.

It was at this crisis that Elizabeth, whose beautiful Hobrew name means conservated to God, was advised to devote her characteristic energy to external works, as an accompaniment to the faith which had been professed in her name in Holy Baptism, and which she had acknowledged at her confirmation, but which had never been joined with the fruits of the Spirit. She was led to realize more fully than ever before the mysterious influence of one's daily life upon the character. Wishing to become an intelligent Caurchwoman, she began to examine into 'the precious soul of our mother's ancient faith, as embodied in the creeds and liturgies, and especially in the Sacramental Offices.' Her vigorous mind, that had been assaulted by many a temptation to give up her faith, and bafree (whatever this term may comprehend), had taken delight in examining all the proofs of the Christian religion; and her heart, warm with an eager desire to be a consistent Christian, kept pace with the labors of her intellect. When she found where the Bible and Sacraments had been so carefully preserved, she thanked God most heartily for His goodness, in perpetuating a 'Holy Catholic Church' through so many ages. Not the least interesting or important of her researches was the one to find grounds for the claim of Divine institution which the Ministry presented. 'Without such institution what authority had any man to administer the Sacraments?' Eliz abeth asked.

An examination of the meaning of the Minor Festivals, was also of great use and pleasure at this time, and Elizabeth delighted to do honor, with all her heart, and soul, and mind, and strength,' on these days to the Lord, who had brought out so much virtue through the sufferings of His saints. But aside from the Holy Sacraments and Saints' Days, there was one means of grace that Elizabeth found of great benefit to her, and that was every Friday, which she called 'the still small voice.' This day, considered unimportant by so many, was to Elizabeth the most satisfactory of all work days, and on it her labors were performed with enthusiasm, zeal and patience. Some one said to her once: 'What difference does it make whether you cut meut or fish on Friday? or whether you sew for the poor on that day or some other?' Another person said: 'I should think it was enough to observe Lent religiously, without giving up so many pleasures every Friday, and devoting yourself to miserable old women and sick babies.'

Whatever remark or question was offered, the same gentle patience was manifest in the reply. To one Elizaboth said: 'There are very few who do not acknowledge the propriety, if not the necessity of observing every Sunday in honor of our Lord's resurrection. Why should we not observe every Friday in honor of His crucifixion?' We are too apt to forget or neglect the commemoration of this event, except once a year, when the Good Friday services are used.

As a preparation for Good Friday and the penitential season preceding it, I have found every Friday of great voutly disposed persons, who say that the abstinence and frequent services of Lent made it a great contrast to the of Holy Week, with its oftrepeated story of our Saviour's sufferings, was so depressing as to be overwhelming, And after it was over, I fear that there was no permanent influence upon me until 'the still small voice' spoke to me every week, begging me to consider its claim upon my attention; a claim that I found was presented by our beloved Mother the Chu.ch, in her table of Fasts, on which such a measure of abstinence is required as is more especially suited to extraordinary acts and exercises of devotion.' To the person who asked why she should not eat meat as well as fish, Elizabeth replied: Those who are fond of ment and depend upon it for strength and sustenance, would feel the luck of it, become such a lovely symmetrical character unassisted? more than anything else. While they dony themselves Were all these duties suggested by a duty-loving nature? this seemingly necessary article of food, they can realize how much the body depends upon it, and may perhaps be brought to reflect on the dependence of the spirit on the grace of God, which is its food. It requires much strength of will to give up 'pleasant food' of any kind, at first; but unless this will is brought into subjection to the will of God, abstinence is of no use in elevating

We know that the fastings of the Prophets and Apostles were productive of great good to themselves and those for whom they labored. We know that our blessed Lord's example should be followed in this respect as well as others; therefore why should we not try to do what we can in carrying out all the procepts of the Church for growth in grace? As to sowing for the poor on Friday, I think that nothing can be accomplished without having a fixed time for it; and as Friday is the day on which is commemorated the greatest sacrifice that was ever offered or ever can be, is it very much for us to give up music, embroidery, entertaining books, pleasant food, or the society of friends, all of which is proper at other times, and thereby have opportunity to visit the sick, feed the hungry, and clothe the destitute? I have no doubt that God's blessing will surely come to those who seek it this way, and that His grace will abundantly satisfy the longing thirst for rightcourness which prompts all these efforts to obtain it.

When Elizabeth gave these answers to her friends, her face was suffused with a glow that made it look as if the sun were shining on it, and there was a touching inflection in the tones of her voice, that was remembered by these friends long after the voice was still in death. That beautiful, solemn, and comprehensive prayer of Bishop Wainwright's for Friday, was one that Elizabeth was known to use more than any other, and the celio of her voice seemed to ring through it when those who followed her example used it every Friday.

Dear render, it is possible for us to follow this example! A new life was begun in each one of us at Holy Baptism; shall it not be nourished and sustained by all the means of grace that our dear Mother the Church has provided for us? ABBY G. SHAW.

THE CHURCH AND THE INDIANS.

St. Paut's School, Yankton Agency, Dakota, Jan. 12, 1875.

To the Children of the Church, and other Benefactors of Boarding Schools in the Missionary Jurisdiction of

My Dear Friends: Out in this Indian country we have, on the whole, charming Winter weather. But it is Winter weather without possibility of mistaking it—still, bright, crisp, and cold, cold, cold, all the way from zero down to 30 degrees below. But sometimes—and sometimes has been report times this year—old Winter seems to try to be not only as cold as he can, but as blustering as he can, and for two weeks past has almost brought us to our knees protesting that we are willing to take his word for it, that he can be all-conquering if he wishes, and have not a particle of desire that he should prove it

While I write we have a terrific storm upon us, the mercury 23 degrees below zero, and the wind blowing almost a hurricane. We quail before it in this stone building—God pity the poor Indians in their tipis! The storm burst in one of the panes of a window in the boys' lower dormitory, and drove the show in with such violence that the dormitory, beds, and all, was this morning covered with spour for twenty due for the length.

ing covered with snow for twenty-five feet of its length: The boys, while asleep, instinctively hugged each other and drew themselves, heads and all, under the covers, and I believe slopt through it all.

The dormitory looked this morning more like a snow-

bank than a bedroom.
On the sounding of the 'rising bell' the boys were ifted from their snowy beds and carried to the other end of the room, from which they scampered away, without much regard to appearances, crying out 'Osni do!'i. c. Very cold! to the warm washroom on the floor below.

Our water privileges hardly deserve the name, when the water for this large household of fifty people has to be dipped in buckets from the river, and hauled in barrels a quarter of a mile, while the temperature is so low rels a quarter of a mile, while the temperature is so low that that what is writer one mo nent is (to exaggerate a little) to the string is made by a natural draught of wind; larged from 5 to 23 degrees below zero. The wood chopping squad deserves equal credit. Our consumption of fuel in this School and in Emmanuel Hall near by, is enormous. The boys have to cut all the wood whopping, it is a question often which the violent exercise of the wood shopping, it is a question often which the violent exercise of the bushmen, who, however, had failed like the Eurogenerate as much heat as old Boreles can cold. Of course generate as much heat as old Borets can cold. Of course we saye them all we can, and they are, required to do nothing which the Head Master and other teachers do

Twent down to Emmanuel Hall this morning soon a ter-breaklast to see how they fared there. The storm had evidently, been playing, hide-and-seek through the old-log church, and as if to put the best face ou its sucrilege, had left as the only token of its pranks in holy places the fiber delicate testoons and tracery work of snow as light as gossamer. Emmanuel Hall, which adjoins the church on the west, being new and strongly built, had stood the storm pretty well; but the force of the driving wind manages to sift the snow, which in this country is as light as a leather and as the as dust, through cracks

mean to deny that the snow was gathered together out

of some of the more exposed rooms by the shovelful.

