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# The Church Herald.

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

Vol. VI.—No. 35  
86

TORONTO, THURSDAY MORNING, FEBRUARY 25, 1875.

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## The Church Journal & Gospel Messenger, THE METROPOLITAN PAPER OF THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.

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## Calendar.

FEBRUARY.  
Third Sunday in Lent.  
MARCH.  
7 Fourth Sunday in Lent.  
14 Fifth Sunday in Lent.  
21 Sunday before Easter.  
22 Monday before Easter.  
23 Tuesday before Easter.  
24 Wednesday before Easter.  
25 Thursday before Easter; and Annunciation  
Blessed Virgin Mary.  
26 Good Friday.  
27 Easter Even.  
28 EASTER DAY.  
29 Monday in Easter Week.  
30 Tuesday in Easter Week.

## News of the Week.

An American clergyman who attended a Frodorioton Convocation 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 Diocese of Huron.—The Bishop of Algoma is acting during the absence of Bishop Holmuth.

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. Jaggard.—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 inst.—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 the 17th inst.—A new church has been erected in Mantorville, Minn. The pupils of Mr. Sollock's school, Norwalk, Conn., have given to St. Paul's, Winona, a memorial window of some companions drowned last Summer.—The 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.—Last 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 exercises of devotion," and for "such a measure of abstinence as 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 could be chosen than "Every Friday."

Bishop Hare's letter to the children will show them what "hardness" the young Indian soldiers of the Cross have to endure.

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

The "Lenten Thought in Rhyme" is sweet and touching. Some emphatic criticisms are passed upon some facts stated 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 subscribers enough to pay for the bare cost of printing."

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

The President of the Society for the Increase of the Ministry, 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. Hopkins' papers in advocacy of a Church-building Society.

A member of the Church who knows, bears 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.

## Foreign.

### GREAT BRITAIN.

The *Fall Mail Gazette* gives some interesting notes about the late Rev. H. E. Havergal, whose death was announced last week:—"Mr. Havergal, who graduated at New College, 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 peculiarity 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 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 Rev. Charles Kingsley, rector of Eversley and Canon of Westminster, was buried in the parish churchyard of the village which had been the scene 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 exhibition of sympathy and respect as is rarely witnessed. 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 assemblage of clergy 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 osmellias. Sir William Cope, churchwarden of the parish, headed the cortege, Dean Stanley reading the opening service in a most impressive manner, 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 Russell, Professor Max Müller, 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, evidently deeply affected. The Bishop of Winchester gave the benediction. Inscribed 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.

A report having been circulated that the Rev. E. J. Watson, late an assistant curate 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 statement.

There is a very decided movement to make funerals less showy and expensive. The subject is much discussed in the daily papers, and the clergy of Oxford and vicinity, have requested that in future their parishioners will not furnish them with scarves or hat-bands. It is proposed to form

burial guilds, under the direction of whose councils the funerals of rich and poor alike, may be reverently performed.

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 show a decided disinclination on the part of His Grace to hasten ecclesiastical legislation, and his words may be taken as a hint that conciliation 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:

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 the Holborn Viaduct, considerable surprise was expressed 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 announcement 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 "Church 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. Fremantle, rector of St. Mary's, Bryanstone-square; 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 any rate, is no longer a licensed minister; but the conduct of Mr. Fremantle and Dr. Stanley must be regarded in a very different light. The rector of St. Mary's, Bryanstone-square, whose diocesan 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 alium facit per se," His Grace the Primate cannot be held blameless in the matter if he allows the act of his chaplain to pass unnoticed. If the Archbishop finds that Mr. Fremantle persists in the adoption of this course, 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 the City Temple is only logically 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 St. Dion College. As the Bishop of London has interposed, 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, is 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. Added to all this, it must not be forgotten that this open fraternization 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. The Duke of Norfolk communicates to the *Times* a letter giving similar statistics, and complaining bitterly of the ecclesiastical laws.

LONDON, Feb. 11.—Twenty-three Bishops have issued a protest in behalf of the entire Roman Catholic Episcopate 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 recently at the Catholic church of the village of Compièseres, Switzerland. A military force had to be concentrated to enable the ceremony to be performed. There was no resistance, but the church door was closed, and had to be opened by the Commissioner of Police. Nothing occurred to disturb the ceremony.

