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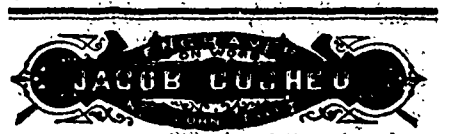
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The Church Herald.

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Calendar.

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

News of the Week.

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

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

SUMMARY.

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

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

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

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

Foreign.

GREAT BRITAIN.

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

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

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

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

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

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

FRANCE.

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

The Paris correspondent of the Guardian writes:

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

The Paris correspondent of the John Bull says:

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

GERMANY.

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

ITALY.

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

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

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

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

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

SPAIN.

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

Canadian Church News.

NOVA SCOTIA.

LUNenburg DEANERY.—The Twenty-eighth meeting of this Chapter was held at Hubbard's Cove, on Wednesday, Jan. 20th. The weather and state of the roads were all that could be desired, which enabled the clergy and their friends to come from a distance without much inconvenience. The Rev. C. J. Shreve, rector of Chester, preached on the union which subsists between Christ and His members, as illustrated in the Saviour's discourse on the Vine and its branches.

Wednesday morning the Rural Dean and the rector of Chester officiated at the Holy Table, the other clergy each taking part in the service, and the Rev. E. H. Ball, incumbent of Mahone Bay, preached. Forty of the parishioners partook with the clergy in the sacred memorial of their dying Saviour's love.

The afternoon was spent by the brethren, as usual, at the rectory, in mutual conference on subjects of pastoral and parochial interest, the Rev. W. H. Grosor reading a valuable paper on the duties of Christians to their pastors.

After Evening Prayer in the church, the Rural Dean by request delivered an address on his recent visit as clerical delegate to the Provincial Synod at Montreal, in which his clerical brethren and the numerous audience appeared to be much interested.

The offertory at the morning service was appropriated to Foreign Missions, that in the evening to the Superannuation Fund.

The musical portion of the services was presided over by Miss Stamer, the rector's daughter, who as organist gave great satisfaction, and by whose valuable aid the church was so beautifully decorated.

The brethren separated on Thursday morning for their respective homes, all highly gratified with the services in which they had been engaged, and with the hospitality they had received from the worthy rector and his kind family.

L.

MONTREAL.

PRESENTATION.—**ST. JUDE'S CHURCH.**—On Wednesday evening, after the regular service, the congregation adjourned to the school-room, where the rector, the Rev. J. G. Baylis, on behalf of the congregation, presented the Rev. Robert White, formerly of the Diocese of Ontario, with a very handsome French mantle timepiece. Mr. Baylis dwelt at some length on the able and zealous manner in which Mr. White had worked in the parish, and concluded by hoping that the clock might remain in his possession many happy days, months, and years. Mr. White made a fitting reply, and thanked them all for their kind and unexpected mark of favor, and assured them that the few months that he had been with them would ever form a bright place in his memory. After a pleasant hour the members dispersed. The silver inscription plate bore the following above its crest and motto, immediately under it: "Rev. R. White, from St. Jude's congregation, for faithful and efficient services. Christmas, 1874." The reverend gentleman has been appointed rector of St. Stephen's, Lachine.

QUEBEC.

MISSIONARY MEETING.—An interesting missionary meeting was held in the church at New Liverpool, opposite Quebec, on Monday evening, Jan. 11th. The church, which is very beautifully decorated, was well filled with an attentive audience. The speakers on the occasion were the Rev. Messrs. J. H. Sweet, M. M. Fothergill, and T. Richardson, incumbent of the mission. The Rev. H. C. Stuart presided at the organ, and took charge of the musical part of the proceedings. Mr. Sweet, in a telling speech, pointed out the duty of Churchmen in spreading the Gospel of Jesus Christ, and urged not only the duty of giving out of our means, but the other and more important one of fervent prayer to God for a blessing upon our missionary enterprise. He was followed by Mr. Richardson, who spoke of the unprecedented growth of the Church in Australia, first under Mr. Samuel Johnson, and then under the guidance of Dr. Samuel Marsden, who, not content to confine himself to Australia, carried the blessings of the Gospel to the then ferocious tribes inhabiting New Zealand. Mr. Richardson dwelt in a feeling manner upon the subsequent labors of Dr. Selwyn, who has been universally styled the "Apostle of the Southern Isles." Mr. Fothergill then spoke upon the benefits derived from the Diocesan Church Society, and briefly referred to the workings and management of the various funds under its control. Prizes were distributed to the Sunday-school children during the evening by the reverend incumbent. A collection was made and devoted to the Algoma Bishopric Fund. The meeting, which was a very successful one, was then brought to an end by the incumbent pronouncing the benediction.—*Quebec Chronicle*, Jan. 13, 1875.

ALGOMA MISSIONARY FUND.—The Church people of Quebec, and all interested in the missionary diocese of Algoma, will be pleased to learn that the subscriptions to this good work, have amounted, up to date, for the year 1874, to the sum of \$578.63; being for the general mission fund \$522.63, and \$56 towards the Industrial Home. Thus it will be seen that the diocese of Quebec, for the year 1874, has nobly fulfilled its pledge of \$500 per annum to the Algoma missionary fund.—*Quebec Chronicle*, Jan. 12, 1875.

HURON.

OVERWORK.—His Lordship the Bishop has at length, though with great reluctance, yielded to the advice of his medical advisers, and allowed himself a rest for some weeks. The care of all the churches in this large diocese was too heavy a responsibility for one of his active, energetic temperament. He would not "take things easy," and see the labors he had undertaken imperfectly done. His physicians directed him to leave the scene of his labors for some months, and to sojourn for the time in a milder climate, so he set his face toward the south, and will, it is expected, be absent till Easter. Mrs. Helmuth accompanied him, so he will not want good care.

This overwork is pressing heavily on more than the Bishop.

op. The incumbent of Wingham, the Rev. W. Davis, has also had to leave his parish and go south for the remainder of the Winter months. Wakerton, another important parish, is also now vacant. Some of the divinity students of Huron College will have completed their college course in June; and when ordained, they will, in part, supply the deficiency in the ministerial ranks.

THE PUPIL OF ST. PAUL'S SUNDAY SCHOOLS.—St. Paul's Sunday schools have had a very satisfactory report of their foster son, Adam, in the Indian Institute at Sault Ste. Marie. The Rev. F. Wilson, principal and chaplain of the Institute, in a letter to the Sunday school, says Adam is in excellent health, and he had gained four premiums—one for good conduct, one for well-prepared lessons, one for general proficiency, and one for cutting wood—the last, as the Institute is an industrial school. This mission school was first at Garden River. The funds necessary for its erection had been obtained from the churches in England and here. It was a short time afterwards burned, the fire, it is believed, being the work of an incendiary. It was a heavy stroke, and to Mr. Wilson especially. He and an Indian chief, who accompanied him, had long toiled in faith and zeal, in collecting the money to build the edifice that now lay in ashes, its inmates scattered abroad.

But few hours elapsed after the sad intelligence reached the contributors to the Institute, when the telegraph bore back the cheering news that even already a sum greater than that at first raised was now promised for the rebuilding. A new site, more convenient, was obtained within three miles of the Sault, and a larger and more suitable building erected. To the churches in Canada and England, Mr. Wilson looks for the means of supporting and educating the children of the forest. They are instructed in industrial habits as well as in the learning of the schools, and above all in the knowledge of Him, whom to know is life everlasting.

The Sunday-schools of St. Paul's provide for the support of one—their son Adam—and as Mr. Innes, the rector, read the letter to them, they rejoiced for the good news. Some other schools have undertaken similar responsibilities.

ONTARIO.

BISHOP STRACHAN MEMORIAL CHURCH AT CORNWALL.—Cornwall is a large town situated on the river St. Lawrence, and is in possession of many commercial advantages. The Rev. Canon Preston is rector. Through his instrumentality the Memorial church, whose history is here recorded, has been brought to a state of completion little anticipated at the time the rector assumed charge of the parish. The late Bishop Strachan made this spot the scene of his early labors and literary pursuits. His inflexible will, regular habits, and definite theological views, won for him many friends and lasting associations connected with the town and surrounding country. It was at a period, too, when all the hardships of a new country inflict themselves upon a struggling population. But time, with her scythe in hand, has disposed of the first promoters of the welfare of the country, and memorials only are left to speak of their honor and usefulness.

It was for Archdeacon Patton to initiate this memorial; and it is in honor of the Rev. Canon Preston that it stands to speak of his energy and perseverance in overcoming the obstacles which presented themselves against its completion. The following intelligence is gleaned from the *Cornwall Gazette*:

Shortly after the death of Bishop Strachan, the late Archdeacon Patton visited Toronto, and entered into conversation with several leading members of the Church of England as to the desirability of erecting some permanent memorial to perpetuate the name and labors of the first Bishop of Toronto. Differences of opinion, however, existed as to the shape this memorial should take. While the people of Toronto have been raising questions which, to this day, have defeated any project which has been started, the people of the comparatively poorer section of the Province have acted, and Cornwall, which had been the field of Bishop Strachan's first labors as a clergyman, has now the proud distinction of containing the only memorial of any great character which has been erected to bear the name of one of the greatest and best of Bishops of modern times.

Great credit is due to the Cornwall people, not only members of the Church of England, who of course gave freely, but to people of other religious bodies, who cheerfully contributed to this good object. The work of erecting the church was commenced in the year 1868, when ground was broken, and the corner-stone was laid. Progress was made till the roof was on the church, when difficulties arose which retarded, for two years or upwards, the prosecution of the work. After a good deal of negotiation, these difficulties were adjusted, and the building was resumed, and on Sunday, Jan. 17, the members of the Church of England in Cornwall, rejoiced that their hopes had been realized.

Although the day was bitterly cold, large congregations assembled at the services. The address of the Bishop of Ontario, and the sermons which his Lordship delivered, were listened to with much attention. They were indeed sublime and instructive, and calculated to do much good. The services also, which lasted the whole week, were of the most solemn and interesting character; eloquent and convincing sermons were delivered every evening by several clergymen, among whom was the Rev. Dr. Beers of Ogdensburg, U. S. The other preachers, in addition to the Bishop of Ontario, were the Rev. J. W. Burke, B.A., of Belleville, the Rev. C. Forest, M.A., of Morrisburg, and the Rev. Wm. Lewin, B.A., of Prescott. Besides these clergymen, others were present and assisted in the services.

The Memorial church, when completed, will cost about \$34,000, which will include the erection of the spire. It is a building of great architectural beauty, being gothic in design, with clorestory, transepts, and South porch. We noticed that three of the memorial windows have been placed, and others, we learn, are to be put in shortly. The ones referred to, are those to the memory of Miss Elvira Patton and the late Mr. Hart, and one, a triplet, the gift of J. C. Spence, Esq., to the memory of Bishops Mountain, Fulford, and Strachan. The interior of the church is very fine, and reflects great credit on those by whom the work was done.

TORONTO.

GRACE CHURCH, TORONTO.—On the evening of the 4th of February last, at the mission schoolhouse in this parish, a number of the parishioners entertained the incumbent, the Rev. W. Henry Jones, M.A., on which occasion music and speeches were the order of the evening. A pleasing feature of the entertainment was the presentation by the congregation to Mr. Jones of a purse of \$100, and an address to which the recipient replied in feeling words.

This new parish was formed only four months ago. It formerly constituted part of the large parish of Holy Trinity, from which it was set off. The building in which services are at present conducted is not large enough for the crowded congregation. The erection of a new church is to be commenced next Spring. The parish is already in a flourishing condition, and is one of many proofs of the rapid growth and extension of the Church in Toronto. The incumbent is essentially a man of work. His eloquence in the pulpit and his energy outside of it are bearing fruit, and augur well for the future success of the parish.

Missions.

COMMISSION OF HOME MISSIONS TO COLORED PEOPLE.

44 Bible House, New York, Jan. 30, 1875.

The Commission of the Board of Missions of the Protestant Episcopal Church for Home Missions to Colored People desire to call attention to the following facts:

The amount of moneys contributed for sustaining its work for the fiscal year ending Oct. 31, 1874, was, including a small balance in treasury, \$14,467.21; the expenses of collection and care and disbursement, and of administering the affairs of the Commission, was \$3,019. The amount paid out for the support of Missions and schools was \$10,620, leaving in the treasury \$827.53.

The result is shown in the support of eleven ordained Missionaries laboring in 12 congregations, and in the aid of 25 mission schools, the whole having been attended by 2550 pupils. All these schools are in charge of communicants of our Church, and are conducted with a view to the inculcation of religious truth. Good has been done, but the general results are far short of what should be expected from our Commission. It represents 42 Dioceses, containing 2700 churches with 270,000 communicants. Of the churches, only 461 have contributed to the object during the last fiscal year. Many of them are unable to give much, but there are very few so poor that they cannot contribute something to give the light of Christianity to the benighted and neglected; and there are many churches in which are to be found those who are able, and who, when properly applied to, would be willing to give liberally.

No portion of the world has so strong a claim upon our Christian sympathy as the five millions of persons of African descent in our country recently emancipated. The General Convention proposes to discharge the duty, as far as in the power of our Church, by direct missionary effort—the preaching of the Gospel in its simplicity and purity—the gathering of churches—the education and training of ministers of African descent, and of teachers of Christian character who may become connected not only with missions and private schools, but with those which may be maintained by the public authorities. The money hitherto placed in the hands of the Commission has been expended for these purposes. It has been very far from sufficient to accomplish what should be done. The Commission has been painfully limited in its work. It has had no right to incur debt, and in the distribution of the funds placed in its hands it has been compelled to leave unsupplied multitudes of inviting fields for missionary labor. Being simply the almoner of the Church in respect to this branch of missions, it can only disburse the contributions intrusted to it. The responsibility of giving for the cause, is with the churches: of applying the gifts, with it.

As appears 2239 churches during the last year, have shown no interest in the work by contributing anything to sustain it. They are entreated during the present year to remember us. Let it be true in our Communion and in the length and breadth of our land "that to the poor the Gospel is preached."

In order the more effectually to unite our whole Church in this enterprise, the pastor of every one of our churches in the United States is earnestly requested to call the attention of his congregation to it, and to take up a collection, however small it may be, in its aid, and ask each member to give of his ability. While we thankfully receive the widow's mite with the assurance of the Master that a blessing attends it, we should greatly rejoice if each member of our beloved Church would of the means God has entrusted to him, give such a sum as he would gladly remember when called to give an account of his stewardship. By order of the Executive Committee.

CHAS. H. HALL, Chairman.

C. C. TIFFANY, Cor. Secretary.

WELLINGTON E. WEBB, Office Secretary.

P. S.—Contributions may be sent to Lloyd Wells, Esq., Treasurer, 119 Second avenue, New York, or to the Rev. W. E. Webb, 44 Bible House, New York.

U. S. Church News.

ALABAMA.

Correspondence of the Church Journal and Messenger.

At the close of the Mission in Trinity church, Mobile, the writer accepted an invitation from the Bishop of the Diocese to visit Birmingham, a place in which the Bishop is deeply interested, and whose work proves that he is an overseer awake, and looking out for Zion. For while keen-eyed capitalists saw the advantages of a city near the intersection of the extended lines of the Alabama and Chattanooga, and the Nashville, Louisville and great Southern Railroad,

and combined to purchase for its site four thousand acres of land in the centre of a beautiful valley;

THROUGH EPISCOPAL FORESIGHT

Bishop Willmer saw that in this fair region of picturesque fields and hills, with springs and running streams, our Zion might arise and shine. Usually others are the pioneers, who in new places form Sunday-schools and first gather congregations; and "The Church," instead of obeying the mandate "Go," too often waits for the invitation "Come." Frequently a missionary is sent, after a few Church families have moved thither, to give an occasional service to a now hungering few, who in the city they left attended "our beautiful service" only on Sunday mornings. But through the Bishop's oversight and foresight the Church was not allowed to follow the denominations, and arrive last, and very late, and then to minister specially to "a few Church families." Moreover, realizing the importance of having

"THE RIGHT MAN IN THE RIGHT PLACE,"

Instead of sending a clergyman with exhausted powers to perform the hard work essential to a good parochial foundation, and from whom God requires no such service, because he has faithfully served his day and generation, and whom the Church should comfortably support in consideration of his past faithfulness; and, moreover, instead of sending some one to minister specially to keep the man from starving; the Bishop was providentially able to send to this important fold an earnest Churchman, who had recently given up a lucrative legal practice to become a minister of Christ Jesus, the Rev. P. A. Fitts, who held his first service Jan. 21st, 1872, the year after the city was incorporated.

That the Church should be pioneer, caused expression of astonishment from some who considered this a departure from her usual mode of working. But in less than five months after Mr. Fitts' first service, a comfortable building was erected, and though there are now six places of public worship in this new city,

THE CHURCH WAS NOT LAST, BUT THE FIRST.

Already the communicants of the Church of the Advent, the first place of worship opened, number eighty-five, and with the parishioners, number one hundred and fifty-five; while the regular congregation is the largest in the city. And because the Church is leading, instead of following, she is highly respected, and her influence is extending. The devoted rector is an earnest worker, and held in great esteem, and as a few words of encouragement on the wheels of labor, his friends are not afraid to speak them. Bouquets of appreciation placed in a rector's hand while he is alive, do more good than the large number placed on his coffin when he cannot breathe their fragrance. The rector is also much cheered by the energy of the men of his parish, who, instead of leaving the financial drudgery to be done by devoted ladies, perform it themselves.

For a larger church edifice, and a rectory, lots in a fine and central location have already been secured, and the title vested in the Bishop, and his successors. Though the parish may have to struggle to erect the buildings adapted to the growing wants of the place, the writer hopes that it may not be "a struggling parish" perpetually, and keep on the outside those afraid of struggles, nor like others depend for aid on the "missionary stipend" for over forty years!