Few of you would feel inclined while the cold is so biting to come out and see the Schools which your charity sustains, and I will not give you an invitation just at present; but could you come, and, beginning with our Boarding School, which is most distant from civilizing influences, and going on through all them, notice how the number of scholars increases and the general condition of the schools improves as you come among Indians who have been longer under good training, you would regreatly delighted. You would hardly believe, on visiting the Girls' School, at Santee, or the Girls' School, at Yankton Agency, that the neat, quiet, well-behaved girls whom you will find busy in the kitchen, or working at a loom, or reciting their lessons in school, are the same creatures as those out of whom wild Indian life makes creatures as those out of whom wild Indian life makes the repulsive-looking hags whom you see among them butchering beef or splitting wood; nor credit the fact that the boys of St. Paul's, now figuring at the blackboard, now rushing out hallooing for recess, and now setting the tables and making beds, would under other circumstances have grown up to paint their faces, wear the scale look they wear and took to take the grown the scalp-lock themselves, and seek to take the scalp-locks of their enemics.

A remark made the other day by one of our Christian A remark made the other day by one or our Christian Indians led me to the happy thought that our efforts for the children may be doing a work for their parents, of which we do not always think. He came to ask me to baptize some grand-children of his. I asked, 'Are their parents Christians?' 'No,' said he, 'they are not. But I am.' He continued: 'I have noticed that old ante-lopes are very wild and seary, and our hunters find it very hard to catego them. So they catego the young ones. very hard to caten them. So they catch the young ones. The old ones come to seek for their young, and then our hunters catch them too. And I thought, if you would take and baptize these little grand-children of mine, you

might catch their parents too.'
In the hope of this good Indian let us labor on, praying and working for the young, in the expectation that the Saviour Whom we serve will give us a double blessing, first turning the hearts of the children to Himself,

ing, first turning the hearts of the children to Himself, and then turning the hearts of the parents to the children. In School Circular No. 2, I gave you some of the Indian names of the boys and girls in our Boarding Schools. Were it not that so much space would be required, I should be glad to insert here complete lists of our scholars—their Christian names, their Indian names and the machine of these first into and a part of the school of the second the machine of the school of the school of the second the machine of the school of the second the machine of the school of the second the and the meaning of them. Let me give you, instead, a number of the Christian names of the girls and boys in our schools. Most of them will be quite familiar to you; a few may seem somewhat strange. You will of course understand that, in the case of both boys and girls, the same names are borne by several scholars. Thus the name John belongs to quite a number of our boys; and the same is the case with the names George and James, and Charles and William. So, too, with the girls. The names Mary and Julie and Louise and Sarah, are repeatnames Mary and Julie and Louise and Sarah, are repented in several instances. But here are the names: Amelia, Angelique, Creilia, Charlette, Deborah, Elizabeth, Emmia, Floracel, Grace, Holen, Josie, Julia, Julie, Katie, Laura, Lizzie, Louisa, Louise, Liney, Marie, Mary, Philomene, Sallie, Sarah. Of boys—Adam, Alfred, Charles, Charlie, David, Edward, Eugene, Felix, Frank, George, Herry, James, John, Joseph, Joshua, Leon, Lucien, Mark, Mathew, Richard, Robert, Simon, Thomas, William, Willie.

After each name must one day be written the words

After each name must one day be written the words 'And he died.' Let us, while there is time, write by our prayers and efforts after each name.' God save him.'

With grateful regards, very faithfully, your fellow-

WILLIAM H. HARE, Missionary Bishop of Niobrara.

THE APPLICATION OF WIND TO STRING IN-STRUMENTS.

At a late meeting of the London Musical Associations Mr. J. Baillie Hamilton of University College, Onford, read a paper on "The Application of Wind to String Instruments," and before attacking his subject, he gave an account of the circumstances which had led him to devote his attention to it. At Harrow Mr. Hamilton had studied the matter with Mr. John Farmer, the organist and music master of the school, and after going to Oxford he determined to pursue his investigations, but found that they involved such intense application and the devotion of so much time to surmount even the incchanical difficulties in the way, that he had since given up his university career in order to carry out his experi-Mr. Hamilton then proceeded to sketch the hisments tory of the various efforts made to apply wind to strings, beginning with the old Æolian harp, in which the vibra the bushmen, who, however, had failed like the European inventors, in the concentration of the wind on the string. Mr. Hamilton then described the various ele-mentary stages of his investigations, the result of which ile showed by producing a sound from a string divided into three parts, to the centre of which a reed was applied, the fundamental note being thus reinforced. Additional contents of the cont edithe fundamental note being thus reinforced. Administrative was: also counted to the chine note. Mr. Hamilton next defined the respective devantages of wind and string. The string; he asserted, has (1) a simple mode of reinforcement; (2) economy of space to produce is given note; (3) the blending of harmonies upon the doministration board; and (4) sympathy. The windporting word, the sound of the organ-pipe, has he argued. wind manages to sift the snow, which in this country is the advantages of (1) special reinforcement by a column as light as a feather and as fine as dust, through cracks of air; (2) volume of tone; (3) variety and quality, and and crannies which are so small that the eye cannot essi: (4) sustained sound. In his new instrument he claimed by discover them. And therefore, though I say that to have rendered the moving, and sympathetic power of the string coexistent with the intensity of the organ-pipe,

thus producing a new and fine effect. He then gave illustrations by sounding notes giving the reed and string tone together, the first of which produced an effect which might be described as the of a string horn; the second gave the peculiarly beautiful effect of the Æolian harp; and the third the note of the trumpet without the peculiar rending sound which it is so difficult to avoid in that instrument. But when he had got thus far Mr. Hamilton said he was met by the question, how would it be possible to keep a string organ in tune, the proverbial tendency of strings to get out of tune being regarded by many persons as an almost insuperable obstacle? He had, however, introduced an elastic string which would not get out of tune. Mr. Hamilton then proceeded to not get out of tune. Mr. Hamilton then proceeded to reply to a series of questions put to him by the Earl of Wilton, Mr. Hullah, and other gentlemen, and he mentioned incidentally, in reply to a query as to the variety of effects which could be produced on a string-organ auswering to those of the stops on an ordinary organ, that that he could at present reckon on giving at least thirty stops. Mr. Hamilton explained that he had been unable to bring with him his complete apparatus, owing to his inability to obtain the use of the room to fit it up, and thus he had only been able to illustrate his remarks by thus he had only been able to illustrate his remarks by single sounds, but he hoped to give more complete illustrations at a future day.—Pall Mall Gazette.

> For the Church Journal and Messenger. A LENTEN THOUGHT IN RHYME. O little life of ours-So few, so poor the years! A way of saddess and of shame,

Arah olsigns and tears! Man r'seth to his work. And goeth forth to fight; The noonday brings but weariness, And after that the night!

The harvest is of sin: The gleaning but of tares; We rest at holy eventide, 'Mid cold and cumbering cares!

And yet we live and laugh, And call it merry-life: We lay us down to sleep and dreams, With mids and passion rife!

We call the moments ours-Ours-like the little sod; All from our Father's land we take, Once given by our God!

We fall from smiles to tears; We leap from tears, to smile, Our happiness is to forget A little, lingering while!

This is not wise, I ween; This is not as we read In that dear, life, diving and blest, That life-our Christian Creed!

That Heart, which stooped from heaven, Because it felt our woe, And-lived and loved-and-died-and rose For fallen hearts below!

Methinks I read therein Another tale and truth. How in the grace of Christ our Lord, Is found éternal yout !!

The everlasting health Which comes from God alone; The grace, the morey, and the peace, Which reign about His throne!