### SPAIN.

Galignani states that Senor Castelar, who has resigned the Chair of History at the University of Madrid, and is about to spend a few weeks in Switzerland, whence he will issue a sort of manifesto, expressing his opinion of the late change in the affairs of Spain, appears to be overwhelmed with disappointment. "I have deceived myself," said he to a correspondent, "in thinking that the Spanish people could be judged like the other nations of Europe. It is a Semitic people, full of the Moorish blood. It will never understand

our political refinements and distinctions. It is Intransigent. 'God is God, and Mahomet is His prophet.' All its opinions are absolute like this axiom of fanatical religion. My policy was vanquished by the Intransigence 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 Intransigence of the Right. That is written. He is clever 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 Intransigent reaction will again bring the Cantonallistas 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 clergy, into the Greek Orthodox Church, has naturally caused much sensation here. Sedletz, 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 seceded 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 Church of the Oriental rite may totally disappear from the Russian Empire.

There can be no doubt that this event has been caused by a tightening of the reins 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 Gallia, specially applied to the United Greek Catholics in Russia, who had shown a particular uneasiness at the introduction 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. There 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 Catholic 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 Sedletz 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 conclave, 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 places 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 gave no encouragement to the first petitions sent in to them, and strict orders seem to have been issued to the officials 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 accede to the wishes expressed in the petitions. The Emperor accordingly authorized the Governor-General of Warsaw to acquaint the petitioners that their admission into the Russian Church had been approved by him, and on Sunday last, the 24th of January, the public ceremony was performed, before an immense crowd, in the town of Sedletz. Of the 50,000 people admitted, twenty-six were priests; the first parish entered was that of Bielsk, to which the Archbishop of Warsaw proceeded, with all the convert priests and delegates from the forty-five parishes, and where a solemn service of consecration was performed in the parish church. The *Official Gazette* of to-day contains telegrams from the Governor of Sedletz, mentioning that the ceremony had been successfully brought 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 against 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 in holiday costume, with banners flying in all directions, and 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 Hall 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 élite of Vera Cruz, many of them showing the proud Castilian 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 ascends over eight thousand feet between this place and Vera Cruz, and is one of the grandest illustrations of human genius and skill that the world affords. The scenery was grand beyond description. The Orizaba peak rises 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 famous Popocatepetl 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 Jesus." 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 celebrated with the usual processions and absurdities, and we feel that we are indeed in a land of ignorance and superstition.

"Shall we to men be lighted  
The Lamp of Life deny?"

Yours truly, C. J. D.

### 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 afternoon 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 snow-drifts, over a lonely road, to administer the Communion to a sick or dying parishioner.

And many others of the Provincial clergy—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 was as 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.

TRINITY 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 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. B. 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 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 10s. 3d.) was paid off, and Sir John Harvey gave £5 towards furnishing the Governor's pew.

1848.—£474 6s. collected towards a parsonage, and £100 expended on refurnishing and painting 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 was expended in repairing the parsonage, and the balance of the subscriptions ordered to be invested, "the interest to be expended in payment of annuity, 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 previously 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 schoolhouse and an important addition to the churchyard were obtained by the first fruits of the diligence and zeal 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. 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.

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 parish 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.

1852.—The Rev. John Ambrose succeeded the Rev. Jos. Forsyth as assistant missionary. The latter being preferred to Albion 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.

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-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 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—candidates forty-three. Upwards of twenty communicants added this year. Christ church, Caledonia, was completed at a cost 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.

1856.—The northern section of the county, of which Caledonia 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 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, Mills Village, Hunt's Point, and Western Head. The Baptist 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.

APPEAL to the Churchmen of the Diocese of Nova Scotia, from the Board of Foreign Missions.

Brethren, At a meeting of the Board of Foreign Missions, held in Halifax during the last session of Synod, the Board requested the chairman for the time being, and the secretary, to earnestly draw the attention of the Church's members



Westville; the Rev. E. L. Whitepine 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 column, have excited 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 unconsciously exaggerated the condition.

If true, it is disheartening—without parallel in the Church.

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 Diocesan missions; with the exception of a few parishes, everything meagre and drizzling, 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 church.

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 Sunday-school 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. The Free Church of St. Barnabas (it is strange that any church of Christ should have to tell the world that it is Free, but most commendable is this church, because so many are 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 and 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 to a true principle, has here triumphed, we hope forever.

St. Bartholomew's church, Baltimore, is next in order, though we have had occasion to name it before. The chapel now occupied is worth \$10,000; but a fine lot adjoining, reserved for the yet unereccted 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 Communion, 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 among colored people is of great interest. There are 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 Franklinton); 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 present, including three or four clergymen.