THE TEN DAYS MISSION

commenced by the writer, in the Church of the Advent, Saturday, Jan. 23d, was closed last evening, February 1st. Those who attended the services held during its continuance, seemed deeply interested; and on some occasions several ministers of the denominations were present. The solemnity and serenity of worship on the Lord's Day, characterized all the services.

May the Lord nerve the hearts of the wealthy to supply our Bishops with the necessary funds to extend the Church privileges they enjoy, to the millions whom the Church has never yet reached.

J. W. BONHAM.

Feb. 2d, 1875.

ALBANY.

Correspondence of The Church Journal and Messenger.

The first anniversary of the Guild of St. John's church, Troy, was held on Sunday evening, Jan. 31st. At the conclusion of the reading of the second lesson, Edward J. Gilbert, President of St. John's Guild, read the first annual report of that organization, the substance of which was that the Guild had been organized in February of last year, at the instigation of the Rev. Dr. Walsh, for the purpose of cultivating Christian fellowship among the young men of the parish. Weekly meetings had been held from February to June, and subsequently at longer intervals, all of which had been well attended and conducive of much good. The receipts from all sources during the past year were \$305.50, and the expenditures \$113.60, leaving a balance of \$181.90. At the conclusion of the report a collection was made for the Guild, after which the Rev. Dr. Henry C. Potter preached an able and eloquent sermon from St. Matthew xvii. 27.

CENTRAL NEW YORK.

Correspondence of The Church Journal and Messenger.

The third annual Conference of the Diocese of Central New York, began its session in St. Paul's church, Waterloo, on Thursday evening, Jan. 28, when addresses were made by the Rev. Drs. Brainard of Auburn, Clarke of Syracuse, and Beach of Oswego.

On Friday morning the Holy Communion was admin-

istered, and an able essay was read by the Rev. Dr. Beach, on "The Power of Spirituality in Personal Character." In the afternoon, after Evening Prayer, the meeting having been opened with appropriate remarks by Bishop Huntington, an essay was read by the Rev. W. H. Casey of Aurora, on the subject "How shall the Preacher feed and freshen his Mind?" and one by the Rev. John A. Bowman of Horseheads, on "Church Architecture, in its Artistic and Devotional Aspects." In the evening Bishop Huntington preached from Acts xvii. 17, on "Tradition, Rationalism, and the Catholic Faith, in their influence on the Preachers of Christ."

On Saturday morning a paper on "Methods of Ministerial Support" was read by the Rev. Dr. Gibson of Utica, after which followed a debate on the subject by the Rev. Dr. McKnight of Elmira, and others. An interesting essay was then read on "Law and Liberty in Rubrical Interpretation," by the Rev. James H. Kidder of Owego. After an animated discussion of the subject by several of the clergy, the last paper of the morning was read by the Rev. Wm. D'Orville Doty, on "Ungodliness in the Sanctuary."

In the afternoon the Rev. Dr. Clarke of Syracuse read a paper on "The Lessons from the History of Wesleyanism." He was followed by the Rev. Gabriel Johnson of Boonville, who read a paper on "What a Layman can do, or undo, in a Parish." A Sunday-School Jubilee was held, with full Evening Prayer chorally rendered. There was a large attendance of scholars, teachers and parents, and stirring and pleasing addresses were made by the Rev. Dr. Brainard of Auburn, the Rev. Francis D. Hoskins of Elmira, and the Rev. William G. Hawkins of Binghamton.

In the evening a paper was read by the Rev. Hugh L. M. Clarke of Rome, on the subject "How shall we win the Masses to the Church?" after which the Rev. James A. Brown of Waverly read an essay upon the following subject: "Paying, not giving; hoarding, not saving; providing for one's own, not fulfilling the law of love." The Rev. Mr. Brower of Watertown read a paper on "Missions in the Diocese, Past and Future." He was followed by the Rev. Dr. McKnight of Elmira, who delivered an address on Missions. A collection for missions was then made, and after singing and prayer, and benediction by the Bishop, the Conference adjourned.

The Convocation of the Third Missionary District of the Diocese of Central New York, met in Christ church, Binghamton, Tuesday evening, Jan. 19. After Evening Prayer a sermon was preached by the Rev. Dr. Porter of Bainbridge. A business meeting was then held. A goodly number of the clergy was present, also several lay delegates.

Wednesday morning, Holy Communion was celebrated, and a sermon, wise and profitable, was preached by the Rev. Dr. Rogers of Greene.

A business meeting was then held, and encouraging reports of work given. Our earnest Bishop was present, and cheered us on.

The following minute, prepared by a committee, was ordered to be placed on the records:

The members of the Third Convocation of Central New York look forward with extreme regret to parting with their able and excellent President, the Rev. Wm. A. Hitchcock, who expects soon to take charge of Trinity church, Pittsburgh. They desire to put on their records an expression of their thanks for his efficient and earnest discharge of his duties in this Convocation; of their warm appreciation of his character, and to assure him that he carries with him to his new and important field of labor, their kindest remembrances, and their prayers that the divine blessing may rest on him in all his ways and works.

Wednesday evening a missionary service was held at the Church of the Good Shepherd. A good congregation was present, and stirring addresses were made by the Rev. Messrs. Hitchcock and Hawkins, and the Rev. Dr. Porter.

Convocation adjourned to meet in St. Peter's church, Bainbridge, during the month of April.

D. E. LOVERIDGE, Sec.

A meeting of the vestry of Christ church, Binghamton, was held at the City National Bank, Jan. 20, 1875. The following communication was then presented by the clerk, Mr. S. F. Cary:

To the Wardens and Vestry of Christ church, Binghamton: GENTLEMEN: I herewith tender to you my resignation of the rectorship of Christ church, to take effect on the first day of March next.

May you be guided to a wise selection of a successor to the office, then made vacant, and may he find the same kind hearts and generous cooperation that have attended on my ministry in this parish. No man can ask for more. With sincere regard for you individually, I am, gentlemen, affectionately your friend, for all time,
WM. A. HITCHCOCK.

Christ church rectory, Binghamton, Jan. 18, 1875.

On motion of Gen. Robinson the resignation was accepted, and the following resolutions offered and unanimously adopted:

Whereas, Our faithful and beloved rector, the Rev. Wm. A. Hitchcock, has tendered his resignation, to accept the rectorship of Trinity church at Pittsburgh, in the Diocese of Pittsburgh, Pa., therefore

Resolved, That with deep regret and great reluctance

we accept the resignation of the Rev. Wm. A. Hitchcock as rector of this church.

Resolved, That the Rev. Wm. A. Hitchcock has, by his ardor, zeal, and faithful devotion to the interests of this church and parish, endeared himself to every member of the same; that in consenting to this separation, we assure him of our undying love and esteem, and wish him in his new and extended sphere of usefulness, all the success, prosperity, and happiness he can desire, and to which his Christian character and devotion to the Church entitle him.

CENTRAL PENNSYLVANIA.

Correspondence of The Church Journal and Messenger.

We are indebted to the Rev. Cortlandt Whitehead, rector of the Church of the Nativity, South Bethlehem, for a copy of the first annual report of St. Luke's Hospital, of which institution he is also the chaplain. From this report we gather a few facts, which may be of interest to your readers.

The need of a hospital in the beautiful valley of the Lehigh, had long been greatly felt, but no steps towards its establishment had been taken, till near the close of the year 1871. At that time attention was called to it by the Rev. Mr. Whitehead. The first offering towards it was the Thanksgiving offertory of Grace church, Allentown, which was transmitted to Mr. Whitehead by the rector, the Rev. William R. Gries, since entered into rest. Early in 1872 a charter was granted by the Legislature, and since that time some desirable alterations in it have been made by the courts. Just three years ago a committee was appointed to solicit subscriptions, and meeting with a goodly degree of success, they at the next monthly meeting recommended the purchase of a double house, then nearly completed, which purchase was made for the sum of \$3,000. Some needful alterations were afterwards made. This institution, though under the direction and guardianship of the Church, has been generously aided by the members of the Christian bodies in the place. The total amount of money contributions has exceeded \$11,000. Building lots to the value of \$2,500 have also been donated. In addition a great number of gifts, large and small, have been received. An organization of ladies known as the "Ladies Aid Society of St. Luke's Hospital," is now in very successful operation. From the first the work has been carried on in a most efficient and successful manner, all circumstances combining to show plainly what a very great want has been met by its establishment. We take pleasure, entirely unsolicited, in commending this noble work to those benevolently disposed, without as well as within this Diocese. Contributions, large or small, will be thankfully received by the Treasurer, Mr. E. P. Wilbur, South Bethlehem, Pa.

The chaplain, the Rev. C. Whitehead, is also the Librarian, and all gifts of reading matter will be gratefully received by him. Magazines and papers are particularly useful, because easily held by the sick while lying in bed. At this most solemn season, when our Holy Mother the Church calls us to self-denial as well as prayer and fasting, in our almsgiving let not this work be forgotten. "There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty."

Ash Wednesday, A. D. 1875.

The Southern Convocation of this Diocese convened in St. John's, Carlisle, on the evening of the 19th ult. Bishop Howe preached an impressive sermon from Rom. xii. 1. The Rector of the parish presented a class of nine adult candidates for "laying on of hands," after which the service was closed.

Wednesday morning, the Rev. E. L. Stoddard of St. John's, York, preached an able sermon. The Holy Communion was administered.

At three o'clock, Convocation assembled at the Rectory for the dispatch of business. Encouraging reports were received from the Missionaries. The Rev. V. Hummel Berghaus, who for several years has been both Treasurer and Secretary, tendered his resignation, which was reluctantly accepted. The Rev. W. Henry Platt of St. Mark's, Lewistown, was elected to fill the vacancy.

After Evening Prayer, addresses of a Missionary character were made by Bishop Howe, Messrs. Barker, Mead, and the Secretary. The Bishop closed the service with collects and the benediction, and so ended a most pleasant session. The Rector and parishioners of St. John's were abundant in hospitality, as they are in all good works, and in every way contributed to the welfare of the session.

Sec.

FLORIDA.

Correspondence of The Church Journal and Messenger.

In St. John's church, Jacksonville, on the third Sunday in Advent, Mr. Charles S. Snowdon was ordained to the Diaconate. Mr. Snowdon has been for three years a student in this parish, under the direction of the rector, and will continue with him, in connection with the parish and the Associate Mission.

FOND DU LAC.

Correspondence of The Church Journal and Messenger.

OSHKOSH.—The Right Rev. Bishop Welles of Wisconsin visited the parishes of this city on Sunday, Jan. 31st. In the morning he officiated in Trinity church, preaching a strong sermon against the modern system of renting the church of God to those who are able to pay for it, and excluding those very classes of mankind to whom the Gospel

is especially to be preached. At Grace church, in the afternoon, the Bishop again preached, and confirmed a class of eight persons, to whom he also made an address.

In the evening, at Trinity, after preaching to a crowded house, he confirmed and addressed eleven candidates; ten of whom were presented by the Rev. Francis Moore of St. Paul's chapel. The congregations throughout the day were large and attentive. The impression made thus far by the new Bishop of Wisconsin appears to be one of universal satisfaction and delight. He is winning the respect and confidence of the laity, and that being once secured, the way is open to large usefulness and a distinguished Episcopate.

On Sunday morning, Jan. 17, but a short time before the hour for service, St. Paul's chapel, the very successful mission church, and one of the most admired buildings of our city, burst into flames and was totally destroyed. The chancel furniture, the reed organ, and some of the books, were saved. An insurance of fourteen hundred dollars on the building will enable the mission to pay off the mortgage on the lot, and commence the work of reconstruction with a building fund of one thousand dollars. Nothing disheartened, the people of St. Paul's have already begun preparations for a new chapel, and the building will be going up as soon as the ground is in suitable condition. P.

PROTEST FROM THE VESTRY OF TRINITY CHURCH, TOLEDO.

REVEREND AND DEAR SIR: We, the Wardens and Vestrymen of Trinity church, cannot refrain from expressing our pride in having you, our rector, chosen to fill a position so high in honor as that lately conferred upon you, and while we heartily congratulate you upon the just appreciation of your talents, and acknowledge your eminent qualifications for the office to which you have been called, viz: the Bishopric of Fond du Lac, we must at the same time express our feelings with sincerity of purpose against your departure from the church now under your charge.

We indulge the hope that you may, God willing, yet decide, after mature deliberation, that your field for usefulness in our Master's work is with us—to carry forward and perfect the good works already commenced, and so far progressing evidently with God's blessing.

Since your brief sojourn among us, a number of parochial interests have been commenced under auspices that bid fair to promote the advancement of Church work in this rapidly increasing parish, much of which being under your own immediate supervision—in fact originating with yourself—must, in case of your departure, necessarily lose some of that interest and vigor so essential to ultimate success.

Our school, of which you are the founder, besides other important interests of the Church, must sensibly suffer with the loss of their projector, and we deprecate any doubt that may now exist in your mind as to the choice of a point for present and future usefulness.

We further hope and pray that the importance of the great work yet to be done in this parish, and the effect it will have abroad, may present itself to your mind and have its influence towards aiding you to solve a delicate question of duty; and we humbly trust that it may be God's will that you remain with us to continue in that same unity of feeling and harmony of action which has thus far characterized our associations.

[Signed] C. B. Phillips, Senior Warden; Weger Swaino, Junior Warden; Geo. W. Davis, R. F. Russell, H. S. Walbridge, Samuel M. Young, Maro Wheeler, Geo. Milmine, C. R. Mossinger, Wm. I. Kolly.
Toledo, Ohio, Jan. 18, 1875.

LETTER OF THE REV. LEIGHTON COLEMAN, S.T.D., TO THE COMMITTEE OF THE DIOCESE OF FOND DU LAC.

TRINITY CHURCH RECTORY, Toledo, O., Feb. 4, 1875.
The Rev. Messrs. Hoff, Parké, and Durlin; Messrs. Gary, Field, and Martin, Committee:

DEAR BRETHREN: Referring to my letter on the 12th ult., in which I gratefully acknowledge the receipt of your official notification of my unexpected election to the Diocese of Fond du Lac, I now beg leave to announce my declination of said election.

The delay in communicating my final answer has arisen from an intense desire to weigh fully and impartially the various considerations which have been presented on either side, and to visit (as I recently had the pleasure of doing) the new Diocese and confer personally with its members.

I was most favorably impressed with what I saw and heard. I cannot but think that with the character of the Church in general as developed there, under such noble leaders as Bishops Kemper and Armitage, the willingness to further Her work evinced by the really admirable body of clergy and laity residing there, the present strength and prospective growth of the territory thus set apart, any Bishop might feel encouraged at the very beginning of his labors; and be thankful for the opportunity so happily afforded of demonstrating the wisdom of subdividing our too large jurisdictions. It is not therefore because I am doubtful of the extent and promise of this truly attractive field that I decline the call; nor is it that I place a low estimate upon the sacred dignity and worth of the high office which your Council tendered me. The circumstances attending my unanimous election have seemed to me at times as almost compelling an acquiescence with the result thus attained, despite my sincere misgivings as to the fitness of the choice.

But after the most painstaking and conscientious consideration of the whole subject, (aided, too, as I have been, by the prayers and counsel of many of the faithful,) I have been led to the conclusion that the claims of my parish are at present paramount to any other claims.

After very mature reflection, I left a parish to which I was strongly attached, in Pennsylvania, and removed hither in May last. The whole course of events since has confirmed me in the belief that I was providentially led to this change. My ministry here has been, it is true, but barely begun; yet such has been the hearty cooperation of my dear people, and such is their readiness to carry out in the immediate future some projected plans of Church work in this very important centre, that I have felt constrained to heed the earnest and affectionate protests, both formal and informal, which have been made by the vestry and congregation at large against leaving them at this juncture. My duty seems to be to remain here and fulfil what I might term the contract into which we entered in good faith so recently.

I do not deny that as a general rule the call of a Diocese made as yours was to me, may take precedence of the necessities and remonstrances of any parish, but I humbly submit that there are times and circumstances in which a reticence so brief as mine has been, may bar one from thus removing to what appears to be even a larger sphere of usefulness.

How to adjust these Diocesan and Parochial claims, and how to reconcile the various providences apparent in this present case, has been to me a question very difficult to settle, but my honest aim has been to discern and do what was the will of the Lord, whose unworthy servant I am.

I regret the necessity of writing at such length. The many and very cordial desires (which, however undeserved, I shall always most thankfully remember) expressed by the several parties interested, required something more than a merely formal statement of my decision.

Most heartily praying for God's abundant and continuous blessing upon yourselves and all the members of your new Diocese, and asking for myself a remembrance in your supplications, I am, with great respect, yours faithfully,
LEIGHTON COLEMAN.

The Fond du Lac Reporter gives an account of the visit of the Rev. Mr. Coleman to the Diocese.

The Bishop-elect arrived on Friday evening, Jan. 23. On Saturday he visited Oshkosh and returned to Fond du Lac. Sunday he conducted services, morning and evening, at St. Paul's church, Sunday afternoon visiting Rosendale and preaching there. On Monday morning he conducted two services at St. Paul's church, and in the evening was given a reception at the rectory. Monday afternoon a meeting of clergy of the Diocese was held in this city.

DAKOTA.

Correspondence of The Church Journal and Messenger.

YANKTON, Jan. 26, 1875.

Messrs. Editors: I send you this appeal for publication. I can vouch for the truthfulness of the statements. I personally know the committee from Yankton county. I firmly believe that all entrusted to them will be judiciously distributed. Should there be any who prefer to have their gifts pass through the hands of a clergyman, I will receive the same, and distribute to the best of my ability.
M. HOYT.

AN APPEAL TO THE GENERAL PUBLIC.

Territory of Dakota.

Executive Office, Yankton, Jan. 22, 1875.