How Jesus went about, Beloved of earth and heaven; His life a way for each and all, In endless pity given !

He walked with wayworn men; He sat beside their feast; The Friend of sinners and of saints, The highest and the least!

He healed their sick and sad; He even raiseu their dead; So good and great was He who "had Not where to lay His head"!

He wept with those who wept -The many all around! He wept-a human Saviour wept-C happy, holy ground!

Tell me no longer, life Is but an empty dream! Tell me no longer things that are, Are only what they seem!

There is a better life; There is a brighter love; There is a way from earth and ain To:Life and Light above!

Labor is all in Christ, And victory hath a drown! The soul that hopes and waits in God Is nevermore dast down!

This life may be a Lent To weary hearts and worn; But Lond of fast and car and prayer A. Z. G. Leadeth to Easter morn!

Communications.

To Connessionness. The Editors are not responsible for the views of correspondents. No attention is paid to anonymous communications, finder no circumstances can we underlake to preserve or return unusual manuscripts.

For the Church Journal and Messenger.

MESSRS. EDITORS: In a recent issue I find an article signed "Senex," in regard to the "Decrease of Candidates for the Ministry," which has excited my surprise and astonishment. I do not wish to add to the overabundant stock of literature on this interesting subject but this writer has made certain assertions, which, if actually true, are new to me. He says "For some years back the supply of ministers has exceeded the demand.' Is he right in his statement? That there are some (many, if you please) unemployed clergymen, I very well know. But I also know that there are to-day more than five hundred vacant parishes ! That these "vacant parishes" offer a tempting salary, I will not assert. That they offer an abundant support, I will not say. But this vation of the red man. I will say, that there are a like number of rectors and missionaries, earnestly working in the vineyard, who are receiving no better support than that offered by these vacant parishes. Does this look as if "the supply of ministers has exceeded the demand"? If no new clergy men are to be added to the Church's working force until every unemployed minister has become a parish rector, then no more clergymen are needed at present. For there are always ministers who, for various reasons, are not employed; and if the clergy-list be incr ed or diminished, there always will be. So far how, or from this fact furnishing an argument against an increase of the ministry, it seems the rather a sufficient reason for it. If we have men who will not work, let the Church have those who will.

But there is another statement of "Senex" which seems to me more remarkable. Speaking of the excess of ministers, he says "The supply has been unnaturally increased by societies which promised a liberal education free to any one who desired Holy Orders." To what societies, may I ask, does he allude? I know of none who "promise a liberal education free." The "Society for the Increase of the Ministry" is the only one with which I am acquainted. But this only renders aid to students, and never a full support. Occasionally some one of its scholars may receive 'liberal" assistance from some other source; but the society does not offer or afford "education free." Its first "By-law" reads: "The aid rendered to scholars on the general fund shall be in such grants or scholarships as the Executive Committee may determine in each case; but it is not intended to furnish the entire support of any student." And if I am rightly informed, it never does "furnish the entire support of any studen'." I really know not what societies have "promised a liberal education free." Will "Senex" kindly inform an INQUIRER?

For the Church Journal and Messenger.

PROCEEDINGS OF THE BOARD OF MISSIONS.

A somewhat dull, but very edifying volume, has just been published by the Board of Missions of the Protestant Episcopal Church. The book is forbiddingly bulky, containing a great deal of matter which might be dispensed with, one might suppose, in such a publication. But there is one section, beginning on the 222d page, which every thoughtful Churchman should read and ponder. This is a report of offerings made by all the parishes in our Church, through the Board of Missions, for the support and extension of our missionary work in its several departments-Domestic, Foreign, Indian, and Freedman-and a very sorrowful exhibit, in many respects, it is. We find, for instance, that all the dioceses in the Southern section of our country, not including Maryland and Kentucky, have given just eighty-one dollars and fully-five cents for the conversion of negroes. Now the South is poor, as we know; but considering the love we profess as a Church for the neglected and the lost, and the lofty claims we put forth that ours is the only true fold for God's "dispersed sheep," and considering the opportunity which providence has afforded us, of making these claims a felt reality, and that the tremendous responsibility lies at the very doors of our Southern brethren, is it not a very pitiful proof of something worse than apathy in those upon whom the moral demands of the millions of emancipated blacks should press most heavily? Cities like Richmond, and Charleston, and Savannah, and Memphis, and Mobile, and New Orleans, might surely have placed considerably more than eighty dollars in the hands of the Freedman's Commission as a testimony to their sympathy for the colored race, had there been "first a willing mind." If it can be shown that there have been considerable local expenditures for this work of which the Board of Missions has no cognizance, the case may be somewhat relieved, but as judged by the report under review, it fills one with despondency.

Turning to the department of Indian Missions, we are sir ply confounded by the returns from some of our Dio- mensions, as was the substance of the bread, and so the sion" should be inc'uded in it.

ceses. Nebraska, with a Bishop as the chief pastor of some of these Indians, gives the amazing sum of fifty cents for converting these semi-savages. While Missouri, with the great wealthy city of St. Louis at its head, gives just three dollars. Minnesota, with its apostolic friend and defender of the Indian, responds to the passionate love of its Bishop, with twenty-one dollars and seventy-fire cents for this work; while Wisconsin, ambitious to resolve itself into four dioceses, gives just twenty-two dollars and sixteen cents. Illinois, the most egotistical and troublesome diocese in the Church, is credited with ninctu-sev n dollars and twenty-seven cents for Indian work; but neither the Cathedral-which should be a model parish, one might think,-nor Grace church, nor Trinity, gives a cent; only two parishes, indeed, out of fourteen in the city of Chicago, giving anything at all! There's generosity for you! Poor Indiana is very feeble here as in most things, except in the portly presence of its Bishop, contributing only four dollars and seventy cents for the sal-

Now, sirs, what are we to make of these revelations? Are they not enough to bring the blush of shame to the faces of all Churchmen? Meanwhile we are daily putting on loftier airs, and wrapping ourselves closer in the garb of a more rigid exclusiveness, speaking disdainfully of the "sects," saying "the temple of the Lord are we, while these same sects are leavening the land with an intensely carnest and self-sacrificing Christian life! We had better look to it, or we shall provoke this American people to contempt by our proud pretensions, compared with the meagreness of our achievements. We call ourselves the American Church, the Catholic Church, the Church for all; but as a fact we are an eclectic Church, the Church almost exclusively of the rich and fashionable, to whose sentiments and tastes we pander by a sensuous ritual and voluptuous music, rather than "preach the Gospel to the poor." "And my people love to have it so." SCRUTATOR.

Feb. 16, 1875.

For the Church Journal and Messenger.

MESSRS. EDITORS: Dr. Fulton in the recent number of Dr. DeKoven's explanation of his position at the last General Convention, expresses his satisfaction that Dr. DeKoven has set himself right by declaring that he does not hold that the Body and Blood of Christare "locally' present in the elements. It is matter of great regret that we cannot accept the explanation with the same satisfaction. But the fact is, that Dr. DeKoven in making this explanation has used the precise phraseology of Roman Catholic divines and schoolmen, and his explanation is a recognized explanation of the doctrine of Transubstantiation it-The following is the discussion of this precise point in the Summa Theologica of Thomas Aquinas:

Pars Tertia, Quaest, lxxvi., Concerning the manner how Christ is in the Eucharist. Art v., Whether the body of Christ is in this sacrament as in a place.

Under the fifth head it may be argued: 1. It seems that the body of Christis in this sacrament as in a place For to be in any thing with limitation or circumscription definitive vel circumscriptive) is a part of being in a place But the body of Christ seems to be in this sacrament with limitation (definitive) because it is so there where the species of bread and wine are, that it is not on any other part of the altar; it seems also to be there circumscriptly (circumscriptive) because it is so contained within the superfices of the consecrated hose, that it neither exceeds it, nor is exceeded by it. Therefore the body of Christ is in a sacrament as in a place.