Letters were read from Bishop Hare and Henry Whipple Wan-mi-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 Rev. Mr. Gilfillan and Mrs. Selby of the Chippewa Mission. Several others of equal interest were necessarily postponed until the March meeting.

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

After singing the missionary hymn, the League were addressed by Miss Margaretta 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 the direction of both Bishop Hare and Bishop Whipple.

Among the special gifts in these boxes is a copy of "Farrar's Life of Christ" to every clergyman 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 mending 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 Rev. 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 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. Seabrease, B.D., has resigned the rectorship of Calvary church, Rochester, 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 occasional 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, B. 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, erected under the auspices of the "Brotherhood" of St. Paul's church, St. Paul, was opened by the Rev. Dr. Paterson, rector. It is located in a growing suburb of

to 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. B.

Minneapolis, 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 edifice 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 resolved 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 an 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 earnest 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 accomplishment 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 Association will be held in the Sunday-school room of the Church of St. James the Less (Calvary chapel), Twenty-third 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; 1376 books have been drawn from the libraries on Blackwell's Island, and 982 papers distributed.

N. B.—Papers and magazines are earnestly solicited to supply the increasing demand, especially in the Penitentiary. Send to the Rev. C. T. Woodruff, Superintendent, 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 mention. 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, Edgelyield. 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 Christ. 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 cemented 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 numbered 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. Earnestness prevailed. Good feeling abounded. At all the services, morning and night, complete order and profound attention prevailed. Conviction was doing its work; and amid quiet whispers at each after-meeting, sinners were led to 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 visit 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 us. B.

Nashville, Feb. 12, 1875.

#### UTAH.

Correspondence of the Church Journal and Messenger.

Ogden is a city of about six thousand inhabitants, well known to those who travel across the continent by railroad. 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 Omaha, 512 from Virginia City, Montana, 68 from Logan, and 40 from Salt Lake City.

The Church of the Good Shepherd, 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 consecrated to the worship and service of God on the 6th inst., by Bishop Tuttle. Five of the clergy of Utah, and one, the Rev. 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 preacher'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. PLOUR.

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:

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 elapsed 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.

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 accept this fearful charge.

I bring to the stewardship to which I have been called, a sincere desire to cooperate with my brethren of the Clergy 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 blessing of the Gospel of Christ," I hope by cheerful toil wherever God's work demands it, by wise and gentle 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 retired life of a pastor, only by experience slowly acquired can I learn to discharge the new duties that 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 fear, and with much trembling."

Commending you personally and the Diocese you represent, to God's favor and blessing, I am, yours very sincerely,  
GEORGE D. GILLSPIE.

#### 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. Messrs. 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 treasury has left the work of the associate Mission since Jan. 1st in chief part dependent on special offerings through the treasurer, C. E. Upton, Esq., "for Dr. Van Ingen's mission."

An efficient committee of the Diocesan Board is en-









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 the character.

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 precepts of the Church for growth in grace? As to sewing 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 righteousness 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 echo of her voice seemed to ring through it when those who followed her example used it every Friday.

Dear reader, 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. Paul'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 Niobrara:

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, all the way from zero down to 30 degrees below. But sometimes—and sometimes has been several 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 by his deeds.

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 snow in with such violence that the dormitory, beds, and all, was this morning 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 slept 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 lifted 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 'Osu do!' i. e. 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 that what is water one moment is (to exaggerate a little) ice the next. The boys who constitute the water supply have done their duty nobly throughout this whole cold term of ten days, during which the mercury has each morning ranged 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 in the open air, and even with the violent exercise of wood-chopping, it is a question often whether they can generate as much heat as old Boreas can cold. Of course we save them all we can, and they are required to do nothing which the Head Master and other teachers do not join in.

I went down to Emmanuel Hall this morning soon after breakfast 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 on its sacrilege, had left as the only token of its pranks in holy places the most delicate festoons 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 feather and as fine as dust, through cracks and orannies which are so small that the eye cannot easily discover them. And therefore, though I say that Emmanuel Hall stood the storm pretty well, I do not

mean to deny that the snow was gathered together out of some of the more exposed rooms by the snowfall.

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 be greatly 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 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 scalp-lock themselves, and seek to take the scalp-locks of their enemies.