The fact cannot be disguised that there is considerable destitution in various parts of this Territory, caused mainly, we have reason to believe, by the destruction of crops by grasshoppers last season.

There is destitution reported, and we have appeals for aid from Brookings, Lincoln, Turner, Union, Clay, and Bon Homme counties; and there are, or doubtless will be, instances of destitution and suffering in other sections of the Territory before the Winter is over.

We are assured that there are families in all the above counties, out on the prairies, that need help in food and clothing immediately; and that there are many who must have help to procure seed grain, or they will not be able to make crops the present year.

Most of the people who settle in Dakota are very poor when they arrive, and the loss of one crop falls very heavily on them, in many instances rendering it entirely impossible for them to sustain life. The feeling is buoyant and sanguine, however, and there is a universal determination to continue the struggle, and to plant again, with hopes of a better harvest this year, provided aid can be procured to sustain life and procure seed.

Much has already been done by local effort to aid the destitute, and our people did hope to be able to weather the storm, and not be compelled to call on the outside world for help, but they find they cannot do it.

Not having the benefits of a State organization, being but a dependency of the general government, a newly settled and sparsely populated country, with no great accumulations of wealth, we have not the facilities for helping ourselves that older communities possess. We have no money in the Territorial treasury, and no way of raising any for the present emergency.

The Legislative Assembly has adjourned without making any provision to aid the destitute, if we except the passage of a bill for the issuing of Territorial bonds to the amount of \$25,000 for that purpose, with a proviso that they should not be sold for less than ninety cents on the dollar; and as intelligent business men are almost unanimous in the opinion that it would be impossible to negotiate them at that price, the commissioners named in the bill have determined not to issue them at all.

Under these circumstances, and for these reasons, we earnestly appeal to the sympathies of a charitable public for aid for such of the settlers in Dakota as are in want.

Donations of food and clothing, and of grain for seeding purposes, and of money to purchase such articles, will be acceptable, and will be promptly and faithfully distributed to the destitute and needy.

After consultation with a number of leading citizens from different parts of the Territory, the following well known gentlemen have been selected to constitute the Territorial Relief Committee, with headquarters at Yankton, to whom all donations may be sent.

Yankton county—Ex-Gov. Edmunds, Maj. F. J. Dewitt, Charles Eiseeman.

Clay county—M. D. Thompson, W. O. Devay.

Union county—Rev. G. W. Freeman.

Minnehaha county—Hon. F. J. Cross.

Lincoln county—Hon. G. W. Harlar.

Turner county—Rev. J. J. McIntire.

Cass county—Hon. A. McHenry.

Bon Homme county—E. W. Barber.

Burleigh county—Hon. E. A. Williams.

JOHN L. PENNINGTON, Governor.

GEO. H. HAND, Secretary Dakota Territory.

We, the undersigned citizens of Dakota, recognizing the necessity for aid, cheerfully endorse the above appeal.

J. P. KIDDER, Associate Justice.

A. H. BARNES, Associate Justice.

WM. POUND, U. S. Attorney.

J. H. BURDICK, U. S. Marshal.

J. A. PORTER, Mayor of Yankton.

M. HOYT, Rector of Christ church.

L. D. PARMER.

C. E. SANBORN, Cashier First National Bank.

A. W. HOWARD, Postmaster.

To THE PUBLIC: The Relief Committee named above, desiring as far as possible, to avoid every opportunity for imposing on a generous public, wish simply to state that no solicitors will be sent abroad, or employed, or authorized to represent Dakota in this effort to obtain relief. Every effort in the power of the committee will be made to place all donations received in the hands of those actually suffering from want and destitution. The committee rely on the active cooperation of benevolent associations, city authorities, boards of trade, and a generous public for contributions for relief of the people.

NEWTON EDMUNDS,

F. J. DEWITT,

CHARLES EISEMAN,

M. D. THOMPSON,

W. O. DEVAY,

Executive Committee.

KENTUCKY.

Correspondence of The Church Journal and Messenger.

The Rev. Thomas U. Dudley, D.D., was consecrated Assistant Bishop of the Diocese of Kentucky, on Wednesday, Jan. 27th, in Christ church, Baltimore, Md. The Bishops present were—the Presiding Bishop, the Bishops of Virginia, Pennsylvania, Oregon, the Assistant Bishops of Maryland and Virginia, and the Lord Bishop of Huron. Bishop Johns preached from 1 Cor. i. 23. The candidate was presented by Bishops Whittle and Pinkney. The testimonials of the Diocese of Kentucky were read by the Rev. Foster Ely and the Rev. P. L. Tschiffely, the consent of the Standing Committees by the Rev. A. M. Rudolph, and of the Bishops by the Rev. Dr. H. C. Potter. Bishops Johns, Stevens, Pinkney, and the Lord Bishop of Huron, joined with the Presiding Bishop in the laying on of hands.

In the evening Bishop Dudley confirmed twenty-five persons in the Church of the Messiah, Baltimore.

LONG ISLAND.

Correspondence of The Church Journal and Messenger.

SUNDAY-SCHOOL CONVOCATIONS. — The series of these Convocations being held this Winter, continue to be well attended, and the interest manifested in them increases. The effect upon the working of the schools in the Diocese is manifest, both as to the system of instruction pursued, and the organization and method of conducting them.

On the Feast of the Conversion of St. Paul, the fourth of the present series was held in the Church of the Messiah, the Rev. Charles R. Baker rector. The subject announced for discussion was, "How to interest the members of our Sunday-schools in the charities of mission work of the Church."

The Convocation was presided over by the Bishop—who after appropriate devotions, announced the subject for the evening's discussion, and said he could hardly conceive of a Sunday-school that was not in some way interested in works of charity and of extending the Gospel. Still there was a great need of increased interest in this great department of Church work. The problem under discussion was how to take hold of the young life of the Church, and so train it as to perpetuate its forces in the direction of work for God and humanity, so that when the present laborers in the vineyard should be called to their labor, the work would yet go on.

Dr. Jerome Walker, superintendent of St. John's church Sunday-school, then read a paper on the subject. He considered the field of mission and charitable work. This included all the missions in this and foreign lands—not only the places of public worship, but also the Hospitals, Homes for aged, and orphan asylums. In the language of the great teacher, the field was the world, and in our offerings we should not cherish one worthy object to the exclusion of others. A broad Catholic spirit for every part of God's vineyard, should be inculcated in the minds of the young, as a matter of principle.

Mr. S. D. C. Van Bokkelen, of St. Barnabas Sunday-school, said the subject was one to which he had given much thought during his thirty years of Sunday-school work, and his experience was that we preached in our different parishes as well as read from the Bible, "As ye sow, so shall ye reap;" "God loveth a cheerful giver;" "There is that scattereth, and still increaseth;" but when it came to practice, we halted.

Of the forty-one schools in Kings county, reported in the last report of the Sunday-school Committee, eighteen reported that all the offerings of the children went for the support of their own school, or towards paying church debt. These schools gave \$5,000 during the year, nearly one-third of the whole contributions. Their rolls showed a membership of 4,500, out of 12,500 in the whole forty-one schools. Thus over one-third of the children under instruction in our school, had been taught the principle of selfishness in their offerings; and the great truth of the happiness of giving for the support of others, was entirely lost sight of.

He related his own experience as superintendent of St. James Sunday-school for a number of years, and of St. Barnabas, which school he took charge of last Summer, and with the consent of his rector, he instituted one Sunday during the month as a mission Sunday, when some

specific object was brought before the children for their offerings. Before this, all their offerings went for the support of the school. The result was that the offerings had increased 600 per cent. He maintained that it was the duty of the *Parish* to support the school, and have the children's offerings for missions, and other charitable objects.

Remarks were also made by the Rev. Messrs. H. E. Hooy, Maynard, and Smith, Messrs. Clark, Matthews, Miller, Butler, and Morris. On calling the roll, twelve of the clergy, and representatives from thirty-two schools, were found present.

The next Convocation will be held in St. Mary's church, on March 8th. Subject, "Relations of the Rector to the Sunday-school."

LOUISIANA.

Correspondence of The Church Journal and Messenger.

On Sunday, 24th ult., Setuagesima, the Bishop of Georgia addressed an immense throng in his old parish of Trinity church, and in the evening delivered a most impressive and searching sermon in the Free Church of the Annunciation, New Orleans, to a congregation filling every available space in that neat, pretty, and Church-like edifice. For a moment thus divested from actual and impending burdens, minds and spirits of the people have gathered strength for the trials yet to be undergone.

MARYLAND.

Correspondence of The Church Journal and Messenger.

The Rev. R. R. Mason resigns St. James', Monkon; we hope not to go out of the diocese. It is said that the chapel of the Holy Cross near Baltimore, is to lose the Rev. F. B. Dunham; and probably Western New York will gain by our loss, as Mr. Dunham has received invitations in that direction. It is hoped that much good may result from a movement now progressing, to organize a Sunday-school Association. Such an organization may be good or ill, according as it is directed and controlled. Sunday-schools are a human institution. The Church is God's institution. After baptism comes catechising and child-training, and then early confirmation, and early communion with careful preparation, are the Church's ancient and Catholic means of leading the young to godly life and Christian manhood. As this is written on Feb. 2, the appointed meeting of Feb. 4, at the very central Church of the Messiah, has not taken place. This assemblage is called by a committee appointed some time ago by the Convocation of Baltimore. We need have little fear of results, as Bishop Pinkney is to preside; and the two subjects of discussion are such as to lead to a favorable hope of beneficial, and perhaps permanent profit in the future. They are, first, The best means of bringing and keeping children under the pastor's influence. And secondly, How can the *older children* be retained in connection with the Sunday-school? When the Sunday-school is an auxiliary to the church, and directly under the pastor's influence and control, and carried on by those imbued with a churchly spirit, and who acknowledge and yield to that control, they cease to be "necessary evils," and may be productive of much good. They are needed here just so long as the multitudinous untaught children can be drawn away where they are not grounded in fundamental truth. But welcome the day when the pastor's catechising of all the children of the parish (gathered into one undivided fold), and the precious home training, and the indispensable parish school (with its sacred as well as its secular lessons) shall with one accord combine to build up and adorn the goodly temple of Christian character.

The spirited Church newspaper of Baltimore, "Our Church Work," is, with well directed energy, pressing the subject of "Free Churches," and the "Offertory," as their ancient and proper means of support—"which nobody can deny."

MASSACHUSETTS.

Seventeen persons were confirmed on Sunday, Jan. 24, by the Bishop of the Diocese, in Christ church, Hyde Park, the Rev. Dr. Van Kleeck rector. The Bishop preached an excellent sermon from Luke ii. 48, 49. The church was crowded, the music animated, and the floral decorations beautiful and appropriate. The Bishop also addressed the Sunday-school in the afternoon. All the services were very solemn and impressive.

MISSISSIPPI.

Natchez.—In Trinity church, Friday night, Jan. 22, 1875, the Rt. Rev. Bishop Green, assisted by the rector, the Rev. Alex. Marks, administered confirmation to seventeen persons, four of whom were gentlemen and thirteen ladies.

Princeton College, New Jersey, has recently honored the Rev. Alex. Marks, rector of Trinity church, Natchez, by conferring upon him the honorary degree of M.A.—Master of Arts.

NEBRASKA.

Correspondence of The Church Journal and Messenger.

St. Barnabas parish, Omaha, is in importance as well as in the number of families and communicants, the sec-

ond parish in the Diocese. It is complete in all its appointments, having a rectory and chapel, and a church building, which with one exception, is the most costly in the Diocese, and without any exception the most beautiful. The parish is however encumbered with a debt, upon which the vestry have to pay an interest of twelve per cent.; to do which, in addition to meeting the current expenses of the parish, entails a heavy burden upon the parishioners, none of whom is wealthy. Indeed they have found it this year impossible to pay the interest from their own resources, and the rector is now engaged in appealing to Churchmen at the East to help his vestry to meet their obligations.

Now it has been suggested that perhaps if the case of this parish could be brought to the notice of the Church at large, some generous minded layman might be glad to make St. Barnabas church a memorial to some departed loved one. The church is a free church, has been built but four years, has cost six thousand dollars, exclusive of the lot upon which it and the chapel and rectory stand, which cost three thousand dollars; is complete in all its appointments, with organ, carpets, furniture, stained glass windows, etc. The sum of three thousand five hundred dollars will free it from encumbrances, and the vestry have passed a resolution offering to make it a memorial church on payment of this sum.

Should this statement meet the eye of any one who feels an interest in this proposition, the rector, the Rev. J. Pinkney Hammond, will, on application, be glad to furnish any further information which may be desired, and to forward by mail photographs of the interior and exterior of the church. This proposal of the vestry has the approbation of the Bishop of the Diocese.

St. Barnabas Rectory, Omaha, Neb., Jan. 27, 1875.

PHILADELPHIA, Feb. 5th, 1875.

MESSRS. EDITORS: The Indian delegate to the late General Convention awakened so deep an interest in our Church, that I send for publication a letter received yesterday from him. When these Sioux Indians become enthused with the spirit of Christ, their missionary zeal equals their former activity when on the war-path.

Wau-mdi-shun, although a layman, did not seek rest after an absence of three months, but at the request of his Bishop braved the fearful storms which at this season sweep over the rolling prairies of Dakota, that he may tell his distant brethren of the wonders he has seen wrought by Christian civilization. These converted heathen look back with horror upon a religious system based on fear and unreasoning superstition. To them Christ is a living reality, blotting out their fearful sins, and filling them with love and hope. Now that God is blessing abundantly this branch of our Church's mission work, shall we not replenish an empty treasury, and thus uphold the hands of our Bishop, and his men and women helpers?

W. W.

SANTEE AGENCY, Jan. 29th, 1875.

MY DEAR FRIEND: I arrived safely home, and found my family and my people well. I have since visited all our churches here and at Yankton Agency, and told the people of all I saw at the East, and of the kindness with which I was received. I think my visit to you, and my words to my people, have made us able to stand up a little straighter than ever before. If I, through my being sent to the General Convention, have been helped, I am sure it has also done good to all my people. As I write this letter to you, I am starting with several others on a mission to all the stations up the river, as far as Cheyenne Agency. The Bishop asked us to go up and tell the people what I had seen and heard, and to make them, if possible, better understand our holy religion. I shall hope to hear from you and my friends at the East, before I get back. I am your brother in Christ,

HENRY W. WAU-MDI-SHUN.

NEW JERSEY.

On Tuesday, Feb. 2 (the Festival of the Purification), the Rev. John Scarborough, D.D., was consecrated Bishop of the Diocese of New Jersey, in St. Mary's church, Burlington. At 11 o'clock a procession of Bishops and clergy, about 100 in all, walking from the chapel and passing near the grave of Bishop Doane, entered the church. The building was filled to its utmost capacity, all available standing as well as sitting room being occupied. It is said to have been the largest congregation in that edifice since the funeral of Bishop Doane.

The sermon, from 1 Pet. ii. 25, was by the Bishop of Pittsburgh. The candidate was presented by the Bishops of Albany and Massachusetts. The certificate of election by the diocese, was read by the Rev. Alfred B. Baker, Secretary of the Convention. The testimony of the Standing Committees was read by the Rev. George Morgan Hills, D.D., Secretary of the Standing Committee of New Jersey. The consent of the Bishops was read by the Rev. Alfred Stubbs, D.D. The candidate was robed by the Rev. J. F. Garrison, M.D., and the Rev. Nathaniel Pettit. Bishops Stevens, Littlejohn, Kerfoot, Doane, Howe, and Paddock joined with the Consecrator, Bishop Potter, in the laying on of hands. The Holy Communion was then administered.

After these services, the Bishop was formally welcomed at Riverside by the students of Burlington College, and received the greetings of the clergy and laity present. A collation was also served.

It is a sad and singular fact, that of the Committee of Three who waited upon Dr. Scarborough at Pittsburgh, to inform him of his election, two—the Rev. Dr. Clark of Eliza-

beth and Mr. Alfred S. Livingston of Trenton—died before his consecration. Both dated their sickness from their visit to Pittsburgh in December last. The former died of malarial fever, and the latter from oryctipelas produced by a heavy cold.

Correspondence of the Church Journal and Messenger.

At a meeting of the Standing Committee of the Diocese of New Jersey, held Feb. 1, 1875, the Rev. Alfred Stubbs, D.D., was chosen President of the Committee in place of the Rev. S. A. Clark, D.D., deceased; and the Rev. Rev. N. Pettit was elected a member of the Committee to fill the clerical vacancy thus occasioned.

Consent was given to the Consecration of the Rev. Thomas U. Dudley, Jr., D.D., as Assistant Bishop of Kentucky, and to the Consecration of the Rev. George D. Gillespie, as Bishop of the Diocese of Western Michigan.

NEW YORK.

A series of sermons is to be delivered in Christ church, on the Wednesday evenings of Lent.

The fifth Sermon in the course on Christianity and Social Morals, was preached in Christ church, on Sunday evening, by the Rev. Dr. Wildes of Riverdale, the subject "Christianity and Social Classes."

It was a very able and thoughtful discussion of the subject, dealing with the practical questions involved in a thoroughly interesting and living way. And was listened to from first to last by an interested audience mainly composed of thoughtful men.

The sixth and last Sermon in this course will be delivered on Sunday evening next, by the Rev. Dr. Potter.

Correspondence of The Church Journal and Messenger.

The New York Protestant Episcopal City Mission Society held the first of a series of monthly meetings in the chapel adjoining Calvary church, Fourth avenue and Twenty-first street, on Sunday evening, Jan. 31st. The night was very stormy, and of course only a few were present. They were representative people, however, and it is hoped that their account of this meeting will incite many more to be present at the next, to see and hear for themselves. After a short service, the Rev. Mr. Heath, missionary to the various prisons of the city, made a detailed statement of the peculiar work at the Tombs. He spoke of the Male and Female Departments, the Boy's prison and school, and the Ten-day Station House; of the different classes of criminals and their degree of intelligence; of the religious services of our Church every Sunday P. M., at three o'clock, in the Male Department, where was an average of about 350 prisoners; of the good order and the manner in which many of them united in the responses and music, and of the known and possible effect upon them while in the Tombs, after they went to Sing Sing and thence out again into the world.