2. Furthermore the place of the species of bread is

2. Furthermore, the place of the species of bread is not a vacuum (non est vacuus); for nature does not permit a vacuum; nor is the substance of bread there (as is held above—Art. 2 of the preceding Question), but the body of Christ only is there. Therefore the body of Christ fills that place. But everything which fills any place, is in that place locally (iocaliter). Therefore the body of Christ is in the sacrament locally.

3. Furthermore, as it is said in the preceding article

hirthermore ag i and in article 8 of this question, the body of Christ is in this sacrament with its own measurable quantity (quantitate dimer at and with its accidents. But to be in a place is cident of a body, whence it is there rumbered among the nine genera of accidents. Therefore the body of Christ is in the sacrament locally.

But it is contrary to this, that it is necessary for the place, and that which is in the place (tocum et locatum) to be equal, as appears from the Philosopher in 4 Physic. text 30. But the place where the sacrament is, is much less than the body of Christ. Therefore the body of Christ is not in this sacrament as in a place

I answer that, as was said in Art. 3 of this question, the body of Christ is not in this sacrament according to the proper mode of measurable quantity, but rather accord-ing to the mode of a substance. But every body is placed in a place according to the mode of measurable quantity, inasmuch, that is to say, as it is commensurate with the place, according to its own measurable quantity. Whence it remains that the body of Christ is not in this sacrament as in a place, but by the mode of substance, that is to say, by that mode by which a substance is contained by its dimensions; for the substance of the body of Christ in this sacrament succeeds to the substance of bread; whence, as the substance of bread was not locally under its dimensions, but by the mode of a substance, so neither is the substance of the body of Christ. Nevertheless the body of Christ is not the subject of those di-

substance of the bread was there locally by reason of its own dimensions, because it was correlated to that place by the medium of its own dimensions; but the substance of the body of Christ is correlated with that place by the medium of dimensions not its own, so that conversely, the proper dimensions of the body of Christ are correlating the proper dimensions of the body of Christ are correlating to the conversely. ted to that place by the medium of a substance, which is

contrary to the account of a local body.

Whence in no way is the body of Christ locally in the eacrament. (Unde nullo modo corpus Christi est in hoc sac-

ramento localiter.)

To the first argument, therefore, it is to be replied, that the body of Christ is not in this sacrament with limitation (definitive), because so it would not be elsewhere than on this alter where the sacrament is made (contained) tur), while, nevertheless, it is also in heaven in its own proper species, and on many other altars under the species of the sacrament. In like manner also it is evident that it is not in this sacrament by circumscription (circumscriptive), because it is not there according to the measurement of its own proper quantity, as is said above. But as to its being not outside the superfices of the sacrament, nor on any other part of the altar, this does not pertain to its being there with limitation or circumscription, but to this, that it began to be there by the consceration and conversion of the bread and wine, as is said above on the preceding question, Art. 384.

To the second argument, it is to be answered, that that place in which is the body of Christ, is not a vacuum; nevertheless it is not filled in a proper sense (proprie) with the substance of the body of Christ, which is not there locally, as is said above; but it is filled with the species of the sacrament, which have the property of filling the place, either according to the nature of dimensions, or perhaps miraculously, as they exist miraculously after

the manner of a substance.

To the third argument it must be said: that the accidents of the body of Christ are in this sacrament, as is said above in the preceding article, according to real concomitancy (secundum realem concomitantiam). And so those accidents of the body of Christ which are intrinsic to it, are in the sacrament; but to be in a place is an accident by correlation with the extrinsic containing space (extrinsecum continuus). And therefore it is not to be asserted that the body of Christ is in this sacrament as in a place.

If any one shall say that in the above passage Thomas Aquinas talks nonsense, we shall not dispute it; but Dr. DeKoven talked just as solemn nonsense when he said "It is here, but it is not here locally." The material fact the Church Review, while pointing out several defects in is, that Dr. DeKoven's explanation of his position is simply an explanation borrowed at second-hand from the Romanists, as the above shows. OBSERVER.

> For the Church Journal and Messenger. DR. MAHAN'S WORKS. A CARD.

MESSES. EDITORS: You were kind enough, lest Spring, to insert a Card for me, asking subscriptions to the Collected Works of the Rev. Dr. Mahan, in three volumes, with Portrait and Memoir, price thirteen dollars, payable on receiving notice that the entire set subscribed for is ready for delivery on the receipt of the money. In response to that Card, subscriptions enough were sent me to cover the estimated expense of publication. But in the progress of the work the estimated 600 pages in each volume have expanded, in Vol. II., to 714 pages, and in Vol. III. to nearly 800 pages; so that the increase of cost will leave me some hundreds of dollars short! Subscriptions of ten dollars for Volumes II. and III. will help me quite as much as for the whole, since Vol. I. is furnished at cost, only to make up complete sets. I advance no claims for myself; but surely the great work of Dr. Mahan on "Mystic Numbers" (Vol. II.) ought to command subscriptions enough to pay for the bare cost of printing. The two new volumes are now in press, and will be in the binder's hands in a few days; so that whatever is done ought to be done quickly. I would only add, that the delays which have prevented the appearance of the volumes in December, have not been my fault; and that the entire pecuniary responsibility rests upon the empty pocket of your obedient servant in the Church, J. H. Hopkins.

Plattsburg, N. Y., Feb. 18th, 1875.

For the Church Journal and Messenger.

In reply to the enquiry of "W." in your issue of Jan. 29, allow an old subscriber to say, that the admirable work of Archbishop King, entitled "The Inventions of Men in the Worship of God," in which, with singular felicity, he retorts the objections of Dissenters against the Liturgy upon their own unauthorized, unscriptural, and novel practice of extemporaneous prayer, may be found in a volume of tracts on Church principles, edited by the late Rev. Dr. Weller. Among them are Jones of Nayland on the Church, Waterland on Regeneration and Justification, Law's Three Letters to the Bishop of Bangor (Hoadley), and other valuable and unanswerable treatises. I speak from memory as to the contents of the volume known as "The Weller Tracts," as I have loaned the copy in my library to a friend. The book is, probably, now out of print. If so, it is desirable that not only Archbishop King's Treatise, but the whole collection, as originally edited by Dr. Weller, should be republished. I would suggest that "Percival on the Apostolic Succes-

For the Church Journal and Messenger. THE INCREASE OF THE MINISTRY.

For an honorable doing of the Master's service in the United States, the Territories, and on the Foreign Missionary ground, our Church needs to be training this year six hundred men for the ministry. All our Dioceses together are educating only three hundred and one. The Society for the Increase of the Ministry is assisting in the education of one hundred and thirty. It needs in March \$10,000 to keep even that number good: but there are about fifty more, recommended by Bishops and Pastors, who ask and deserve its aid, and who to all appearance

must turn to secular employments without it.