A remark made the other day by one of 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 antelope are very wild and scary, and our hunters find it very hard to catch 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, 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 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 repeated in several instances. But here are the names: Amelia, Angelique, Cecilia, Charlotte, Deborah, Elizabeth, Emma, Flora, Grace, Helen, Josie, Julia, Julie, Katie, Laura, Lizzie, Louise, Lucey, Marie, Mary, Philomena, Sallie, Sarah. Of boys—Adam, Alfred, Charles, Charlie, David, Edward, Eugene, Felix, Frank, George, Henry, James, John, Joseph, Joshua, Leon, Lucien, Mark, Mathew, Richard, Robert, Simon, Thomas, William, Willie.

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-worker,

WILLIAM H. HARE, Missionary Bishop of Niobrara.

THE APPLICATION OF WIND TO STRING INSTRUMENTS.

At a late meeting of the London Musical Association, Mr. J. Baillie Hamilton of University College, Oxford, 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 mechanical difficulties in the way, that he had since given up his university career in order to carry out his experiments. Mr. Hamilton then proceeded to sketch the history of the various efforts made to apply wind to strings, beginning with the old Æolian harp, in which the vibration of the string is made by a natural draught of wind. All the subsequent attempts in the same field were but efforts to reduce that beautiful, but fitful source of sound to human control. The primary necessity was to make the whole string sound, and to do this it was needful to increase the draught of air and to concentrate it on the string. Isidore and Jullien made several instruments in which the difficulties were partly overcome, but the first wind fiddle he had read of was made in Central Africa by 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 elementary stages of his investigations, the results of which he 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. A diaphanous pipe was also sounded to the same note. Mr. Hamilton next defined the respective advantages of wind and string. The string, he asserted, has (1) a simple mode of reinforcement; (2) economy of space to produce a given note; (3) the blending of harmonics upon the common sound board; and (4) sympathy. The wind, on the other hand, has (1) the sound of the organ-pipe, has, he argued, the advantages of (1) special reinforcement by a column of air; (2) volume of tone; (3) variety and quality; and (4) sustained sound. In his new instrument he claimed 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 that 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 ringing 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 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 answering 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 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 sadness and of shame,  
A path of sighs and tears!  
  
Man's path to his work,  
And goeth forth to fight;  
The noonday brings but weariness,  
And after that the night!  
  
The harvest is of sin;  
The gleaming 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 ridds and passion rife!  
  
We call the moments ours—  
Ours—like the little sand,  
All from our Father's land we take,  
Once given by our God!  
  
We fall from smiles to tears;  
We leap from tears to smiles,  
Our happiness is to forget  
A little, lingering while!  
  
This is not wise, I ween;  
This is not as we rood  
In that dear life, divine 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 eternal youth!  
  
The everlasting health  
Which comes from God alone;  
The grace, the mercy, 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 raised 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—  
O 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 sin  
To Life and Light above!  
  
Labor is all in Christ,  
And victory hath a crown!  
The savior that hopes and waits in God  
Is nevermore cast down!  
  
This life may be a Lent  
To weary hearts and worn;  
But Lent of fast and tear and prayer  
Leadeth to Easter morn!  
A. Z. G.

### Communications.

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

For the Church Journal and Messenger.

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 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 clergymen 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 increased or diminished, there always will be. So far however 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 student." 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 fifty-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-

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-five 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 ninety-seven 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 salvation of the red man.

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 earnest 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 sonorous ritual and voluptuous music, rather than "preach the Gospel to the poor." "And my people love to have it so."

Feb. 16, 1875.

For the Church Journal and Messenger.

MESSRS. EDITORS: Dr. Fulton in the recent number of the *Church Review*, while pointing out several defects in 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 Christ are "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 itself. 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 Christ is 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 circumscriptively (*circumscriptive*) because it is so contained within the superficies of the consecrated host, 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 not a vacuum (*non est vacuum*); 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 (*localiter*). Therefore the body of Christ is in the sacrament locally.

3. Furthermore, as it is said in the preceding article, and in article 3 of this question, the body of Christ is in this sacrament with its own measurable quantity (*quantitate dimensivae*); and with its accidents. But to be in a place is an accident of a body, whence it is there numbered 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 (*locum 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 according 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 dimensions, as was the substance of the bread, and so the

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 correlated 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 sacrament. (*Unde nullo modo corpus Christi est in hoc sacramento 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 altar where the sacrament is made (*conlocatur*), 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 superficies 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 consecration 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 continens*). 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 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.

MESSRS. EDITORS: You were kind enough, last 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 "Perival on the Apostolic Succession" should be included in it.