He stated that about 53,000 persons were confined there during the past year, and more than one thousand per week. He also mentioned in passing, that allowing the population of the city to be a million, the proportion of arrests the last year, was about one to every twelve of the inhabitants. This is a startling fact, and well calculated to awaken the saddest and most alarming reflections. The only remedial agency employed in the prison is such as the ministration of this Society furnishes in the way of public services, personal conversation with the prisoners in the cells, and abundant reading matter. These people who never, perhaps, hear the Gospel outside prison walls, have the opportunity when inside, not once, nor twice, but many times, and often for many months. It is the Gospel of pardon for the guilty, peace to the penitent, and hope to the desponding. It comes home to them with a peculiar directness and power, and many find that the bondage of their bodies is blessed to the freedom of their souls.

His statement was full of suggestions, enlivened by thrilling incidents, and was deeply interesting to all who heard it.

Mr. Heath was followed by the Rev. Dr. Washburn, who expressed his thanks for the information given, and his deep conviction that our Christianity was somehow at fault in regard to proper interest in, and care for the prisoner. He compared what was being done abroad with the course pursued in this country, and showed how far behind we were in intelligent effort in this direction.

He thoroughly approved of these monthly meetings, and believed a great amount of needed information would be imparted, and an increased interest manifested in this important work. Other gentlemen asked a few questions and made some practical suggestions. Let it be remembered that the special object of these meetings is to give information in regard to each Institution in which the Society works; and that an opportunity will always be given to those disposed to ask proper questions, or make remarks or offer suggestions.

The next meeting will be held, D.V., on Sunday evening, Feb. 28th, at the same time and place.

NORTHERN TEXAS.

PARIS.—Bishop Garrett reached this place on his first visitation to it on the 16th ult., accompanied by the Rev. Messrs. Gilliam of Sherman and Davenport of Dallas. The Rev. Mr. Starr met us at the stage stand, and gave

us a hearty welcome, and "entertained us three days courteously." From this place Mr. Starr has made monthly visits to several other places in the adjoining counties. His labors here show a commendable zeal and patience. He took the work at the stump, and now there is a neat church building of wood, on a good site, and ample ground, and a rectory near by.

On Sunday, the 17th ult., though the weather was inclement, there was a full congregation, to which the Bishop preached an admirable sermon with much earnestness and force. The Holy Communion was administered by the Bishop, assisted by the rector and the Rev. Mr. Gilliam. In the afternoon there was a Sunday-school celebration, and opening of mite-chests, the proceeds to go to the Domestic Committee. Addresses were delivered by the Rev. Mr. Gilliam and the Bishop. At night the church was crowded again with a very earnest and attentive congregation. At this service the Rev. Mr. Davenport preached. The Bishop confirmed one person and delivered a very touching address, making mention of the fact that this was the first fruits of his labors in his new field. On Monday night another service was held, when the Rev. Mr. Gilliam preached, the church again being full of attentive-listeners. The Bishop confirmed another person and made an address first to the candidate, and then rising higher, a stirring address to the congregation, whose sympathies I am sure he thoroughly enlisted both for their own welfare, and in behalf of his work among them. At half past two Tuesday A. M., we took leave of the Rector, and started in the stage for the end of the railroad, thence to Bonham. Here we had service at night, the Bishop preaching in the Methodist house of worship to a large congregation of many shades of belief. In first passing over this new field, the Bishop is fast making friends and attracting attention to the work he hopes to accomplish for the Church. The field, but a third of the old Diocese, is yet large, when the laborers are so few. D.

OHIO.

MISSION IN CINCINNATI.—The Rev. P. B. Morgan has been holding a mission in Cincinnati. The Cincinnati Gazette thus speaks of this work of the Evangelization Society of the Protestant Episcopal Church:

It is the aim of those who are interested in it to revive religious activity among the ranks of Church members, and to carry the Gospel to the poor. The methods chosen for effecting this result are along steps in the direction of the old-fashioned Methodist revival work, though some of the important elements of the latter are wanting. The regular service has been much abbreviated in the meetings, and after three-quarters of an hour of earnest talk from the clergymen present, the people have been invited to remain for a conference meeting, where encouragement and advice are exchanged and names received for membership. It has been the aim of clergymen especially to get their communicants thoroughly at work, and then to add to the lists of the Church the names of as many others as have manifested a real interest in religious matters. Their success in this direction has been very decided, notwithstanding the fact that the meetings have not been largely attended. It is believed that among Church members an interest has been aroused which will prove of lasting benefit. The accessions of new members to the church have also been numerous.

The meetings were begun three weeks since at Christ church. For the first week Mr. Morgan preached every night. For the last two weeks he has preached at noon every day in St. Paul's church, and also continued his nightly ministrations at Christ church. The day meetings have been better supported than those at night, the attendance being largely from among business men. With the union meeting at St. John's yesterday afternoon, these special services cease, except those at St. Paul's at noon, which will be continued as long as the interest warrants.

Mr. Morgan leaves now for a similar field of work in Nashville. His efforts here have shown him to be a man of it is his purpose, and of a high order of ability. For the past two weeks he has preached regularly twice a day, and yet his sermons, which were delivered extemporaneously, have been always eloquent and logical, and displayed a remarkable amount of biblical learning. He is a strict Churchman, and has no leaning to the disaffected element that has lately separated itself from the Church. He has been sustained by the clergy of the whole vicinity with remarkable unanimity, and they will endeavor to carry on the work in the same direction in which it has been begun.

SOUTHERN OHIO.

Correspondence of The Church Journal and Messenger.

MESSES. EDITORS: A very wrong impression is created by the letter signed "Loyalty" in your last number, which does injury to the Bishop-elect of Southern Ohio.

Dr. Jaggard with a large number of other clergy signed the letter mentioned. There was much feeling and intense excitement at the time.

But when Mr. Cheney was deposed, Dr. Jaggard with the great mass of the signers (your correspondent gave but a small fraction of the names—those only whose action has made them odious), accepted the situation loyally.

If the signing of that letter were a mistake (and I am sure Dr. Jaggard has long regretted it as a mistake), it was a mistake long since set aside. Somewhat over a year ago Dr. Jaggard heartily signed the Philadelphia Letter on the Cummins' Schism, which, more than anything else, showed the

hearty loyalty and love for the Church of conservative Low Churchmen, and quenched any hope that the schismatics may have had that they would obtain any following from that quarter.

I know well, and all who know him will bear testimony to, Dr. Jaggard's thorough loyalty to the Church. Bishops-elect will have their antecedents called up, without doubt. I do not object to that. But acts long since atoned for, granting they needed atonement, and views which have been modified or changed by larger experience, are no objections to the man to-day.

Dr. Jaggard's Churchmanship has been growing strong in whatever it was weak. The events of the last few years have intensified his convictions, and I may say boldly there is no man more loyal in the Church, nor at a greater distance from any sympathy with schism. INDEX.

[We print and call attention to the letter of "Vindex" concerning the Bishop-elect of Southern Ohio.

We are personally assured, on the best testimony, that Dr. Jaggard is a soundly loyal and law-abiding man. We had expected our correspondent's letter to draw out an explanation. It has done so, and the explanation ought to be perfectly satisfactory. The mistake of the Chicago letter was corrected by the Philadelphia letter.

We shall close our columns to any discussion of the subject farther.—EDS. CHURCH JOURNAL.]

WESTERN NEW YORK.

Correspondence of the Church Journal and Messenger.

The Bishop of the Diocese gave the first of a series of Scriptural Lectures at Christ chapel, Buffalo, last Thursday evening, which was enjoyed by a large audience.

It is probable that St. Michael's church, Geneseo, will soon be without a rector. The importance of this parish makes its matter of regret that the church there should ever be without its regular minister. The State Normal School and other institutions of learning bring together an audience that will carry its influence to many sections of the State.

The Rev. F. B. Dunham of Baltimore has received and accepted a call from the vestry of St. John's church, Mount Morris. The regular services will commence the Second Sunday in Lent. Mr. Dunham is a clergyman of more than ordinary ability, united to an earnestness and zeal which blessed of God, will be an unmeasured blessing to the parish and the Diocesan School connected with it. L.

LENTEN PASTORAL.

To the Diocese of Western New York:

REVEREND BROTHERS AND BROTHERS OF THE LAY: Our Lenten Season now at hand calls for a few words from your Bishop. Let us bear in mind that Lent means not protracted fasting, much less a change of meats; but it means abstinence from self-indulgence, according to our health and circumstances, as a discipline of the body. There is nothing meritorious in this discipline; but by observing it we educate the body to obey the spirit, and the spirit to obey God. Thus we obtain, through grace, a mastery over our carnal passions and desires, and hence new strength to overcome temptations.

As a positive exercise, let me exhort to the reading and study of Holy Scripture, so much neglected in our day; and let me urge the reverend clergy, in Household Lectures and other visitations of families, to explain the connections of the Old and New Testaments, and thus to incite a deeper interest in the reading and hearing of God's Holy Word.

I regret that proposed measures enabling the clergy to use special lessons for the Lenten Season did not pass in the late Convention. I consider myself, as the Ordinary of my Diocese, at liberty to appoint services for any special occasion; but I do not think I have any right to appoint special lessons for the successive days of Lent, except where the offering of alms is made a part of each service. In any parish, where collections strictly charitable are made a feature of worship, I do not hesitate to avail myself of the privilege of the rubric, making the lessons a special feature and incentive to more abundant almsgiving; for such was the design of this rubrical exception. I propose to set forth a table of lessons for Holy Week, to be used in connection with charitable collections, accordingly; and where such collections are made every day in Lent, I commend to the clergy the lessons reported, but not adopted, in the General Convention.

In households where family prayers have been neglected, I exhort Christian fathers, as household priests, to make a revival of this blessed institution one specialty of the coming Lent. Many who thus commit the care of their life to God, will be alive and happy next year, in answer to their prayers. The reverse will be the case with some who never pray, simply because God sometimes refuses to give what His creatures take no pains to ask of Him. Remember His Covenant, and what He promises to those who keep it. And so I affectionately commend to Him your bodies and your souls, as to a faithful Creator and merciful Saviour. Under Christ, your Chief Pastor,

A. CLEVELAND COXE, Bishop of Western New York.
Buffalo, *Sexagesima Sunday, Jan. 31, 1875.*

WESTERN TEXAS.

Bishop Elliott has appointed the following named priests and laymen as the Standing Committee of the Missionary District of Western Texas: Clerical, W. R. Richardson, President, San Antonio; J. T. Hutcheson, Seguin. Lay, C. C. Augur, San Antonio; W. M. Atkinson, Gonzales. And has also appointed that the first Convocation of the Missionary District of Texas assemble in St. Mark's church, in San Antonio, on Thursday, the 6th of May next, being Ascension Day, at 11 A. M.,



AND
GOSPEL MESSENGER.

NEW YORK, FEBRUARY 11, 1875.

THE RATIONALE OF IT.

On the 22d of December, 1847, Dean Merryweather of Hereford wrote to Lord John Russell that he should refuse to vote for Dr. Hampden to that Sec, he being the candidate sent down for election with the *congé d'elire*, and would incur "the pains and penalties of *premunire*," whatever those terrible things might be.

Lord John returned the epigrammatic answer: "I have had the honor to receive your letter of the 22d, in which you intimate your intention of violating the law. I have the honor to be," etc.

"The law" in Lord John's letter is the State law of England, under which the Dean of Hereford enjoyed his place and dignities. That law compelled himself and the Chapter to go through the form of an election, which was no election, since it required them to elect a ministerial nominee. That law requires every English clergyman, and every English bishop, to perform certain other functions, or suffer the penalty of declining. That law is upon the Church of England, and makes a farce of its Episcopal elections, because it is a State Church; and for value received in State protection, State honors, and State position, it submits, and believes it gets a fair *quid pro quo*.

Perhaps it does. We will not discuss that now. What we wish to note is that *mandamus* compelling the performance of spiritual functions are *civil* affairs, and not *ecclesiastical*.

We have spoken of the independence of each action in the business of electing, consenting, and consecrating Bishops among ourselves. That independence belongs to us as a free Church. Wherever the Church has been free, it has always existed. It is lost only when there is a state of bondage to Pope or King. The Church has always taken the ground that in performing, or consenting to the performance of, any spiritual function or act, there must be absolute freedom of will and choice, and an unbiased conscience. It is of the very nature of what she deals with, that this must be so. She does not undertake to compel any clergyman to baptize, for instance, any given candidate. She forces no priest to celebrate any given communion, nor to communicate any given communicant. She confers the office. She leaves the exercise of it in specific cases, as she must, in the nature of things, to private conscience.

Let us look at the reason of this difference between State law and Church law.

State law compels its officers to specific duties in specific cases. A Judge *must* try a given case. He can be compelled to issue a given sentence or a given process. A Sheriff can be compelled to carry out a given decision. And the order once issued neither Judge nor officer has anything to do with conscience or private opinion in the case.

Take an extreme instance. A man is tried for murder, and convicted by the jury. The Judge may believe him innocent—may even *know* him to be innocent (only so that he is unable to prove his knowledge), yet the Judge must accept the finding of the jury, and pass sentence accordingly.

The Sheriff, on the day appointed, and between hours named, *must* execute. He may believe the man innocent. He may even know him innocent. He cannot help himself. It is his duty by law to see the sentence executed. More—as the last moment arrives a dozen witnesses may rush up declaring themselves ready to testify that he is innocent, and that they can point out the real criminal, and the Sheriff cannot stop his hand. No knowledge, no testimony, no discovery, unless it has come in the legal way before the Court, can be received to cause an altered judgment, or a delayed execution.

This, notwithstanding all its possible injustices is accepted as the wisest course in civil law, because that law and its officers must deal with outward acts, and can deal with those only. Therefore it *compels* the outward act and the formal process. The notary *must* seal. The Judge *must* issue his writ. The witness *must* testify. The Sheriff *must* execute.

But the law of the Church deals not with outward acts, save for inward results. The enlightenment and emancipation of conscience is the end of spiritual effort. The value of all acts is their being the result of a glad will and a good conscience. There can be, therefore, no compulsion at all. The priest cannot, with good conscience, communicate this man. He cannot give his reasons. They are known only to himself. He cannot be compelled to communicate him. He cannot, with a good conscience, baptize this other man. He alone knows,

perhaps, why he cannot. He can explain it to nobody. He cannot be compelled to baptize him; nor can he be compelled to give his reasons for declining.

Take the matter of admitting a candidate for Orders. The certificates are all correct. The papers have passed in due form. The Bishop, and the Bishop alone, may have knowledge which requires him to decline to act, or reasons which bind his conscience; knowledge and reasons which he ought not to mention.

Or the matter of Ordination. Everything has been orderly and rightly done. But the Bishop may have knowledge, or may be given reasons at the very hour of the Service, which force him to postpone it, or put it off altogether. Indeed the Church contemplates such possibility by demanding, after all certificates have passed, in the very midst of the solemn ceremonies, that any one who knows any reason to object shall make his objection, and the Service may be suspended.

For while a man has rights in the State, into which State officials may be compelled to put him, no man has a natural right to any place or office in the Church. A man may prepare himself for the bar, and legal requirements complied with, may demand admission, and compel the demand. Or he may prepare himself to practice medicine, and the requirements complied with, may compel his admission to practice, or elected to an office may compel the proper functionary to instal him. But no man can, by certificate and examination, compel his own ordination. There is no such thing as a right to ordination or consecration. Neither can be compelled.

Take the extreme case of a Metropolitan or Presiding Bishop, who declines to consecrate or take steps for the consecration of a candidate for the Episcopate, who has been unanimously elected, and whose certificates and consents are all canonical. A negative action may block the whole proceeding, and for the reason that the Metropolitan may have reasons which he ought not to give, and has no business to give.

If we take the ground that in these matters action is to be like that of civil notaries, judges or officers, who pass perfunctorily because "papers are correct," we might have this result, that a Bishop might be required to go on and ordain, or three Bishops be compelled to go on and consecrate a man whom they knew to be heretical, or of whom they had just heard that he was unfit morally!

We saw lately an outcry against "the notion that the American Episcopate is a close corporation," and a threat of something fearful if it was "attempted to make it a close corporation."

Why, that is precisely what it is, what it was meant to be, what every Episcopate always has been in a free Church. It is in its very nature a close corporation. It seems strange to have to say it at this late day. How can any man be consecrated without the consent of the comprovincials? How can a man become a Bishop unless Bishops make him so? The Bishops are the guard of their own Order, and, unless with their free consent, all the powers on earth can set no man beside them. The right is inherent in the nature of their Order.

"But," one says, "if there be no power to compel action, if all who act must act on Conscience, and by free choice, if Standing Committees and Conventions and Bishops are actually free to give or decline consent, or to take no action at all, but ignore the whole business, is it not a trampling on other people's rights? May not great tyranny and oppression result in individual cases, as of late, where a Diocese was refused its choice?"

We answer, there are other rights beside those of a Diocese and its candidate. There are rights larger and more far-reaching than those of any one man, or any one Diocese. A Diocese has a right to a Bishop, we may say, but that is far from saying that it has the right to any given man for its Bishop. Such a right might seriously conflict with the more important rights of the whole body. And the Church arrangement provides for all rights.

Under any arrangement there will be errors and wrongs. Do what we will, we risk them. But surely, if rights are safe, they are safe nowhere more than when entrusted to Christian men's reason and conscience. And if we would make them doubly safer, can we better do it than by laying them on individual reason and conscience answerable only and responsible to God?