Is not the sending out of Christ's ambassadors some measure of the vitality of our faith in Christ? If we really believe in His Church, in His Gospel, in the world's need of His salvation, can we be indifferent, or give grudgingly, when we are entreated to prepare preachers and workm in for Him? The last ten years have been signalized by a Missionary awakening. Missions have become the leading interest, power and glory of the Church at large. Yet what are Missions without a ministry, but a work without workmen, a war without an army, a sending with none to be sent? If, therefore, the idea has been entertained in any quarter that a systematic provision of this sort for the training of her officers and teachers by the Church herself, tends to an inexpedient multiplication of clergymen, that apprehension will be effectually dispelled by a reference to the report on the state of the Church, at the late General Convention. Let the rate of increase of the clergy be compared with that of communicants, parishes, Mission stations, Episcopal jurisdictions, or with the growth of the coun-

The plan now proposed by the Society, of furnishing help to each Diocese for educating its candidates in proportion to its yearly contributions to the Society's treasury, must have the effect to throw the responsibility for the choice, character, and qualifications of each student more largely upon the Bishops, where it properly belongs. At the same time the Society relaxes none of its own strict rules for thoroughly and frequently testing the fitness of every scholar it assists. The grounds for public confidence that no unworthy or incompetent young man shall be encouraged to approach the sacred office, are thus strengthened, and a common but unintelligent objection to our work is in the same degree weakened. Having a certain amount—never too much—for ministerial education at his control, and this amount being largely determined by the gifts of those in his charge, the Bishop will be sure to know exactly how every dollar of it is laid out, and to see that it goes only for the best

May not the Society look for a liberal supply to its funds, from old friends and new friends, in this season of self-denial, almsgiving, and increased devotion? Ought not conscientious members of Christ, and children of the Church, to make it certain that it shall not look in vain F. D. HUNTINGTON.

Syracuse, Feb. 11, 1875.

For The Church Journal and Messeuger.

WASTE FOR LAYMEN FOR WANT OF A GEN-ERAL CHURCH BUILDING SOCIETY.

Brooklyn, N. Y., 50 Willow street, Dec. 18th, 1874. MESSRS. EDITORS: In my last the terrible waste of clerical time, work, character, and influence, involved in begging for church buildings, was considered. This letter will attempt to show a similar waste for laymen. This letter is partly the necessary complement of the other. Of course, if pastoral work profits the laity, (if it do not, it had better be at once abolished,) whatever interferes with this work injures them. What congregation can intermit its clerical services, the sermons, baptisms, communions, visitations, counsels, instructions, etc., for home on Sunday, of Sunday visiting and sport, or else wander about into strange pastures, and often leave this Church entirely and connect themselves elsewhere. Sometimes schisms and new sects are generated during the rector's absence, or parties and alienations and misunderstandings arise, which, when present, he could prevent. Even at the best, the parish revenues always fall back, and the usual charitable and missionary collections cease. But there is a waste in respect to self-respect and self-help in the parishes aided. As we are now, the rector or missionary being the collector abroad, is in raposition generally to make the donations to his parisu conditional, so as to develop the home life of the parish. All he gets goes into the parish treasury in such a way as to be a substitute for the efforts of a complement or stimulus of those efforts. The laity thus aided acquire a beggarly spirit of inaction and dependence that too often paralyzes of clerical ministrations. In old times, in England, the church-like for a generation. Bishop Armitage bore wit- clergy were mere retainers and private chaplains; perness that in Wisconsin every parish so aided actually mitted to select their wives only among the servant-girls. suffered a loss. The amount withheld, and which might Those were days when clerical influence was at its lowest

cases than the amount received from abroad. Dr. Potter In our day a similar loss is experienced by those laity read to us at the meeting, October 25th, from the report of the Methodist Building Society, an extract showing thank the Lord that they are not clergymen, and who how that society developes with small conditional sums, the cooperation and zeal of the parish aided. The writer emphasizes the wisdom of this method of drawing a contrast with "another denomination," which had built memorial churches, and others without securing the sympathy of the surrounding population, merely because the help was given unconditionally. Can we not guess which "denomination" the writer refers to?

Now a building society, aiding only on fixed conditions, can save the parishes aided from the paralyzing of

Another form of present waste, suffered by the laity assisted in our present way, and which a building society could prevent, is the erection of churches more expensive than the location demands. A central board at a distance, with the whole land in view, can judge more impartially than a small parish, the comparative style of building appropriate for it; and often such a parish, before building, could be saved thousands of dollars, by being required in advance as one condition of aid, to submit its plans to the society, and conform them to its advice. This, as Bishop Potter told us at the said meeting, was the plan of the London Church Building Society, and worked well in England. And, lastly, the laity helped, as we aid them now, through a begging missionary or rector, lose after the return of their spiritual teacher to his pastoral work. Whether he succeeds or fails in his canvass, his people respect him less than before, and consequently derive less benefit from his instruction than they otherwise might. Has he failed to raise the money expected from abroad? They think less of him than before, because he proved to have so little influence.

Has he succeeded? They complain then that he is fond of money, that he is too good a beggar to be much of a preacher, and that more than likely he may have embezzled part of the funds collected. A congregation harboring such thoughts will derive little, if any, benefit from their preacher's ministry. They next proceed to starve him out, and drive him away, in which case they suffer fearful demoralization in committing an injustice worthy of Pontius Pilate, treachery like that of Judas, and cruelty that recalls Nero. Is it not sad that we should so mismanage our affairs as to expose many of our congregations to such evils as these?

But what of the laity who extendaid? They, too, suffor waste for want of a Church Building Society to act as their almoner.

1. They waste much in small sums by giving, as has before been hinted, to objects that they have not time to examine, and which prove to be unworthy.

2. Their money is wasted if given unconditionally, because it paralyzes instead of developing local effort in the parish assisted.

3. It is wasted, so far as themselves are concerned, in not bringing back to them God's blessing because given for an inferior human motive. If given merely to get rid of the applicant or from pity for him, instead of with the true motive of love to God, and for His sake, the desire to enlarge His kingdom, then the giver gets all his reward in the gratitude of the applicant, and receives no watering from Him who said "He that watereth shall be watered also himself." True, a man may also give to a Building Society for his reward from unworthy motives. and so lose his reward. But our present way has a disadvantage which grows out of the only peculiarity which some think is in its favor. It is this: A temptation to the giver to exact, as a condition of his giving, that the applicant shall be a clergyman—who so suffers in making the demand, as to excite pity and something of disrespect, if not contempt, in the person asked—to excite his pity and generosity. Is this a benefit to our giving people? In affording no better method, our mother Church tion may look very much like an exaggeration, that it is months, without loss? Even when there is lay-reading, virtually says to them, "My children, you may be kind one of the strongest holds of infidelity to be found in the many attendants fall away, contract habits of staying at indeed to our begging clergy, but only on condition that West, if not in this entire country. Few of the heads of you are first cruel."

And this is the more unjust to the givers because they really do not mean it. They give from pure kindness but cruelty, not of their inflicting, is endured to draw out the kindness. There is not one in a hundred of them who professes to care for the object, the growth of Christ's kingdom; the feeling generally is merely pity for the poor begging parsons.

The cruelty endured by the applicant, is the result of our general neglect in not providing a Building Society, and the responsibility for the cruelty rests with all who. having the power to form such a society, here not yet

4. Our givers lose by our present plan, also, in learning to pity the clergy, as a class, instead of respecting ; em; and in exact proportion they lose the full benefit have been raised at home, was actually greater in some lebb, and the laity, as a class, were losers incalculably.

who are trained to class clergymen with beggars, and who vow never to encourage a son to study theology.

5. Our givers suffer too, because they have not an inducement to give enough so as to ensure a large blessing. They do not reap plenteously of the Divine favor, as they would if they served more plenteously. They sow pints of seed now, where they would sow bushels through a Building Society, and their harvest would be rich in proportion. The confidence, hope, and holy pride for themselves and the Church, which are inspired by a good Society, are now wanting; and instead, we only have the petty wish to get rid of a beggar, or the pity for a case which has not won full confidence and cannot call forth large help.

6. We gladly except the few noble souls who recognize every well endorsed clerical applicant as a representative of His Master, and who believe that the words addressed to the Apostles are still in force, "He that receiveth you receiveth Me, and he that receiveth Me receiveth Him that sent Me."

WM. C. HOPKINS, Trinity church, Aurora, Ill.

For the Church Journal and Messenger.