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 workmen 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 country.

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 men.

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 Messenger.

## WASTE FOR LAYMEN FOR WANT OF A GENERAL CHURCH BUILDING SOCIETY.

Brooklyn, N. Y., 50 Willow street, Dec. 13th, 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 interferences with this work injures them. What congregation can intermit its clerical services, the sermons, baptisms, communions, visitations, counsels, instructions, etc., for months, without loss? Even when there is lay-reading, many attendants fall away, contract habits of staying at 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 a position generally to make the donations to his parish 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 church-like for a generation. Bishop Armitage bore witness that in Wisconsin every parish so aided actually suffered a loss. The amount withheld, and which might have been raised at home, was actually greater in some

cases than the amount received from abroad. Dr. Potter read to us at the meeting, October 25th, from the report of the Methodist Building Society, an extract showing how that society develops with small conditional sums, the coöperation 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 home effort.

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 extend aid? They, too, suffer 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 virtually says to them, "My children, you may be kind indeed to our begging clergy, but only on condition that 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, have not yet used it.

4. Our givers lose by our present plan, also, in learning to pity the clergy, as a class, instead of respecting them; and in exact proportion they lose the full benefit of clerical ministrations. In old times, in England, the clergy were mere retainers and private chaplains; permitted to select their wives only among the servant-girls. Those were days when clerical influence was at its lowest ebb, and the laity, as a class, were losers incalculably.

In our day a similar loss is experienced by those laity who are trained to class clergymen with beggars, and who thank the Lord that they are not clergymen, 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 *Episcopium*, 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 easily 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 JOURNAL 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 assertion may look very much like an exaggeration, that it is one of the strongest holds of infidelity to be found in the West, if not in this entire country. Few of the heads of families 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 the 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.







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Table with 2 columns: Assets and Liabilities. Assets Jan. 1, 1875: \$7,610,230 62. Liabilities: 6,232,187 76.

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

Decrease during 1874 in Premium Note Assets, \$442,678; in Expenses, \$101,662.

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 promoted.

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CONTINENTAL LIFE INS. CO.



ANNUAL STATEMENT Jan. 1, 1875. Accumulated Assets: \$6,555,828. Surplus Jan. 1st, 1875: \$711,982.

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LONDON AND EDINBURGH, G. B. UNITED STATES BRANCH OFFICE, 54 WILLIAM STREET, COR. PINE STREET, NEW YORK. Paid up and subscribed Capital: \$10,000,000 00.

Insurance.

HOME INSURANCE COMPANY OF NEW YORK.

Office, No. 135 Broadway. FORTY-THIRD SEM-ANNUAL STATEMENT. Showing the condition of the Company on the first day of JANUARY, 1875.

Table with 2 columns: Assets and Liabilities. Cash Capital: \$2,500,000 00. Reserve for Reinsurance: 1,951,239 78.

TOTAL ASSETS: \$5,627,415 23. J. H. WASHBURN, Sec. CHAS. J. MARTIN, Pres.

Atlantic Mutual Insurance Co., NEW YORK, January 25th, 1875.

The Trustees, in conformity to the Charter of the Company, submit the following Statement of its affairs on the 31st December, 1874:

Table with 2 columns: Premiums received on Marine Risks and Returns of Premiums and Expenses.

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

Table with 2 columns: Assets and Liabilities. United States and State of New York Stock: \$9,931,060 00. Loans secured by Stocks: 2,152,800 00.

Total amount of Assets: \$16,063,584 74. Six per cent. interest on the outstanding certificates of profits will be paid to the holders thereof.

The outstanding certificates of the issue of 1871, will be redeemed and paid to the holders thereof, or their legal representatives, on and after Tuesday, the Second of February next.

A dividend of Forty per cent. is declared on the net earned premiums of the Company for the year ending 31st December, 1874, for which certificates will be issued on and after Tuesday, the Sixth of April next.

- J. D. JONES, CHARLES DENNIS, W. H. H. MOORE, HENRY COIT, LEWIS CURTIS, CHAS. H. RUSSELL, LOWELL HOLBROOK, DAVID LANE, JAMES BRYCE, DANIEL S. MILLER, WM. STURGIS, HENRY K. BOBERT, WILLIAM E. DODGE, ROYAL PHELPS, JOSEPH GAILLARD, Jr., C. A. HAND, JAMES LOW, JOHN D. HEWLETT, WILLIAM H. WEBB.

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