The protection against wrong lies in the very fact that at every step, if men do their duty, each actor acts freely for himself, untrammelled by any action preceding; that no man's action shields him from the responsibility of his own.

We have several times urged our correspondents, in writing anything, particularly *Church News*, to be brief. This done, it is possible that what they write may be read. We have taken liberties with the MSS. sent us. We are compelled to do so in self-defence. Will it be believed that a large portion of what appears this week has been cut down from one to two-thirds? How many lines should it take to inform the Church that the Bishop confirmed six in one parish? What have "the witching moonbeams dancing on

the frozen snow" to do with it? Let them dance. But don't invite them into the columns of the paper. We shall have more to say on this subject at another time. But as a matter of necessity we shall be compelled in future to cut down more rigidly. Some of our friends may find their communications shorn of their beams—moonbeams included.

It is curious as illustrating the confusions among us, that Dr. Fulton of Alabama, a more than commonly clear-headed man, should announce in a published letter to Mr. William Welsh, that the greater error in Dr. DeKoven's Bennett formula, is that it teaches a local presence, and that when Dr. DeKoven denies the local presence, he is bound to deny, according to Dr. Fulton, Eucharistic Adoration. The Doctor emphasizes his own denial of a local Presence in the strongest way, and hesitates not to say that whosoever denies his doctrine to be "catholic," shows his own ignorance of "the earliest teachings of the Church."

Now, on the other hand, we hesitate not to say, that from Scripture, from the earliest teaching of the Church, and from the rationale of the Sacrament itself, there is nothing surer than that the Presence, however explained, and whatever it may be claimed to be, is a local Presence—expressly instituted to be local, expressly required to be local for the needs of humanity, and the uses of the Sacrament; and that Eucharistic Adoration has nothing to do with locality, but grows out of forgetting the very purpose of the Sacrament and the Presence, and turning them to another!

Dr. Fulton misses the root error of Roman teaching and Bennett teaching equally, which both require the Presence for a purpose which localization really contradicts.

Dr. Fulton brings no proofs in his letter, and we bring none here. But we are bold to say that if anything is clear in Patristic tradition, this is clear, that the Sacramental Presence is a local Presence, as indeed it must be to be Sacramental. The root of all the difficulty is found in false teaching about the purposes of the Presence. And in our own humble opinion there is no way more direct to oppose that false teaching than to teach the sacramental local Presence for a sacramental, local, and temporary purpose.

During the whole of our Lord's sojourn on earth, we have no record that divine honors were paid to Him. There is no record, in the Old Testament, that divine honors were ever offered to God when localized in any appearance, though again and again the divine presence in such appearance is recognized. It would seem to be as clear as anything can be, that God takes a local presence for teaching, for revelation, for giving His Law, for proclaiming His Gospel, for dwelling among men, even as one of them—for all His blessed purposes save the one purpose of His worship. When it comes to that—"Heaven is My Throne and the Earth is My Footstool. To what will ye like—Me, saith the Lord." "God is a Spirit, and they that worship Him must worship Him in Spirit and in Truth."

We do not wish to be dogmatic, nor have we time or inclination, nor is this the place to enter on discussion; but we humbly but firmly give it as our opinion, that to deny a local Presence in the Sacrament, is to overthrow the very nature of a Sacrament, and to leave room for turning it into the superstitious mockery which Eucharistic Adoration has always made it.

CONCRETE.

During our visit to Nova Scotia last Summer, we had the happiness of making the acquaintance of a clergyman, the author of the paper on Concrete, which we publish in our Parish and Family Department. In a conversation on the subject of building churches, he expressed his decided conviction that both in Canada and in the United States strong, durable, and beautiful churches could be erected at a great saving of cost. Having several missionary stations under his charge, he had made the subject a matter of close investigation, gathering information from all parts of the country, and had made notes of the information thus obtained. For our own part, though we had heard of many instances in which concrete houses had justified the commendations of their advocates, yet on the other hand we had heard of failures, and some engineers of experience and skill had expressed to us unfavorable opinions.

Our Nova Scotia brother succeeded in convincing us that the failures of concrete structures were owing to defect in the preparation and mixing of the material. The ancient concrete walls, the example at York Redoubt in Halifax, the storehouses for iron at the Boonton (N. J.) Iron Works, with the many elegant residences of the same material, convinced us that concrete edifices, properly made, would bear perpendicular and lateral pressure, would admit of any desired degree of ornamentation, and would be durable. Their cheapness is unquestioned. Hence it is clear that in many parts of the country suitable churches may be built of concrete, and cost much less than brick, stone, or wood.

As our informant had been requested by Bishops and prominent clergymen, both in the Provinces and in the United States, to give the public the benefit of the information he had obtained, we succeeded in exacting from him a promise to put his notes in form for the readers of THE CHURCH JOURNAL. The paper we give this week will be found not only interesting, but of service to those who live where sand, lime, and gravel are plenty, and other materials scarce.

MESSRS. EDITORS: Your leader on the responsibility of Conventions and others in relation to testimonials and consent in cases of election to the Episcopate, assumes that the Bishop of Maryland declined to consent, or refused his consent, or made objection, to the consecration of Dr. Dudley. He did no such thing.

Agreeing with a large proportion of the Church in all ages, in the belief that 1 Timothy iii. 2, and Titus i. 6 (compared with 1 Timothy v. 9, as interpreted by the marginal reference in the Authorized Version), proves the mind of St. Paul to have been adverse to conferring the higher ministries on a twice-married man, Bishop Whittingham has not at any time been able to join in act of that kind.

But knowing also that the matter is certainly within the regulative power of every independent branch of the Church of Christ, the Bishop of Maryland has never questioned the right of any or all of his brethren to act upon an interpretation of the Apostolic rules which he finds himself unable to accept; nor deemed himself at liberty to interpose an official obstacle in a case designedly left unrestricted by the legislation of the Church in England and this country.

He has therefore never instituted any inquiry concerning a Bishop-elect, as to his married or single state. His consent, or vote, as the case might be, has been given with entire indifference to that question, if the facts happened to be out of his personal knowledge. But if, by express information or otherwise, it became known to him that a Presbyter chosen or nominated for the Episcopate, had been the husband of more than one wife, his own conscience was satisfied by abstention from action, leaving it to those who could, to confirm or elect according to their unembarrassed judgments.

In the case of Bishop Dudley, it came accidentally to the knowledge of the Bishop of Maryland, that his Presbyter had been twice married, after he had actually, in confidential counsel, advised him to the acceptance of a work involving much sacrifice of every kind, and when the arrangements for the probable consecration were in progress.

In a private interview with the Bishop-elect, Bishop Whittingham communicated to him the deep regret with which he found himself precluded from aiding in his consecration, and asked that the proposed arrangements might be changed accordingly.

Nothing more took place. No line, or word, of official communication was needed. Absence of the name of Bishop Whittingham from the record of Dr. Dudley's consecration was the only and whole effect of his private incapacitation for bearing part in the solemn ceremony.

As regards the solidity of his grounds, Messrs. Editors, he is not careful to make answer. Let others be fully assured in their own minds, from which he has no anxiety to unsettle them.

[We gladly print Bishop Whittingham's letter. No! thing would grieve us more deeply than to feel that in any way we have caused a misunderstanding of the position or action of the Bishop of Maryland.

What we understood his action to be, is precisely what he declares it to be. We never dreamed that he opposed, protested against, or in any manner put himself in opposition to Bishop Dudley's consecration.

We supposed him to have simply declined, from the cause mentioned, from acting at all, without the slightest idea of any censure on the action of any one else.

And we are glad the Bishop brings out clearly the right of such non-action.

To a Bishop's Consecration, the expressed consent of a majority of Standing Committees and Bishops, is required. Those who have reasons against the consistency and wisdom of a proposed consecration, have nothing to do. They neither protest nor oppose. They simply decline to act. They censure nobody. They do nothing.

The position is much misunderstood. A Standing Committee or a Bishop is not called upon to vote against any consecration. All it or he does is to abstain from action.

There is, of course, no power to make either act. It is a matter, as we have said, for individual conscience, and each stands or falls by his own sense of duty, answerable only to God, under no need to justify himself to men.]

LENTEN SERVICES AT ST. ANN'S CHURCH.—We call special attention to the fact that during Lent there will be services every morning at eight o'clock, in St. Ann's church, Eighteenth street, near Fifth avenue. This will suit many persons, especially the young people who attend school. The getting up and breakfasting a little earlier will be in itself, perhaps, an effort at self-denial not inappropriate to the season. There will also be services every day at twelve M. and four P. M., and on Wednesdays and Fridays at eight P. M.

NOTES AND QUERIES.

A correspondent writes: "So a lady correspondent objects to 'cheap and nasty.' Allow me to inform her that it was first used in a literary sense by the Rev. Canon Kingsley, as sweet a soul as ever breathed, and whose style has few rivals indeed in English prose literature. He published a pamphlet in 1850 entitled '*Cheap Clothes and Nasty*,' which I would commend to the attention of all those who claim to have a finer sense of propriety and elegance in composition than Kingsley."

R. W. M. says: It is so commonly stated that our words of institution or consecration are those of St. Paul, which he says he received of the Lord (1 Cor. xi. 23), that I think it may interest some of your readers to have pointed out that though in the main St. Paul's, they differ materially from his language in one point. With the exception that we following St. Luke, have "This is My Body which is given (instead of broken) for you," they agree with 1 Cor. xi. to the words "Drink ye all of this" &c., which are taken from St. Matthew, with the interpolation of the words "for you" from St. Luke—"which is shed for you and for many for the remission of sins." The concluding words are again St. Paul's.

I would be obliged if some of your learned readers would inform me whether we ought to regard the words as a deliberate combination of the two accounts (St. Matthew's and St. Luke's) with St. Paul's, or whether they are so ancient and universal in use that we may look upon them as in the main the traditional words of institution as used possibly by the Apostles themselves. I have unfortunately few books at hand, and no early liturgies except St. Mark's and the Mass (Sarum Use) as given in Proctor. The first agrees with our Office (adding one word), though it differs slightly from the Greek of St. Matthew; the other differs much more, but is plainly founded in the language of St. Paul and St. Matthew; both contain the words "shed for you and for many for the remission of sins." Hoping some of your readers may think the subject worth examination, I remain yours, &c.

A correspondent having learned that in England "*Steel Bars*" are being used instead of bells in church towers, would like to obtain information as to the casting, harmonizing, and mode of hanging them.

The Special Convention of Illinois on the 4th Inst. elected the Rev. Dr. De Koven Bishop. The account of proceedings has not yet reached us.

Book Notices.

CHARACTERISTICS: From the Writings of John Henry Newman. Being Selections, Personal, Historical, Philosophical, and Religious, from his Various Works. Arranged by William Samuel Lilly, Barrister-at-law, with the Author's approval. New York: Scribner, Welford & Armstrong. 1875. Pp. 445; price, \$2.50.

These 'Characteristics' include extracts from the writings of Dr. Newman from the beginning until now.

The same subtlety, the same ability to defend any side of any question, the same skepticism about all fixed truth and certainty, and the same charm of style, run through all.

Dr. Newman is essentially a rationalist. He holds everything subject to revision. He casts off the authority of his own Church at the bidding of his rationalism, and he applies the same rationalizing process to the last utterance of what he believes infallibility. We know no writer who does more to shake all faith in religion, than a man who holds the brief of a special pleader, and proves (or tries to prove) that if you reject the fable of San Gennaro's blood, you are equally bound to deny the miracle of Jairus' daughter. As an ally in the camp of infidelity in the coming contest, Dr. Newman, by his unsanctified rationalism, that seeks to subtly remove all distinctions between fact and fable, all difference between the Lives of the Saints and the Four Gospels, is doing yeoman service.

The latter part of the book is marred by extracts from Dr. Newman's polemic writings against the Church of England—sneering, bitter, contemptuous, hateful, in the very last degree. Here the Doctor is at his worst. Fallacies of all sorts, tricks and traps of logic and analogy, insincere arguments, all the weapons of the unscrupulous polemic, are used recklessly, and under the polish of the outward style, scarce conceal the rankling of a disappointed and sore-feeling man.

There is a picture of the author in this edition, which gives one the same impression of bitterness and disappointment and misanthropy. The face is almost painful.

JOHN WESLEY IN COMPANY WITH HIGH CHURCHMEN. By an Old Methodist. Fifth Edition, Revised and Enlarged. London: John Hodges. New York: Pott, Young & Co. Price \$1.25.

The book is already well known, as the words "Fifth Edition" show. Its plan is to take a list of those things which are usually supposed to be the peculiarities of "High Churchmen" (indeed of "Ritualists" so-called), and put down in parallel columns the most "advanced" view and the sentiments of Mr. Wesley.

In this way an unanswerable case is made out, and Mr. Wesley is not only proved a "High Churchman," but one of the most advanced "Catholics." "Celibacy, the Confessional, Eucharistic Adoration, Extreme Unction, Prayers for the Dead, are all parts, it seems, of Wesley's Wesleyanism. The case is undoubtedly made out. But we are not aware that the Methodists care much about it. That the "advanced movement" has more in common with a schism, than with the Church, would certainly not seem to make the matter of

much interest to "the advanced." But we do not know that. But at all events the book is curious.

THE LIFE OF HIS ROYAL HIGHNESS THE PRINCE CONSORT. By Theodoro Martin. With Portrait and Views. Vol. I. New York: D. Appleton & Co. 1875.

The author of this Life undertook the work at the request (and a royal request is a command) of the Queen. She has unreservedly given him all facilities, and it may be considered in every sense an official Life.

The late Prince-Consort was by no means a remarkable man. But he was certainly a good one. His occupation in life—his "calling"—was to be a husband and father. English politics knew him not, and he scarcely had an English position. He was the Queen's husband.

He was a good husband and a good father, fond of wife, children, and all domestic charities, and had the sense to content himself with the only career open to him, adding at most a patronage of art and social improvement, which was graceful and intelligent.

His wife was intensely fond of him, it is clear, and the one annoyance in her life was a feeling that he was not enough appreciated by others. She has been as devoted a widow as wife, and in every way by statues, monuments, dedications, memorials, and books, has striven to keep green the memory of the man she loved, who, as she declares to the world, was "more than her all in all."

It is a charming "in'rior" to which the book introduces us. A really amiable, lovable man, full of kindly charities and natural simple piety, and a woman who worships him, and is willing he and all the world should know it, and a happy, simple family. "Pussy," now Crown Princess of Prussia; "the Boy," now Prince of Wales; "Vleky," and the rest, "fat as dumplings," we are told; in short, under all the state and circumstance of imperial grandeur, a plain, simple, happy family.

No wonder the Queen goes mourning all her days that the strong keystone of the fair arch is fallen. No wonder she calls on all the world to mourn with her, to see her lost happiness and her widowed desolation. Well if the world might learn how little even to her the grandest crown on earth brought of happiness, and how that of Queens, as of all men and women, depends on the simple household loves and charities.

The book is a charming book, and will find thousands of readers, for never before has a great Queen opened her palace doors, and invited us all to her nursery and her fireside. Perhaps no Queen could ever do it so fearlessly. Thousands will accept the invitation, for they are delightful people, and it is a lovely home.

But the great lesson for all is that the greatest Monarch on earth finds life's blessings in the things common to us all; that every English workman has, or may have, what crowned his Queen's life with brightness; and that when that was gone—the sunlight and joy of home—it left "the Crown a lonely splendor."

THE AMERICAN CHURCH REVIEW. January 1875. As we announced some time since, Prof. Leavitt has been obliged to take back the *Review*. In doing so he has placed it on a footing which makes it quite another thing from what we used to know as the *Church Review*.

The plan now is to print articles for and against all opinions, so that one may have the bane and antidote both before him, putting each man's name to his paper, and holding him responsible for his own doings.

The present number, for instance, has papers from Dr. Andrews and Dr. J. H. Hopkins, from Dr. Fulton and Dr. Schenck, from Bishop Huntington and Mr. Julius H. Ward. There are two difficulties in this method of management which no doubt the editor has duly considered.

First, *The Review* has no character as a *Review*. It represents nothing and appeals to nothing.

Second, Criticism upon its papers is necessarily *personal*, the writer's name being added to each, and most editors, ourselves included, dislike to make personal criticisms.

Were it not for that, we should say that Bishop Huntington's paper is the only paper of any importance in the number. That it, however, is very important and very able, and ought to be well read; that Dr. Fulton's paper is hardly a *Review* paper at all, but a *Letter* addressed to the Bishop of Pennsylvania, vindicating its writer against the aspersions (as he conceives them) of Mr. William Welsh, and setting forth his views on the Eucharist, which are not very clear; that Dr. Andrews complains because the General Convention did not abolish Baptismal Regeneration; and that Dr. Hopkins proves that the New Canon on Ritual is no Canon at all, was passed in "a panic," is "unconstitutional," "absurd," a "canon of abominations," "ultramontanist" in disguise, and other things very offensive to the Hopkinsian intellect, all which is proved in a way as smart, slangy, and cute as might have been expected, and in the main conclusion of which *Dr. Hopkins and ex-Bishop Cummins exactly agree*, and that Mr. Ward's paper is a defence of Church Congresses, which last October needed defence, but which now need none—we might say all this, but, instead, we remark: "This is an admirable number of the old favorite *Church Review*. It ought to be in the hands of all Churchmen. Any paper in it is worth the year's subscription," etc. We believe that is the orthodox style.

GOVINDA SAMANTA: Or the History of a Bengal Raiyat. By the Rev. Lal Behari Day. New York: Macmillan & Co. 1874.