MESSRS. EDITORS: I happened lately to see an article in the Episcopalian, giving an account of some recent services in the "Reformed Episcopal Church" in Philadelphia. My object in noticing the article, is to correct an assertion made by the writer, that the Communion service was "a revival, and restoration, of the old Protestant Episcopal Communion service, of Bishop White's time and age." By introducing Bishop White's name, the writer evidently intends to convey the idea that the Bishop sanctioned such proceedings. This, I assert to be absolutely false. Bishop White never sanctioned irregularities in any part of the service, and when they were attempted in his day, (as they were sometimes, to his sorrow,) his denunciations were so severe, as not to be essily forgotten. One item noticed in the Reformed services, was the absence of the surplice, a dress which the Bishop and his assistants always wore in the Church services, notwithstanding its priestly suggestions. Not only so, but Bishop White was more particular than most of the clergy, as to the texture of the said surplice, thinking it should always be of the best. The writer of the article in question, and those who agree with him, never could have known anything of Bishop White or his services, or they would hardly have ventured so far. But I have an offset to this, in a fact I will mention. Some years ago a Churchman of the old school, was travelling in England, and attended the Church service at Oxford, when Dr. Pusey administered the Communion. He wrote to his friends at home, that he was very much pleased to find that Dr. Pusey administered the Communion precisely as Bishop White did. This traveller was intimately acquainted with Bishop White, and a constant attendant on his services. This is an awkward predicament for the Reformed Church, as I am sure they do not wish to copy Dr. Pusey, although so anxious to follow Bishop White. I am sorry, Messrs. Editors, to intrude so long upon your patience, but, as I know many of your subscribers have seen the article in question, I wished to present a counter statement.

A MEMBER OF THE CHURCH.

For the Church Journal and Messenger. BOOKS WANTED.

I must ask space in the columns of THE CHURCH JOUR-NAL to present a plea in behalf of the Public Library recently commenced in the town of Eugene, Oregon. This town has a population of twelve or fifteen hundred persons; and I feel quite safe in saying, though the asserfamilies are Christians, and while the people are disposed to read, it is only trashy periodicals, or infidel publications, which obtain anything like an extended circulation. The best informed are sadly deficient in a knowledge of the simplest principles of Christianity, and to give access to pure and profitable literature is the purpose for which this Library Association exists. In this success of the enterprise I feel a profound interest. Works confuting the skepticism of the day, could not be deposited where they will be likely to effect more good; and readable books on historic Christianity, I shall be only too glad to be able to place upon these shelves. Many of your readers are in the possession of such works now laid away. Others may be glad to expend a few dollars to contribute to this undertaking. Let them commit them to the mail. A few cents will defray the postage, and while the outlay on the part of any individual may be small, the good accomplished may be greatly in excess of the amount expended. Contributions in answer to this appeal may be directed to me.

J. E. HAMMOND, Missionary, Eugene, Oregon,

News and Notes.

-It will be perceived that the City Mission Society is to hold the second of its series of meetings in the chapel adjoining Calvary church, Fourth avenue and Twentyfirst street, on Sunday evening next.

-A lady writes: If any of your subscrib ers are dilatory in paying their dues, tell them that one of thom began Lentin a practical, Christian way, by paying for a Church paper. I sometimes wish THE CHURCH JOUR-NAL came twice a week-it seems so long to wait for it.

-We take great pleasure in commending to the attention of those ladies who may have in contemplation a tour in Europe, for themsolves or their daughters, to the advertisement of Ladies and Misses Tour of Europe. The advertiser has a recognized position in this city as a lady of refinement and culture, and those who desire the information can be convinced by most satisfactory evidence of her qualifications to carry out the plan she has in view.

-Nothing can convey r more impressive idea of the power of water as a general agent, than the wonderful canons of Mexico, Texas, and the Rocky Mountains, where the torrents may be seen rushing along, through the incision it has cut for itself in the hard rock, at a depth of several thousand feet between perpendicular walls: The greatest of these canons, that of Colorado, is 298 miles. in length, and its sides rise perpendicularly to a height of 5,000 or 6,000 feet.

BIG INVENTION .- Lloyd, the famous map man, who made all the maps for General Grant and the Union army, certificates of which he published, has just invented a way of getting a relief plate from steel so as to print Lloyd's Map of American Continentshowing from ocean to ocean-on one entire sheet of bank note paper, 40x50 inches large, on a lightning press, and colored, sized, and varnished for the wall, so as to stand washing, and mailing anywhere in the world for 30 cents, or unvarnished for 25 cents. This map shows the whole United States and Territories in a group, from surveys to 1875, with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, &c. This map should be in every house. Send 30 cents to the Liloyd Map Company, Philadelphia, and you will get a conv by sixture. delphia, and you will get a copy by icturn

With all the competition attending the manufacture of Soap, we cannot help remarking that Dobbin's Electric is always ahead in popularity. Why is it? It is meritorious. All wholesale grocers have it. It

Lusurance.

THE EQUITABLE LIFE ASSURANCE SOCIETY.

We published, last week, the fifteenth annual statement of the Equitable Life Assurance Society of the United States, which has just been issued. The directors and the policy-holders of the company are to be congratulated upon the exhibit. made in this statement. The assets reach, in round numbers, Twenty-six million dollars, and are securely invested in bonds and mortgages, United States and New York State stocks, and other equally good interest-bearing securities. The annual income from premiums and interest is close upon Ten million dollars. After including among its liabilities the sum required by law and custom to be reserved for the payment of claims as they mature, the Society has a surplus of over Three million six hundred thousand dollars. Out of this amount a large dividend will be made during the year to the policy-holders. The new business of the Equitable Life Assurance Society during the year 1874, notwithstanding the almost unprecedented depression in trade, was Thirtyfour million dollars. When it is remembered that since 1859, the date of the organization of this company, upwards of ninety life insurance companies have been organized, and that more than sixty, of. these have passed out of existence, the public will see the importance of selecting, for their insurance, companies which, like the Equitable, can show a clean balauce sheet, ample surplus funds, and a aflourishing business.

part of Process

Silver **Bridal Gifts.**

The Gorham Company,

Designers and Workers in Silver,

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The celebrated Gorham Silver can be procured through the lead-ing Jewelers of the country.

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 romember that our terms are payment in advance.

1145 is	Jan. 7
1146 is	" 14
1147 is	
1148 is	
1149 is	l eb. 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. Elease do not sould. 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 omptly acknowledged by receipt or postal card, as we frequently find it impossible to correct the figures on the take in the same week that the money is renot yet quite correct for 1875; but they scon will be.

SPECIAL NOTICE.

In consequence of the new Postal law—which requires that the postage on all publications shall be propaid at the office of mailing instead of at the office where they are recited—we have to request our subscribers, in emitting for advance payment, to add 20 ceuts for one, year's postage. This arrangement, or course, will not, add to the present price of 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 JOUR NAL are wanted to complete files now in hands of the binder:

Vol. 1X.-Nos. 428, 457, 458. " X. " 493, 195.

Fifteen cents per copy will be paid for the above, if sent to E. Walker's Sons, Bookbinders, 55 lbey street, New York city.

Ladies: and Misses' Tour of Europe under favorable auspices. Address, for particulars, A., care of Church Journal.

THE COLDEST WINTER known for years is trying the beating qualities of the GOTHIC FURNACE. The following letter, just received from J. J. Thomas, Union

ing letter, just received from J. Thomas. Union Springs, N. Y., editor of the Cultivator, speaks well.

"There had two of your Gothic Farnaces set in buildings under my care this Winter. I am more than ever satisfied with the superiority of the Gothic Furnace. There are two prominent points: let, great simplicity; 2d, nearness, of heating surface to the bouning, coal, causing it to throw out heat more strongly. The latter is an important advantage. There are other advantages, but, there have, particularly attracted my attention of late. Cheapnesd, ease of management, purity of air, durability, a.c., are not to be overtooked. The complex base-burners are proving unsatisfactory." These Frunaces are manufactured and for sale by Alex, M. Legary, 2.4 West Twenty, third street, New York, who will send cuts logues by request.

TRUE.—For years the writer has used "Constantine's Pine Tay Soap," for shaving. His skin is naturally tender. He is, in fact, "thin skinned" but his face is always soft, smooth, and free of every kind of eruption; due, in his belief, to the regular use of this Soap. Not as an advertising dodge, but really in the interest of his rellow-shavers; he says this. Seld by Druggists and Grocers.

To the Consumptive—Let those who languish under, the fatal severity of our climate through any pulmonary complaint; breven those who are in decided consumption, by no means depair. There is a safe and sure remedy at hand, and one easily tried. "Will-bor's Compound for Cont. Liver, Oil and Line," without possessing the very intessting flavor of the Oil as heretofore used, is endowed by the phosphate of lime with a healing property which renders the Oil doubly effications. Remirkable 'estimovishs' of its efficacy can be exhibited to those who desire to see them. For sale by A. B. Wildow, Chemist, Boston.

Good Commitsators or valuable premiums are given to agents for three first-class union religious papers. Canvaseers are making excellent wages. Agents wanten. Send of a wanten. Send of Send

LEADING MEDICAL MEN patronize Dr's. Strong's Bemedial Institute at Saratoga. N. Y. It curse, by its unusual appliances, many cases incurable without them. Regrotis, lung, female, and other chronic diseases a preciaity. Send for a circular.

Marringes.

At Cary School, Oakseld, N. Y., Doc. 29, by the Rev. George Figuration, sessioned by the New Jos. Hunter. William Renar Yamps Caus of Stockport, Columbia county, N. Y., to Anna Escient, éldest daughter of the late Rev. James E Cos.

Sala Bara

Deaths.

[Obituary notices are charged at 15 cents per line.

At his residence, near Clyde, N. Y., on Tuesday, Pob. 16, Charles Alexander Rose, in the 69th year of his age.

At Rockdale, Chenango county, N. Y., on Thursday, Feb. 4, Many A., wife of Frank Ruckel, and daughter of the late George W. Keyes.

of the late George W. Keyes.

GEORGE G. COLLINS

Died Feb. 10th, 18.5.

Whereas, It has seemed good in the wise Providence of Aimighty God, to remove suddenly from our midst out late co-worker, George C. Collins; therefore Reculyed, That while we humbly bow before Him who doeth all things welf, we would hereby bear our testimony to the many storling virtues and noble character of our late associate. As a consistent Christian, as a zealous active worker in doing good to his fellowmen, as a high-toned honorable citizen, he has left a record which will be long and affectionately remombered.

Resolved. That we tender our sincere sympathy to his widow and children in their sad bereavement, and that a copy of these resolutions be sent to the Jamily, and sleep publiseed in The Church Journal. And Gospal, Manskinger.

By order of the Board of Trustees of the House of Rest for Consumptives.

Hunry J. Cammank, President.

GEORGE C. COLLINS, ESQ.

Minute adopted by the Vestry of St. Thomas' church, New York, subsequent to the funural of Gronds C. Collins, Esq., Friday, Feb. 12, 1875.

The Rector, Wardens, and Vestryment of St. Thomas' church, New York, subsequent to the funural of Gronds C. Collins, Esq., Friday, Feb. 12, 1875.

The Rector, Wardens, and Vestryment of St. Thomas' church, under the weight of a common sorrow, herewith place upon record their profound sense of the loss gustained by themselves and by the parish of St. Thomas' church, in the death of their valued associate, George C. Collins, Esq. In our estimation it would be difficult to overstate either the measure of esteem in which Mr. Collins has been held among us, or the value of those services he has rendered during the partieun of those services he has rendered during the partieun of those services he has rendered during the partieun film in loyalty, fidelity, or zeal, but with wise and prudent coursens, and ready help and personal sacrifice, has contributed to every excellent work and parochial interest within our borders. His acquaintaine with the history and affairs of the parish was minute, and accurate, and in this social regard his loss will be almost irreparable. His depotion to, the new f. Thomas' church, during the long period occupied in its erection; his fathful superlutendence of the work; his laborious cforts to secure economy, and his wise financial pasagoment as treasurer of the Building Committee, should secure to him lasting remembrance and honor.

Our personal relations with Mr. Collins have enabled us to understand and appreciate the sources of that universal esteem in which, he has been held in other departments of life; and while he is lamonted as a citizen, as an unsulied merchait and a wise manager in various public institutions, we gladly bear testimony to his untilling courtesy, and gonist, forbearing spirit as a member of this body. We recall his whole bearing and influence with unningled satisfaction, and while be dilling submissively to the will of God, mo

Attiet: William F. Morgan, Rector. John H. Watson, Parish Clerk.

Motices.

THE NEW YORK PROT. EPIS. CITY MISSION SO-CIETY will hold the second of a series of Monthly Meet-ings, in the chapel adjoining Calvary church; sth ave-and 21st street, on Sunday evening next, Feb. 18th, at 714 (21cm).

and 21st street, on sunusy evening the serious of the Object is to give particular information about the work of the Society in the Public Institutions of the City and adjacent Islands. One of the Airsionables of the Society will be present to make a brief's tatement of his own work; and short and interesting addresses may be expected from well known gentlemen of the clergy and laity.

N. B.—No collection.

C. T. Woodbuff. Superintendent, &c.

LENT LECTURES, CHRIST CHURCH -On Sunday evenings in Lent, sermous on the following subjects will be delivered in Christ church: God and Man-Siu-Atonement-Fuith-Repentance

-Religion.

On Wednerday and Friddy exchings, sermons on The Lost and the Saved "Balsam and Rahab—Dives and Zaccheus — Agripps and Cornellus — The Young Ruler and Mary Magdalene—Felix and the Pentten. Thief—Demos and St. Paul:

23- 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 with Sandays in Lent, and the Aununciation, after Morning Priyer.

Children's Service, with Catechising, Sundays at 3:30.

THE EVANGELICAL EDUCATION SociETY alds Young Mon who are preparing for the Ministry \$30,000 for the work of the present year. "Give and it shall be given unto you." HOV. HOBERT C. MASLACE.

1224 Chestnut street, Philadelphia.

House of Rest S. Consumptives,

MOUNT HOPE, TREMONT, WESTCHESTER 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 eligs and Christian aid to Poor Consumptives than heretofore 7 and the Board confidntly appeals to the public, to support a charity which, nuscetarian in its management, and absolutely free to ratients, attempts a work provided for by no other, institution in this State. Application for admission of patents, to be made personally, or by letter, at the house.

HENRY J. CAMMANN, President, No. 8 Wall Street, N. Y. WM. HABIRSHAW, Trescurer, 6 Wook 44th atreat; 44 44;

At WOUDLIAWN (UEMA 12ERS) 12ERS;
At WOOdlawn Station, Harlem Baliroad, six miles shows Harlem Eridge, containing 386 acrea. The Northeast antrance, at the Hallroad Station. The Southwest chirable, for carriages, on central avenue, Office, No. 48 East 24C street, Association Emiliding. Why, A Hoors, Pres. Lucrus Hopping, Tres.

James L., Smire [Sec. Oalke B. King als, Comp. 1-71

Glerical.

The Rev. Geo. B: Pratt and wife sailed from New York for Aspinwall on the steamer Acaputce, Feb. 16, to be gone two months in South America.