Something this altogether out of the common run of novels, although it goes under that name. The design is to exhibit, by means of a story, the common peasant life of Bengal. The book is thoroughly fascinating and life-like. To the mass of English and American readers Hindu life is an

unknown region. To those who wish the gates of this unknown land opened, and to enter into the common joys and sorrows of a people who are, in a sense, our own kin, this story will be welcome, and on reading it they will learn the wise and useful lesson that men are brethren and of one blood all the world over.

ON BRITISH WILD FLOWERS, considered in relation to Insects. By Sir John Lubbock, Bart., F.R.S., M.P., Vice-Chancellor of the University of London. With numerous Illustrations. London: Macmillan & Co.

The subject of the relations which exist between wild flowers and insects, is comparatively new. The attention of the author as an entomologist, was directed to this study, and he subsequently pursued it as a most interesting subject of inquiry. It is ascertained that plants are greatly dependent on the visits of insects, and the forms and colors of flowers are adapted to ensure and profit by those visits. While flowers are in many cases indispensable to insects, it is shown that insects are even more indispensable to flowers. There is an interaction of the one upon the other, and insects unconsciously produce changes similar to those which man effects by design. It will readily be perceived that the study must be a most interesting one to the botanist and the entomologist. Price, \$1.50.

CONVERSATIONS ON THE CHRISTIAN SEASONS. By Georgiana M. Bishop, author of 'The Yule Log,' &c. New York: United States Publishing Company.

In her preface, the author says:

I feel sure that I am speaking the truth when I say that many intelligent young persons listen, year after year, to the Collects, Lessons, Epistles, and Gospels chosen each Sunday with reference to some important subject to be illustrated, without perceiving the design, simply because their attention has not been directed to it; those who should have taught them never supposing it possible that others can be ignorant of that which they themselves are so familiar with.

This is in accordance with the observation of every clergyman of experience, many of whom will thank the writer for giving so good a book to supply a much-needed want. Such a book as this should be in every Church family; and as the seasons come round, the reading of a chapter would answer the inquiries which the children naturally make, and they would thus be kept informed of the festivals of the Church and their purpose. The conversations are natural and easy, and the instruction imparted covers all the points of importance. One blemish only we notice, the introduction of a Carol which is as offensive to good taste as it is childish in manner. We wonder at seeing it among Mrs. Bishop's own tasteful and clear prose.

HISTORY OF THE CHRISTIAN CHURCH from the Apostolic Age to the Reformation: A. D. 64-1517. By James C. Robertson, M.A., Canon of Canterbury, and Professor of Ecclesiastical History in King's College, London. A new and revised edition, in eight volumes. Pott, Young & Co., New York. 1874.

The fifth and sixth volumes of this new edition of Robertson's History are out, bringing the story down to the death of Boniface VIII. The other two volumes will soon, we understand from the publishers, be ready for delivery.

The merit of the edition is its cheapness, which places it within the power of all. And yet there is nothing mean in the cheapness. The volumes are of convenient size, well printed (in England), and well bound in cloth. For the English reader, it is the one valuable and desirable general Church History extant.

HISTORY OF THE LIFE-BOAT AND ITS WORK. By Richard Lewis. With Illustrations. London: Macmillan & Co.

Some time since we noticed a work on the same subject, 'The Storm Warriors,' and gave our readers some thrilling extracts from its pages. The book before us, written by the Secretary of the Royal National Life-boat Institution, brings briefly into one comprehensive view all that relates to the history of the National Life-boat Institution, and to its famous self-righting life-boat. It would seem that everything pertaining to the humane cause of saving life from shipwreck, is here given, and the details of manning and operating the life-boat itself, together with instructions in reference to the resuscitation of the apparently drowned. The book is copiously illustrated by excellent wood-cuts. Price, \$1.75.

Messrs. Pott, Young & Co. have issued the newly revised Hymnal, which is in accordance with the report made to the last Convention. One edition, a cheap 12mo. with paper covers, would be suited, in respect to both size and price, for use in the Sunday-schools. The children could thus readily become familiar with the hymns authorized by the Convention. Another edition by the same firm is larger, in clear type and on good paper, and is adapted to ordinary use.

The *Portfolio* for January, Phillip G. Hammerton editor, comes out with the imprint of J. W. Bouton as American publisher. The etchings are "Leonardo Loredano, Doge of Venice," and "Girl Winning Buckwheat." The other illustrations are "The Fountain," a *fac simile* engraving, and two wood-cuts. The price of the *Portfolio* is one dollar each number. Hitherto it has cost, we believe, fourteen dollars for the yearly twelve. The numbers for a year make a volume unequalled in true artistic excellence and variety.

RETIREMENT.—It might be absurd for any one now-a-days to go to a mountain or river to seek or to teach wisdom; but it is not absurd to make retirement and real thought and prayer a steady part of our life. Our Lord did not contemplate wildernesses for people of the towns; but He did often speak to them about praying in their own little room with closed doors. The flashes of good sense and right opinion which often cross us; the

true perception that things temporal are not worthy to be compared to things eternal; the assurance that it would be better to die than to lie; the conviction that it would be better to lose all worldly things than to profane God's name or to defile ourselves; these fragments of truth, that often float across our brains, would be rendered ours indeed, would become part of our fixed principles, part indeed of ourselves, if we would, instead of just letting them come and go, enter into that little room of which Christ spoke, and close the door as He says, and fix our minds for a short time earnestly on such ideas, and pray God to give us real and practical assurance and certainty about truth, and grace to live up to it, and faithfulness to that grace.—*Benson*

Parish and Family Reading.

For the Church Journal and Messenger.

TALKS AND STORIES ABOUT THE CALENDAR. LENT.

The darkness was just coming on. Annie had been writing a letter, and had not finished the fourth page before the sun had sunk behind the horizon, and had left her with her writing-desk still on her lap, and her pen in her hand, but unable to go on with the letter; partly because she could not think what to say next, and partly because it was too dark to see the lines on the paper. Some one knocked at the door, and Annie answered 'Come in.' She knew who it was, as the knock had been preceded by a stumble up the stairs, and that always signified that Fred was on his way.

'Annie,' said Fred, almost before he had fairly entered the room, 'let's go skating to-night. Will you? There's splendid skating on the pond, and a good many of the boys are going to be over there, and Fannie and Hattie Kelso, and Mame Morris, and ever so many others. It'll be no end to fun.'

'Yes indeed I will, if Papa has no objection. I have not had one really good skate this Winter, and here it is almost Spring again.'

'O! no it isn't. We have almost a whole month of Winter left. To-day is only the ninth of February.'

'Yes, I know that; but Lent coming so early this year, makes it seem nearer Spring than it is. Do you know that day after to-morrow is Ash-Wednesday?'

'Yes, and that makes me think. How is it, Sister Annie, that we tell what time Lent comes.'

'Let me see,' said Annie; 'it is something about the next Sunday after the full moon after the twenty-first of March, I think, but I am not sure. I'll look, and so saying she lighted the gas and turned to the first pages of her Prayer Book, to the 'Rules to know when the moveable feasts and holy days begin,' and read: 'Easter Day, on which the rest depend, is always the first Sunday after the full moon which happens upon or next after the twenty-first day of March; and if the full moon happen upon a Sunday, Easter Day is the Sunday after.' 'Now, Fred, just count forty days backwards, and you'll find out when Ash-Wednesday comes.'

'Yes, I see,' said Fred; 'but as I know it comes to-morrow, I won't count just now. I am much obliged to you, though, for telling me. I never know where to look for those things, as you do; and then you always have your Prayer Book, or any other book you happen to want, so handy that it isn't worth while to look for mine.'

Annie laughed and turned down the gas, and proposed that they should go down in the library and sit till it was supper time.

'Why! it's hardly dark here yet,' said Fred as he opened the door; 'how long the days are getting.'

'Yes they are. Did you know that the name Lent was taken from an old Saxon word that meant the Spring of the year, because the Lenten fast always happens about the beginning of Spring, or when the days are growing longer?'

'Is that so? I didn't know it.'

'Nor I,' said Nellie from behind the curtain, where she had been sitting unnoticed before by Annie and Fred. 'Sister Annie, what do we call the first day of Lent Ash-Wednesday for?'

'Wasn't it because the people in old times used to sprinkle ashes on their heads on that day in token of penitence?'

'Yes, and the ashes were the ashes of the palms and other evergreens burned on Palm Sunday of the year before. Wasn't that a curious custom? The primitive Christians used to commence their Lent on the Sunday which is now the first Sunday in Lent, but it was afterwards changed to the Wednesday before, as that made just forty days of fasting, and forty days is what it ought to be. You know that our Saviour was under the dominion of death about forty hours, and so we keep that number of days. I was reading somewhere the other day that Ash-Wednesday used to be called the "Head of the Fast".'

'There comes Papa,' said Nellie from her seat in the window, where she had been watching for him, and she ran out to meet him. In a moment more she came back triumphantly riding on her father's shoulder.

KATHARINE M. MARON.

THE DAY OF INTERCESSION.

JOEL II. 13.

It was the year of grace 1093. William Rufus was keeping Christmas at Gloucester Castle; a strong and spacious building, erected by his father on the eastern bank of the Severn, and often occupied by that monarch, as well as by his successor. It was past the hour at which the King usually received his councillors; and the royal ante-chamber was thronged by nobles and ecclesiastics of the highest rank. Many of these had arrived only on the previous day, their object being to present a petition to the King, on a subject which very nearly affected the welfare of the realm. The Earls of Northumberland, Shrewsbury, and Arundel; Hugh of Chester, easily distinguished by the great bulk of his frame and his commanding countenance; William de Warenne, Hugh de Grontmesnil, Roger de Lacy, and many others, were conferring together in different parts of the wide chamber. The stern gravity of their looks, and the earnest tones in which they conversed, showed that whatever might be the mission on which they had come, it was one of deep interest to them. The dress of nearly all present was rich and well fancied; for those were times in which rank was chiefly determined by its externals. Their caps, which they carried in their hands, were mostly of the most valuable furs, edged with gold and clasped with jewels. Their tunics were elaborately embroidered and of the finest materials; their girdles and sword-hilts of costly and artistic workmanship. But it was the younger nobles only who affected the peculiar foppery of the day. These wore their hair long, parted down the middle of the head, and falling in ringlets over the shoulders—in some instances even lengthened by artificial curls. Their beards again were suffered to grow till they almost reached their girdles; and their shoes, puffed out with tow, terminated in points twisted to resemble the spires of a serpent; and were fastened by golden chains to their knees.

Besides the nobles, there were several Bishops present, as well as mitred Abbots: their dresses vying in magnificence with those of the laity. They wore their rich Episcopal robes and mitres illuminated with all the splendor of which art in those days was capable. They, too, discoursed with their neighbors with an earnestness which showed how deeply their feelings were engaged; but in general their demeanor evinced doubt and anxiety. One venerable old man, who was conversing with a stranger, a Teutonic knight—who had come, it was supposed, on a mission to the King from some foreign potentate—appeared to be even more depressed than his ecclesiastical brethren.

'Is it not past the usual hour of reception, my Lord Abbot?' inquired the foreigner. 'I was told that the King would expect our presence this morning at ten of the clock: methinks it must be long past that hour.'

'Yea, an hour and more,' returned the Abbot. 'But the King's hour of rising depends, too often, on whether he be fit to leave his bed or not. Yesterday having been one of the great feasts of the Church, I fear he tarried over the winecup even more than is his wont.'

'Is it his fashion so to keep the Christian festivals, my Lord?' inquired the other. 'Methinks the fathers of the Church would scarce approve of such a fashion.'

'Alas! he careth little for the voice of Holy Church,' returned the Abbot, 'or for any other voice either save that of his own will and pleasure. It hath been well said of him that he feared God but little, and man not at all.'

'Nay, the King hath risen, and had his morning meal,' said another ecclesiastic—a monk attached, as it appeared, to the royal household. 'My Lord Abbot doth not do him justice for once. He is engaged with his Chancellor, Ralph of Bayeux, on a matter of such moment that their conference is not yet broken up.'

'Ralph of Bayeux,' repeated the foreigner; 'I have heard of him, and of his favor with King William. Is he not a man of too mean rank to fill so high a station as that to which he hath attained?'

'The King careth but little for high or low,' returned the former speaker, 'so only they suit his purpose. And that, to do him justice, Ralph the Publican, as men are wont to call him—nay, do not fear, my Lord Serlo—no one, as I judge, can overhear our talk; and even were it otherwise, the King is so greatly feared, and so capricious in his mood, that there would be small fear of tales being carried to him. But "Ralph the Publican," as some style him, or "Ralph the Firebrand," as others have it, does his master's work effectually enough.'

'Of what work do you speak?' asked the German knight.

'The work of doing whatsoever King William may please, and bearing all the blame of it—so far as it is possible for another man to bear it; that is,' answered the monk, 'Master Ralph imposes fines on all holders of land, for any reason that may suggest itself to his fancy; or without a reason, if he can find none. He claims as the royal property, everything about which there has been any dispute; and if it should chance that there never hath been a dispute, he is clever at inventing one. He hath measured the whole realm after a new fashion of his own, making out that bad land should pay as large a tax as good—it being no fault of the King, as he avers, if the soil be bad; and therefore it is hard that he should lose by it. He summons the royal vassals to do military service, and then sends them back again on condition of their paying a certain sum to the King's exchequer. It is said that where the late King obtained one mark in the way of taxes, the present one, through Master Ralph's help, obtains at least two.'

'I marvel Englishmen endure it!' said his companion. 'From all I have ever heard respecting them, they are not men to allow themselves to be thus trampled on.'

'It may be they will not bear it,' interposed the Abbot Serlo. 'My brother here has not mentioned the heaviest wrongs which England has had to sustain; though, God knoweth, he hath spoken sad truths enough. The people of England have indeed suffered heavily in this generation as regards temporal matters. Their late sovereign chastised them with whips, but their present sovereign with scorpions. It hath been said with melancholy truth, that the one shors the fleece close to the skin, but the

other hath flayed off hide and all. The forest laws were enforced by the first William with stern severity, but by this second William with ruthless cruelty. The father was one who would win his way to his object through blood and fire; yet he would at times repent, and he kept some conscience towards God. But the son heeds neither God nor man, nor aught but his own lust. There was sin enough, heaven is witness, in the last generation; but never the open, unblushing, defiant wickedness which in the present day everywhere lifts its head. Yet, as I have already avowed, even this is not the worst—'

'Methinks it should be, then, holy father,' interrupted the stranger; 'what worse than this can William himself have done?'

'He hath openly oppressed the Church, our Mother and his,' answered Serlo. 'He hath sacrilegiously appropriated to his own unholy uses, the revenues which pious men of old devoted to the service of God. Whosoever a bishopric or a rich abbacy is avoided by death or otherwise, he claims the temporalities, while the offices remain vacant; and then persistently refuses to make any appointment. Thus doth he retain in his own hands the dower of the Church: thus are men's souls starved and oppressed, as well as their bodies. It is now four years since Lanfranc of holy memory was called to his rest; and for all that time the flock of Christ in this land hath been without its chief shepherd.'

'Ay, I have heard of the death of Lanfranc,' said the German. 'He was in truth a man whose name was widely known. But report said that Anselm, the Prior of Bee, in Normandy, was designed as his successor. I had even heard that he had journeyed over from Normandy for that special purpose.'

'There was such a rumor,' returned the Abbot, 'but it was a mistaken one. Anselm came to England with no such purpose; but in answer to the summons of the Earl of Clester, who earnestly desired his presence. Many have thought, as thou dost, that he is marked out as the successor of Lanfranc; but neither himself nor the King are among the number. Nay, the very rumor hath sorely disturbed both of them: and while Anselm is anxious to quit England as speedily as may be, and so put a stop to the gossip which connects his name with the Archbishopric—the King, out of mere ill-will, will not suffer him to depart.'

'And where is he now abiding?' asked the Teutonic knight.

'He is my guest,' said Serlo, 'and hath been so for many weeks past. But touching the vacant Archbishopric—'

He was interrupted by the entrance of the royal chamberlain, who threw open the doors of the reception hall, announcing that the King was now prepared to give audience to his nobles. They entered accordingly, the Bishops, preceded by their cross-bearers, leading the way, the nobles and knights following in a dense throng, which half-filled the chamber, spacious as it was.

Rufus, who at all times affected great state, and on the present occasion, perhaps, felt the policy of employing it—was seated on the dais at the further end, under a canopy of gold with velvet hangings. The throne he filled was of bronze, carved with all the skill which the age could furnish, and adorned with gilding. He was a man strongly made, about the middle height, with features which would have been handsome and pleasing, but for the traces of coarse debauchery, and unrestrained indulgence of passion, which were plainly to be read upon them. His light sandy hair was surmounted by an open crown of gold, adorned with fleurs-de-lys. On his right hand was stationed the favorite minister, in whose dispraise the monk had spoken so warmly—Ralph of Bayeux—subsequently Bishop of Durham, but at present simply the King's favorite minister and treasurer. News had that morning been received from the Welsh marches, of successes gained against the inhabitants of those parts by the Lord Fitz-hamo; which was highly gratifying to William. He had deferred the audience solicited by the Bishops and nobles, in order that he might learn all the particulars of Fitz-hamo's despatches, and discuss them with Flambard. The result had been so satisfactory, that Rufus was now in his most agreeable mood, and received the deputation with unusual courtesy.

'Ye are welcome, my Lords. Welcome, my Lords of Winchester and Lincoln. Welcome, Arundel, De Lacy, De Warenne. It grieves me to have detained ye so long in the ante-chamber, but there were matters of moment, which could not be set aside. I have leisure now to hear you. What is the petition, which, as I learn, you are anxious to present to me?'

He glanced round the circle, as if looking for the person who was to be spokesman for the others. There was an embarrassed pause; and then the senior Bishop present began in a tone and manner which evinced that he had but little pleasure in executing his errand. 'My Liege, your loyal and dutiful subjects approach your person with every sentiment of reverence and duty, nothing doubting that you will be pleased to give a gracious attention to their petition; which the evils, from which this realm is now suffering, induce them to make.'