The address of the Rev. Edward Renney, B.D., is care of the Consul General of the United States, Havana, Cuba.

Acknowledgments.

THE UNDERSIGNED very thankfully acknowledges the receipt of the following additional contributions in behalf of St. George's church, Hyde county, N. C. Churchman and Church Work, please copy:

Churchman and Church Work, please copy:

J. H. P., Smyrns, Del., \$1; F. and L., Tarboro, N. C., 2; G. M. S., Edenton, N. C., 2; A. Churchwoman, Athlson, Kansas, 1; J. B., Greenwich, Conn., 1; Mrs. W. L. London, Pittshgro, N. C., 1; G. R. O., Salsm, Mass., 2; Churchwoman, Baltimore, Md., 2; Mrs. J. Achurchwoman, New York, 2; A. A. Holly, Stamford, Conn., 1; Two readers of Churchman, Providence, 1; A Churchwoman, New York, 2; A. A. Holly, Stamford, Conn., 1; Two readers of Churchman, Providence, R. I., 2; Mrs. E. E. Kimbebriey, New Haven, Coun., 1; J. W. Taylor and family, Boston, Mass., 3; R. R. Randolph, Blackstone, Mass., 1; One who loves the Church, Baltimore, 1; Mrs. E. J. Gulon, Seneca Falls, N. Y., 1; A. M., Sycangore, Ill., 1; Anonymous, Philadelphia, 1; Rev. J. S. Chamberlaine, Robin's Nest-Ill; 1; Anonymous, Brooklyn, L. L., 2; A. S. Nash, Westport, Coun., 2; S. A. J., Brooklyn, L. L., 2; A. S. Nash, Westport, Coun., 2; S. A. J., Brooklyn, L. L., 1; M. O., Elmira, N. Y., 1; A. M. B., Masholath; Wis., 1; Anonymous, Boston, Mass., 1; Johu L. Edwards, Washington city, 2; J. L. B., Newburghi, N. Y., 5; F. P., New York, 1; T. S. Johnes, Georgetown, D. C., 1; P. O. Box 3341, Roston, Mass., 2. Total, \$132. Received before, \$8.8. Banken.

A Box of Clothing was sent to St. Luke's Home for

A Box of Clothing was sent to St. Luke's Home for Indigent Christian Females, corner of Madison ave, and 69th street, on Ash Wednesday. The donor wisb-ed it acknowledged in The Chuncu Journal as from M. Many thanks to whomsoever she is.

DIOCESE OF WESTERN NEW YORK.

TREASURER'S REPORT for January, 1875:

Dioceban Missions.	
s, Canandaigua	:
mrch, Albion	

Buffalo	17 72
Christ church, Albion	9 66
Redeemer, Addison	13
Grace, Lyons	83 71
	3
Zion, Ayou	ູ
St. Peter's, East Bloomfield	3 55
St. Stephen's, Olcan	
Interest on Permanent Fund	270 86
<u> </u>	
Total	北海 1 92
Expenses Diocesan Convention.	
Chara Tackmont	414 1K
Grace, Lockport	\$12 10
St. Peter 8, Dansville	10
St. Luke's, Breckport	1 60
St. Paul's, Havann	
St. John's, Catharine	1 85
Christ church, Rochester	9 72
St. Andrew's, Bradford	1 50
St. Philip's, Belmont	2 10
St. Michael's, Oakfield	3
Total	\$17 42
	•
CHRISTMAS FUND.	
St. John's, Fredonia	\$0 60
" Honcoye Falls	7 60
" Buffalo	93 40
Trinity. "	70
" Rochester	26

St. Peter's, Dansville.
" Westfield.
Christ church, Albien.
Zion, Aven. EPISCOPATE FUND.

Total: \$20 83

St. Luko's, Brockport. \$4 18 Total \$4 23 EXPENSES GENERAL CONVENTION.

EXPENSES GENERAL CONVENTION.
St. Luke's, Brockport
St. I'cui's, Invana.
St. Jonn's, Catharine.
Epiphany, Suspension Bridge......
Et ailcheel's, Oakhold.....
Zion', Palhyra...
Christ church, Pittsford......

Home Missions (Colored). St. Andrew's, Bradford......

St. Paul's, Bunalo..... 205-15 Total\$818 28

FOREIGN MISSIONS.
St. Audrew's, Bradford.
St. John's, Catharine.
St. Paul's, Havana

. .

Total......\$1844 80

C. E. Upron, Tressurer,
Diocese of Western New York.

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Hook with all trains, will Leate New York (from Pier 8, North River, foot of Rector street): 9:45 A. M.—For Philadelphia, Long Branch, Tom's River, Warotown, Tuckerson, Vineland, and Bridge

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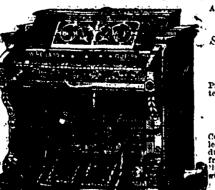
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Assets Jan	ս. :	i, 1	18	75,		•	-	\$7,610,280	62
LIABILITIE	s,		•	•	•	-	•	6,232,187	7 6
Surplus,		_				-	_	\$1,408,042	86

Ratio of Expense (including Taxes) to Total Income, 10.97.

Decrease during 1874 in Premium Note Assets, \$442,-678; in Expenses, \$101,562.

The conservative and prudent management of the Company, as shown by the figures given above, are deemed a sufficient guarantee that the best interests of policy-holders are honestly protected and faithfully

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INSURANCE COMPANY OF HARTFORD.

UASH CAPITAL \$3,000,000 00
CASH ASSETS AT MARKET VALUE,
JAN. 1, 1875 6,497,275 94
CASH ASSETS AT MARKET VALUE, JAN. 1, 1876

JAS. A. ALEXANDER, Agent, 173 Broadway.

96-1y

& 26 Massan St., New York

*

CONTINENTAL LIFE INS. CO.



ANNUAL STATEMENT Jan. 1, 1875. Accumulated Assets, Surplus Jan. 14t, 1875. - - \$6,555.838 - - \$711,982

J P. ROGERS, Sec. [49 1y] L. W. FROST, Prest

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LONDON AND EDINBURGH, G. B. UNITED STATES BRANCH OFFICE, 84 WILLIAM STREET, COR. PINE STREET, NEW YORK.

Gross Assets held by Board of Management in New York \$1,000,000 00
The Co.'s actual losses by Chicago Confisyration in 1871 were \$1,443,457 81
The Uo.'s actual losses by Boston Confisyration in 1872 were \$503,630 46
Yet the Company paid these losses at sight without harrowing or seiling a single dollar of permanent investments; continued regular dividends to their stockholders, and at the end of 1873 had outrely made up (not however in this country) the losses of these two confisgrations and all others, commencing 1874 with a surplus \$100,000 larger than ever before.

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FORTY-THIRD SEMI-ANNUAL STATEMENT,
Showing the condition of the Company on the first day
of JANUARY, 1875.

\$2,500,000,00

TOTAL ASSETS.........\$5,637,415 23 J. H. WASHBURN, Sec. OHAS. J. MARTIN, Pres.

OFFICE OF THE

Atlantic Mutual Insurance Co.,

NEW YORK, January 25th, 1875.

Total amount of Marine Premiums.. \$8,945,344 40 No Policies have been issued upon Life Risks; nor upon Fire Risks disconnected with Marino Risks.

The Company has the following Assets, viz:
United States and State of New York Stock,
City, Bank and other Stocks. \$9,931,060 00
Loans secured by Stocks, and otherwise. 2,152,804 00
Real Estate and Bonds and Mortgages. 307,0.0 00
Interest, and studry notes and claims due
the Company, estimated at. 453,676 72
Prepulum Notes and Bills receivable. 2,832,448 48
Cash in Bank. 266,193 54

Total amount of Assets\$16,003,584 74

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