He paused, and the King replied in a tone for him unwontedly mild. 'Proceed, my Lord; what be these evils, of which ye complain?'

'I am desired to remind your Grace,' resumed the Bishop, 'that it is now four years since the late Archbishop of Canterbury, the pious Lanfranc, was taken from us; and since then—' he stammered and hesitated, for the pleasant expression had now altogether vanished from the King's face, to which a dark red flush had mounted—'since then, the Church hath been as a widow—as a widow—who—'

'As a widow who is desirous of espousing another husband, thou wouldst say,' suggested the King. 'What, know you not, my Lord Bishop, that the Church, following Paul, ever honors those "who are widows indeed," as he hath it; that is, who sorrow too truly for their lost husbands, to desire to replace them!'

'Your Grace is pleased to jest,' faltered the Bishop, 'nevertheless if I—'

'Jest!' repeated William, more angrily than before. 'By the holy Face, I swear the jest will be an evil one

for you all, if ye urge me further in this matter! I am your Archbishop, my Lords,' he continued, looking fiercely into the line of faces before him, and meeting nowhere a glance that did not quail before his. 'I have held the See of Canterbury this four years past, and I mean to hold it for four years to come. That is my answer to your request. It will be best for us all, that it is dropped at once, and never renewed.'

He looked as if he expected the petitioners to retire, but they kept their places. 'My Liege,' resumed the Bishop, 'you somewhat misapprehend us. We are not present here to-day to ask that a successor to the holy Laurence may be appointed.'

'Ay, indeed,' broke in the King, 'then what in truth is it that ye seek?'

'We have to entreat that, of your grace, you would permit a day of general Intercession throughout the realm to be ordered; for the purpose of offering prayers to Almighty God, that He would put it into the King's heart to appoint a fitting person to hold the See of Canterbury.'

The King made no reply for several minutes. He was apparently too much astonished at the extraordinary character of the petition to know how to answer it. At length he said in a tone between jest and earnest, 'Ye ask me to give you license to pray for my conversion to your view of the matter? Eh, is that it?' There was no answer, and he proceeded. 'I know not why I should object, my Lords. Ye can pleasure yourself methinks by so doing without harming me. Pray as much as ye like, and as often. Only, my Lords, be not over sanguine that your prayers will avail you much.'

The Lords, spiritual and temporal, retired from the interview, having obtained as much as they had hoped for—rejoiced, indeed, that the audience had terminated without some furious explosion of the Red King's wrath. It may perhaps be matter of surprise to some readers, that the great nobles, many of whom were anything but remarkable for their devotion to religious duties, should have felt so greatly aggrieved at the King's refusal to appoint to the See of Canterbury. But the Primate in those days, was something more than the mere ecclesiastical head of the Church. He was the chief officer of the State—in many things, the recognized leader of the barons. His power was sufficiently great to hold that of the King himself in some degree in check; and, while the office was in abeyance, the rights of nobility and people alike were infringed, with an impunity which would not otherwise have been possible. Having so far carried their point, they now held a consultation as to the exact nature of the services to be celebrated, and the prayers offered, on the contemplated day of Intercession. Anselm, who still remained the guest of Abbot Serlo—the King persistently refusing him permission to leave the kingdom—was requested to draw up the necessary forms. He at first refused to do this; remarking, with truth, that it was not for a foreigner, and one who did not belong to the higher ranks of the Church, to take precedence of the English Episcopate. But having been earnestly pressed by the Bishops themselves, he at length consented. As soon as all was in readiness, the Bishops despatched messengers throughout their dioceses, to the Abbots and Priors of the various monasteries, to the cathedral and secular clergy, and those in charge of private chapels, ordering that on an appointed day—early, it is believed, in the season of Epiphany—a devout supplication should be made, throughout the length and breadth of the land, entreating the Great Ruler of the Church to take pity on her afflicted State, and so order the course of His Providence, that a faithful shepherd might be set over the neglected flock. The injunction was everywhere obeyed; and, it is said, with much fervor and solemnity.

The King, who, in the interim, had removed from Gloucester to the borders of Somersetshire, heard the particulars of what had taken place with feelings of mingled curiosity and amusement. Many a bitter jest was broken by himself and his courtiers on the topic, as the early days of Spring came on. But it was strange to observe how Rufus' mind dwelt upon Anselm, and his supposed pretensions to the Primacy, notwithstanding that the latter had never, by word or deed, shown any desire for the appointment.

'What think you of Anselm?' he asked of one of his barons, after some conversation had passed on the favorite topic of the day.

'He is a holy man,' said the nobleman addressed, 'one who lives for God alone, and cares for naught on earth.'

'What for naught on earth,' repeated the King angrily.

'What, not even for the Archbishopric of Canterbury?'

'For that least of all,' answered the other boldly.

'You believe that, do you?' cried the King. 'I tell you that if Anselm had but the faintest hope that I should give it him, he would rush headlong into my embrace. But, by the holy Face of Lucen,' he repeated fiercely, 'other Archbishop of Canterbury than I, there shall not be.'

He was still venting the bitterness of his hatred towards Anselm in loud and angry invective, when he suddenly fell, as if a heavy blow had struck him. He was carried instantly to his bed, and the leeches were sent for. But the King's malady, whatsoever it might be, was beyond their power to cure, or even alleviate. A despatch was instantly sent for John de Villula, accounted the most skillful physician of the time; but he, on his arrival, could do nothing for his patient's relief. The news spread rapidly in all quarters; the magnates of the realm, the Bishops, Earls, and Barons, crowded to Gloucester, whither the King had been conveyed; all filled with anxiety to know what the issue of their sovereign's sickness might be.

The prevailing thought in men's minds was, that God had heard the prayers of His Church, and was working on the King's conscience in consequence. This opinion was strengthened, when they found that he still continued obdurate to the remonstrances of his spiritual attendants, and that his illness seemed hourly to increase in its severity.

At length some one in authority took upon himself to send for Anselm, who was still in retirement, at only a few miles' distance from Gloucester. The latter instantly obeyed the summons, William received him with unex-

pected cordiality, and listened reverently to the counsels he offered—all the more so, perhaps, because he evinced no more consideration for the dignity of his royal patient, than he would have done for the meanest peasant. He required him to confess, and declare his repentance of, the many sins with which his conscience was charged—his debaucheries, cruelties, unjust exactings, and lawless acts of tyranny. Further, he obliged him to promise, that if he should be restored to health, he would enact just and pious laws, and govern his realm in accordance with them; that he would make full restitution to all whom he had wronged; and freely forgive all who had done him wrong. Rufus willingly acceded to all his demands. Nay more, of his own accord he offered to confirm his promises by a solemn oath. A deed was drawn up by his direction, formally setting forth, and ratifying, them by the most sacred objurations. It was signed by his own hand, and the Great Seal of England was affixed to it. He even went beyond what Anselm had required. He ordered the release of all, who were in confinement for debts owing to the crown; and granted an amnesty for all offences committed against him. Anselm, after a lengthened interview, took his leave of his royal penitent, having succeeded, far beyond his hopes, in awakening his conscience.

But the King's malady did not abate. The attendants of the sick chamber reminded one another that the Prior of Bec, notwithstanding all his zeal, had been silent respecting the most important matter of all—the appointment of an Archbishop; and at length they suggested the omission to the sick man himself. It is probable that William was already cognizant of the fact. Raising himself, as well as he was able, in the bed, he said in a feeble but distinct voice: 'I choose for the office, the Abbot of Bec, the holy Anselm!'

There was a cry of delighted surprise. Anselm was instantly sent for, and again introduced into the royal chamber. When he learnt the purpose for which he had been summoned, he positively refused the office—alleging his unfit for the post; his allegiance to a foreign sovereign; and his engagement to his own Archbishop, as well as to the brethren at Bec. It was in vain that all present tried to change his resolution. The King himself, who was fully persuaded that his own recovery depended wholly on Anselm's acceptance, implored him with an earnestness, which for a moment seemed to overcome his reluctance. Finally the crossier was brought, and forcibly thrust into his hand. He was then carried out on the shoulders of his partisans, and presented to the people as the new Archbishop. Within a short time afterwards, Rufus was restored to health.

This is a strange story, yet one which seems well authenticated; nor has it, I believe, ever been questioned by any historian of credit. It is the fashion with many to hold cheap, days of public Intercession, such as the present; and account them, at best, as forms and ceremonies, decorous it may be, and commendable, but attended with little practical result. But wiser men will hold that there is far more credulity in accepting the idle theories broached, after the fashion of the day, by hasty and shallow thinkers, than in believing that Almighty God still deals with mankind, as He did with Nineveh of old, when He heard the united prayer of the nation, and changed his stern purpose respecting them. Therefore it is good to sanctify a Fast, call a solemn assembly, gather the people—that the Priests, the ministers of the Lord, should weep between the porch and the altar, and say 'Spare Thy people, O Lord.' 'More things are wrought by prayer,' says the laureate, 'than this world dreams of.' None of us can tell how many dangers have been averted, how many judgments remitted, how many national offences pardoned, how many blessings obtained, through the annual observance of the Church's Days of Intercession.

CONCRETE HOUSES.

In the first settlement of this country, when wood was abundant, the fittest, and therefore the best, because the most mature, trees were selected for frames and lumber; and houses properly built of such material, were thoroughly satisfactory and durable. But the axe and what is infinitely more destructive—the fires, have very greatly reduced the quantity of valuable timber in our forests, so that wood material for building purposes is now far more expensive than formerly, whilst at the same time it is of a greatly inferior quality, owing to the smallness and immaturity of most of our mill-logs.

It is clear that true economy now calls upon us to construct our buildings of something less perishable than the sort of wood which is now available to most of us. Stone and brick are abundant but skilled labor requisite for construction with such materials, is as yet expensive. We have but few who would undertake stone masonry or bricklaying, whilst almost every native Nova Scotian is more or less of a carpenter.

Now there are materials "lying loose" round us, which with the addition of lime or Port cement, can be wrought into the shape of beautiful, warm, and most durable houses, by any person who has skill enough to draw a straight line and nail two boards firmly together. These materials are good sharp sand, free from loam and salt, gravel, also free from earthy matter or salt, and broken stone or pebbles—not from the sea-shore, unless they are washed in fresh water or rain before being used.

These, with Portland cement or lime, being properly mixed and built, will form a wall as solid as that built by the ancient Romans to shut out the Scots from England, over seventeen hundred years ago. Concrete was a favorite material with those faithful workers, who built for all time, and who were amongst the best stone-cutters and masons the world has ever seen.

Concrete is well known as a most durable material in modern days. It was largely used in the construction of the Suez Canal. It is also much used by army engineers in the construction of fortresses and other places requiring great strength and durability. In 1870, at York Road in Halifax harbor, I was shown by the Colonel of Engineers a concrete wall in process of construction, as well as a magazine of the same material, which had been built some years before. In answer to a question as to its du-

rability, the officer informed me that a short time before, when it was necessary to make a hole in an underground wall of concrete, which had been built some seventeen years, the workmen were obliged to perforate the solid mass by drilling and blasting, as they could effect their purpose in no other way. So much for the strength of concrete, when properly built of fit materials.

In 1871, I saw at Montreal, in the office of an architect, who was at that time constructing a house of this material in the suburbs, several small blocks of concrete, which he kept for the inspection of inquirers. They were of various sizes, and of great hardness, strength, and straightness of outline.

In 1873, in New York, I visited the works of a concrete company on Long Island, I think opposite 85th street, New York. Concrete is made here in imitation of sandstone, red or grey, and not being laminated, or formed in successive thin plates, like that material, but in one homogeneous and compact mass, is much stronger than any natural sandstone. Indeed, in consequence of its laminated structure, that beautiful sandstone known as "Cath stone," when set on its edge, or at right angles to the way in which it was formed in the quarry, will not bear a heavy pressure, but will yield at the edges.

The New York concrete is made of sand and Portland cement, by a patent process, and colored in the making to resemble red or blue sandstone. It can be furnished in that city from 25 to 75 per cent. cheaper than natural sandstone, according to the ornamentation bestowed upon it. The jambs or pilasters, trusses and cap of a street door in brown sandstone would cost \$280—the door being of 4 feet opening,—whilst the same pieces, fully as handsome, and very much stronger, in concrete, would cost but \$80, and still afford the company a clear profit of 10 per cent. This establishment also makes marbleized work—beautiful for churches, and to cost about the same as fine hardwood finish. I saw there stone frames and mullions for large triplet and other church windows. These are made in pieces of from one to three or four feet in length, easily built up into an entire window, and cost very much less than the same work in natural sandstone.

This artificial stone has been tested by hydraulic pressure, and found to be capable of sustaining a pressure of 60,000 lbs. to 4 cubic inches.

Pier No. 1, North River, New York, is built on a concrete foundation.

In 1873, happening to be at Toronto, Ontario, and hearing that a concrete house was in course of erection at Norway, near that city, I visited it, and being on the spot for some days, took special care to ascertain all I could concerning the mode of building, and its cheapness and durability. There were three other houses of the same material near the one which was being built—all handsome, substantial-looking buildings, and all giving great satisfaction to their owners. The gentleman with whom I was staying greatly regretted that he had built with wood, and not with concrete.

I must now transcribe from my notes two plans of mixing concrete—one obtained at Norway, Ontario, from the person who was superintending the building of the house which I saw, and the other transcribed from directions sent to this person by an old and experienced builder, a Scotchman, living in Kincardine, Ontario. Both agree, however, substantially, though the reader will observe the greater caution and care of the older man.

METHOD OF BUILDING A CONCRETE HOUSE.

Lay out your wall-lines. Dig your foundation-trenches and fill in with concrete mixed with cement. Gravel or concrete foundations must be as strong for a concrete as for a stone house. The foundation wall must be thicker than the wall of the building, for this reason, and must be carried up one foot above the surface of the ground.

Gravel for foundations must be clean, i. e. free from sand, and its smallest pebbles must not be less than a half inch in diameter.

Take of this gravel and broken stones five parts to one of Portland or Thorold (Ontario) cement. Mix small batches of this at a time, as cement soon hardens, and fill in your trenches, not laying more than one course of a foot deep in a day. Foundations of this material, if on a solid bottom, are not affected by frost.

To build the walls:—Lay on the foundation walls the sills. To these fasten perpendicularly two rows of stud- ding, as high as the walls are intended to rise, and from outside to outside, the thickness of the wall apart. The studs must be of uniform breadth, say three inches, and as they are intended to remain in the wall and be covered by it, they should have small pieces of inch board tacked on the outside to receive the mould-boards. These short pieces of inch-stuff can be pulled off as the mould-boards are taken up from course to course, and the inch space filled in with concrete, so as to cover the studs with the material, and hide them when the walls are finished.

The mould-boards are of one-and-a-half inch stuff. It is well to have a set of these, say 13 inches wide, to go all around the building. Tack your mould-boards to the studs, so that when a course is filled in and is stiff enough to have the mould-boards moved up, the nails may be easily drawn. When you come to an opening, such as a door or window, in the wall, set in a rough case from "skin to skin" of the wall, but like the studs, having strips of an inch in thickness, to be afterwards pulled off, so that the case may be covered with concrete in finishing.

The studs need not be more than two inches thick, and strap blocks should be put between the studs, 16 inches apart to receive lathing. These strap-blocks should be narrower at the outside than the inside, so as to dove-tail into the wall.

THE MATERIAL.

TORONTO PLAN.—Take 8 bushels of gravel to one bushel of good strong gray lime. Slack the lime thin, and let it stand in the box not less than three hours before using. Then mix the "wash" thoroughly among the gravel and coarse sharp sand, free from loam, until every particle of the sand and gravel is wet with the lime.

Mix according to the above proportions, enough material for one course a foot deep all around the walls,

"Dump" it in between your mould-boards, and "tamp" it down with a trowel wherever you suspect a hollow place. Two men can lay 100 feet a day of this, one foot thick.

As the lime must be slacked and left for not less than three hours before mixing with the gravel, it is necessary to have a mixing-box separated from the lime-box.

Let no scaffolding touch the walls, for fear of pressure.

KINCARDINE (ONTARIO) PLAN,—being the experience of a person who had been for the last fifteen years employed in the construction of concrete houses.

METHOD OF MIXING.

"Make a large lime-box, in which slack four bushels of good strong lime. Cover the lime well with water and stir it whilst slacking, to keep the lime from 'burning.' Be sure to keep plenty of water in the box. Have the slacked lime about the consistency of very thin white-wash. It is better if allowed to settle for ten hours before being mixed with gravel.

Make a pit 8 inches deep and 14 feet long by 10 feet wide. Lay the bottom with boards, and let the side-boards be 8 inches wide. This size of a pit will contain materials for 216 feet of wall 9 inches thick.

Throw gravel (including pebbles and small broken stones,) evenly over the bottom of this pit. One man stirs the wash that is in the lime-box, and dipping it up with a pail throws it evenly over the gravel in the pit, whilst two others fill up the pit with gravel. These now turn over the gravel from the floor, beginning at one corner of the pit, and merely turning it over, leave one corner of the pit empty. The men shift the mould-boards on the wall, which will take say two hours. This will give the material in the box time to settle.

Whilst the others are filling the material into the wall, the man at the lime-box must always be kept at his post, as this will ensure his proficiency in the very important work of slacking the lime. He must keep his lime-box full of the white wash, and in bailing it out over the gravel must not stir this wash to the bottom, as only the finest particles of the lime must be used for external walls.

If the mixed concrete is too poor, a little more wash must be added, if too rich a little more clean gravel and lime-water from the top of the box will settle the business.

One man attending to the lime will keep two men wheeling, for carrying the material to the wall in wheelbarrows is the most expeditious way.

216 feet of 1 foot wall can be filled in 5 hours."

This builder says:—"I have put three and even four courses in succession, in dry weather, but it is not prudent to do so. The best walls are built in damp cloudy weather.

No walls ought to stand more than two days without a course being put on, as the under part will in such cases be too dry.

All moulds for flues and other openings must be moved up three hours after filling.

All hammering of walls and jarring of scaffolds must be carefully avoided until the walls are thoroughly set, and hard.

The best 'gravel' includes one-third sharp sand, one-third pebbles, and the remaining third broken stone of say from 2 to 4 inches in diameter, if the wall is thick. Large stone will not pack close.

Concrete partitions should not be less than six inches thick.

All bond timber must be set in perpendicularly.

All frames, such as those for doors and windows, should have inch strips nailed on their wall-side to pack into the wall so as to hold the frames in their places.

All frames must be braced across the centre, to prevent 'thrust.'

All lintels above openings must be of well seasoned stuff."

From a United States Government contractor, resident in Rochester, N. Y., who has had great experience in concrete foundations, I obtained this plan of mixing cement or water-lime concrete, which is as follows:—

To obtain the proper rule of proportions in mixing,—

Take a tub and fill it with broken stone, in pieces about the size of a hen's egg. Fill up the tub with water. Drain the water off and put into another tub as much sand (in bulk) as the bulk of the water drawn off. Pour as much water on this sand as will just cover it,—then draw the water off and get as much Louisville cement as the bulk of this water—and a little more—to allow for waste. This gives the proportions of broken stone, sand and water-lime for good foundation concrete. Mix with as much water as will make the sand and water-lime or cement into a thin mortar.

Mix (and use immediately) small batches at a time.

Cement does not do as well above ground as below.

When cement concrete is made in batches it must be covered with sand to keep the sun off it.

Louisville cement costs in New York, \$1.75 per barrel. Rosendale cement of excellent quality can be had there for \$1.50 per barrel.

Cost of lime concrete for external walls as given by the builder in Kincardine, Ontario:—

"Three men will build 216 feet of nine inch wall in one day,—materials on the ground. Wages for two laborers per day \$2.50; foreman's wages, \$2.; total \$4.50. The same number of feet in brick requires 2908 bricks, four men, viz: two laborers at \$2.50, and two bricklayers \$5 per day,—making for labor \$7.50 per day. 3456 feet of concrete wall cost \$200. The same in brick work would cost \$450."

Concrete houses are lathed and plastered on the inside, the lathing being about an inch from the wall. This leaves a space for ventilation, in the gradual drying of the wall, and prevents dampness,—the usual pest of stone houses.

Reader, if you think of building, and have followed me thus far, do not be afraid of concrete as an untried thing, nor shun it because of failures in the attempts of such as have not mixed it properly. Properly mixed and laid in the walls, it forms a beautiful and most durable building material.

Make a block or two of it first, or put up a small out-

building, and after observing the effect of heat, cold and wet, upon it for a year or two, your fears and doubts will vanish. The primary experiment will cost but a trifle.

If some of our enterprising young men, at present cramped by the want of capital, would but experiment upon concrete buildings a little until they should obtain proficiency, no one can doubt that here—as in Ontario—such builders would never lack employment, and people even in very moderate circumstances might easily enjoy the luxury and respectability of a handsome and substantial stone house.

JOHN AMBROSE.

For the Church Journal and Messenger.

LINES

On seeing a very young child quite blind in London dancing and holding his mother's hand.

How mournful is his countenance! oh pity, let us stand
And see this little helpless child, holding a woman's hand;
No radiance of earth's morning beams can ever reach his sight,
And the violets and the cowslip buds for him are dark as night.

How can our hearts be grateful, or how can lips give praise,
When, gazing on those stony eyes, we think of earlier days—
Our childhood, with its happiness, its joys and bliss untold,
Not groping in a dreary street with nothing to behold:

No Summer and no seasons except the bitter cold;
Only a famished mother's kiss, her weary hands to hold?
But God, who loves the little ones, and set this load on thee,
The stamp of suffering and of sin, can let thy spirit free.

And when those orbs behold at last, with tears no longer wet,
The heavenly city's streets of glass, thou wilt not feel regret.

What thou hast missed, poor innocent, on earth, thou'lt never know.

When welcomed to thy Father's home, redeemed from pain and woe.

C.

For the Church Journal and Messenger.

CARNIVAL.

Last night all the fairies in Elf-land
Were out on a mad-cap levee;
I listened, and thought them as merry
Such little spirits could be.

Of course the old moon was not shining,
He knowingly pursed up his lips;
And the stars taking hint in a moment,
Passed with him in total eclipse.

And then what a shout of carousal
Went singing along through the sky;
Each elfin astride of a snow flake,
Stood ready to fall or to fly.

Down, downward they floated so bravely,
Hurrahing and shouting they go;
And many an old wife looked upward,
And shivered. "It's going to snow!"

Going? Why, bless me! dear grandames,
The ground is already quite white;
And the little snow elfins are coming,
For carnival frolics to-night.

But hark! from a mighty wind organ,
A wonderful key note is stirred;
Now loud as the blast of a trumpet,
Now soft as the trill of a bird.

And then other instruments join it,
With choruses piping and shrill;
And merriest, maddest, dance music,
Come floating o'er valley and hill.

They waltz on the roofs of the houses,
Thy tap lively tunes on my pane;
And whirling in stateliest measures,
They scatter their jewels like rain.

But one little, sad, grieving spirit,
Who probably never before
Had ventured upon such carousal,
Sobbed all the night long by my door.

Softly I called to the frost child,
Tried to imagine its name;
But over the roar of the revel,
It sobbed and lamented the same.

This morn when I looked from my window,
The landscape stood decked out in pride;
Each poor lifeless tree had been jewelled,
The earth was adorned like a bride.

A thin misty veil floated softly,
Pierced through by the sun's golden ray;
And ice gems were sparkling and flashing,
To crown her the bride of To-Day.

All rosy-hued, flushing, and trembling,
She stood while the sun in amaze,
A foolish and timid young lover,
Absorbed all her life in his gaze.

Alas, for the work of the frost elves!
Alas, for the bridal array!
Crowned and bedecked in her jewels,
A mist wreath, she floated away.

The sun climbing higher and higher,
Looked round for the vision in vain;
But the snow-elfins cried, laughing loudly,
"Look out! We are coming again!" M. R. H.

THE BURDEN OF SELF.

A man may be, even in some true sense, indeed humbled before God; he may be neither a proud, a self-en-coiled, nor a vain man, and yet he may know well, in his own bitter experience, how, in the still remaining form of a harassing self-consciousness, this evil struggles with him. Perhaps it is with him as a haunting presence everywhere: in his duties, in his prayers, in his meditations. In none of them can he get rid of self. In some forms of bodily sickness, what ought to be the unconscious actings of vitality, the beating of the heart, the passage of the blood through any artery, or the vibration of a nerve, make their every fulfillment of their functions felt, with a harassing distinctness of perception, by the sufferer. So is the self-conscious man tormented with an ever-present vision of himself in all that he is doing. Beyond even his acts for or with others, yea, into his very prayers, this dreadful self-consciousness will intrude itself. He cannot confess sin without thinking how well he is doing it; how humble he should appear to others if they could but witness his humiliation; he cannot pray with all his soul, because the vision of himself in prayer, and the thought how others, if they could see him, would applaud him, obtrudes itself, with a paralyzing pertinacity, into the most sacred moments. This is not seldom the departing struggle of the devil of vanity; from this the word of Christ will at last set free him who clings to his Lord for deliverance; but it is to Him that we must go if we would be delivered from it. In His presence only can we be disenchanted. . . .

In that presence, then, we must set ourselves; stand, as if we were already called into the mighty judgment; look in the face of our failings, our mixed motives, our unfulfilled resolutions, our poor performances, the seeming resistance of our will to His, our lack of true love to Him, and so estimate by the searching rule of God's judgment these miserable littlenesses, as to which, in our times of weakness and earthliness, we are tempted to feel some satisfied emotions of self-approbation. It is well to do this from time to time—as, for instance, at the opening of Lent—in a solemn and especial manner; more or less, too, we may do it at all times of earnest prayer and meditation. This, indeed, is one especial blessing, waiting on real acts of devotion. In such hours the spirit cools and grows calm; in that high communion, God in His mercy acts directly on it; and one whom He has so visited goes forth from His presence another man. Be persuaded, brethren, to try the experiment. Seize upon some time for more especial communion with God. Set you selves, thus, alone with Him; look calmly in the face all your sins, defects, infirmities, and littlenesses; picture to yourself how they will show before men and angels, and, above all, before the All-searching eye of God, on the great doomsday. Suppose yourself there already, and think how you could now meet that surely coming trial. This, if anything can, will help you to overcome these otherwise inevitable bonds of self-approbation. But then, having done this, you must also be on your guard to watch in detail against the temptation the moment it assaults you. The rules for doing so are simple and easy to one who is really striving to use them. They are such as these:

Think as little as possible about any good in yourself; turn your eyes resolutely from any view of your acquirements, your influence, your plan, your success, your following; above all, speak as little as possible about yourself. The inordinateness of our self-love makes speech about ourselves like the putting of a lighted torch to the dry wood which has been laid in order for burning. Nothing but duty should open our lips upon this dangerous theme, except it be in humble confession of our sinfulness before God. Again, be specially upon the watch against those little tricks by which the vain man seeks to bring round the conversation to himself, and gain the praise or notice which his thirsty ears drink in so greedily; and even if praise comes unsought, it is well, whilst men are uttering it, to guard yourself by thinking of some secret cause for humbling yourself inwardly to God, thinking unto what these pleasant accents would be changed if all that is known to God, and even to yourself, stood suddenly revealed to man.

Again, take meekly the humiliations which God in His wise providence deals out to you; they are a most wholesome diet. They come from His hand who knows all that you need, who orders all in love, who bore the Cross for your redemption, and will, if you let Him, heal your deep infirmities.

Lastly, place yourself often beneath the Cross of Calvary; see that sight of love and sorrow; hear those words of wonder; look at the Eternal Son humbling Himself there for you, and ask yourself, as you gaze fixedly on Him, whether He, whose only hope is in that Cross of absolute self-sacrifice and self-abasement, can dare to cherish in Himself one self-exalting thought, or allow Himself in one self-complacent action. Let the Master's words ring ever in your ears: "How can ye believe, who receive honor one of another; and seek not the honor that cometh of God only?"—Bishop Wilberforce.

THE MAN WHO STOPS HIS PAPER.

Philip Gilbert Hamilton, in his admirable papers on "Intellectual Life," thus talks to the man who "stopped his paper": "Newspapers are to the civilized world what the daily house-talk is to the members of household; they keep our daily interest in each other, they save us from the evils of isolation. To live as a member of the great white race of men, the race that has filled Europe and America, and colonized or conquered whatever other territory it has been pleased to occupy, to share from day to day its cares, its thoughts, and inspirations, it is necessary that every man should read his paper. Why are the French peasants so bewildered and at sea? It is because they never read a newspaper. And why are inhabitants of the United States, though scattered over a territory fourteen times the area of France, so much more capable of concerted action, so much more alive and modern, so much more interested in new discoveries of all kinds, and capable of selecting and utilizing the best of them? It is because the newspapers pene-

trates everywhere; and even the lonely dweller on the prairie or in the forest, is not intellectually isolated from the great currents of public life, which flow through the telegraph and press."

News and Notes.

Railroad men and iron dealers can ascertain the number of tons of rails to a mile by a simple calculation. By multiplying the weight of the rail per yard by eleven and dividing by seven, the number of tons required to lay one mile of track is correctly and quickly secured.

Jamrach, a London dealer in animals, gives the particulars of a tiger capture in Asia. Full grown tigers are never brought away for the use of showmen, as they cannot be tamed, and make trouble by gnawing and breaking their cages.

"ENTERPRISING" JOURNALISM. — The London Echo of Jan. 9, has the following: "In old times, when etiquette ruled all things, the rule was that no one should speak to the King until the King had first addressed him.

"DE PROFUNDIS," A NEW VERSION. OR, A VOICE FROM THE DUNGEON OF INFALLIBILITY. Pity the sorrows of a poor old man, Close prisoner kept within the Vatican; What if 'tis a fair palace, if I don't; Go free abroad—that is because I won't?

At Jersey City, Jan. 27th, MARY J., widow of the late Rev. Dr. James Abercrombie of Philadelphia, and mother of the Rev. Dr. R. M. Abercrombie of Jersey City.

a small Williamsburg house with his wife, had begun to be rich; and as he had become independent of any aid from his former employers, he returned to the Roman Catholic Church. He had his four children baptized in the Church, and had scruples regarding the legality of his marriage, telling his wife that no wedding without a priest of some kind was legal.

—As the old "rod cont" has now passed out of use, and, except rarely, out of sight, like the "old oaken bucket," its history is a matter of sufficient interest for preservation. The cont was first proposed by Robert Morris, the great financier of the Revolution, and was named by Jefferson two years after.

DEATHS. (Obituary notices are charged at 15 cents per line.) At Rossville, Staten Island, on Friday, Jan. 31, 1875, suddenly, the Rev. JOHN MORGAN of New York, in the 72d year of his age.

At Jersey City, Jan. 27th, MARY J., widow of the late Rev. Dr. James Abercrombie of Philadelphia, and mother of the Rev. Dr. R. M. Abercrombie of Jersey City.

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Publishers' Department.

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

Table with 2 columns: Issue number and date. 1147 is. Jan. 7, 1148 is. " 14, 1149 is. " 21, 1150 is. Jan. 28, 1151 is. Feb. 4, 1152 is. " 11.

Many of our subscribers are dilatory in sending the cash for their renewals. And some, when they do remit, say they have been waiting for their bills. Please do not wait.

Hereafter all remittances for subscriptions will be promptly acknowledged by receipt or postal card, as we frequently find it impossible to correct the figures on the tags in the same week that the money is received.

SPECIAL NOTICE. In consequence of the new Postal law—which requires that the postage on all publications shall be prepaid at the office of mailing instead of at the office where they are received—we have to request our subscribers, in remitting for advance payments, to add 20 cents for one year's postage.

Back Numbers Wanted. The following back numbers of THE CHURCH JOURNAL are wanted to complete files now in hands of the binder:

Table with 2 columns: Volume and issue number. Vol. IX.—Nos. 428, 427, 428, " X. " 493, 495, " XI. " 563.

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

To cure and All.—Are you suffering from a cough, cold, asthma, bronchitis, or any of the various pulmonary troubles that so often terminate in consumption? If so, use "Wilbor's Pure Cod Liver Oil and Lime," a safe and efficacious remedy.

PIMPLES, which so disfigure the face, arise from imperfect secretions of the porous system. Ladies too frequently resort to pastes and cosmetics. They cover over, but only aggravate the cause.

Clerical.

The Rev. William S. Speirs has resigned the rectorship of Grace church, Canton, Miss., and accepted an election to Christ church, Ottawa, Ill., and has entered upon his duties at the latter place.

The Rev. E. H. Ke'oll has resigned his position as assistant minister of the Church of the Holy Trinity, New York.

The Rev. J. P. Taylor's address is 462 Royden street, Camden, N. J.

The address of the Rev. F. A. Renouf is Porter Freres & Co., 59 rue de Provence, Paris, France.

The Rev. J. W. Leek has resigned the rectorship of St. Michael's, Marblehead Mass., and accepted Trinity church, Gainesville, Fla.

Notices.

LENT LECTURES, CHRIST CHURCH.—On Sunday evenings in Lent, sermons on the following subjects will be delivered in Christ church:

On Wednesday and Friday evenings, sermons on "The Lost and the Saved"; Balaam and Rahab—Dives and Zacchaeus—Agrippa and Cornelius—The Young Ruler and Mary Magdalene—Felix and the Penitent Thief—Demas and St. Paul.

CHRISTIANITY AND SOCIAL MORALS.—A course of sermons to be given on successive Sunday evenings, at Christ church, corner of 6th avenue and 35th street, by the Association of Clergymen of the Protestant Episcopal Church giving the course of last Winter, upon Christian Truth and Modern Opinion.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs \$30,000 for the work of the present year.

HOUSE OF REST FOR CONSUMPTIVES, MOUNT HOPE, TREMONT, WESTCHESTER CO. The increased accommodation obtained by the removal of the above Institution to its new premises, enables the Trustees to extend a larger measure of relief and Christian aid to Poor Consumptives than heretofore.

THE "ALEXANEMOS." A New Winter Cloak for the Clergy, adapted to keep off Wind and Rain. INVENTED AND MANUFACTURED BY THOMAS PRATT & SONS, Also Inventors of THE WELL KNOWN PRIESTS' CLOAKS AND CLERICAL INVERNESS CAPES.

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Acknowledgments.

The Subscriber gratefully acknowledges the receipt of \$ 0 for the poor from F. C. LAPP. New York, Feb. 2, 1875.

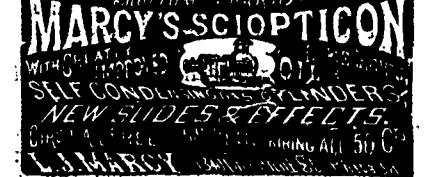
ORPHANS' HOME AND ASYLUM.—The Managers gratefully acknowledge the following contributions received since Dec. 28, 1874:

Collection at Zion church, Rev. Dr. Gallaher, \$75.66; Christmas offering at St. Clement's, Rev. Dr. Eaton, 20; Lady for soldier's child, 20; Mrs. W. A. Smith, 20; Miss A. M. Barnes, 30; Miss Kate Barnes, 30; Mr. Abner Beers, 25; Miss Mary B. Toucey, 30; Mrs. Joseph Grafton, 60; Trinity chapel by Rev. C. T. Olmsted, 5; Miss C. L. Wolfe, 100; Mr. James L. Bogert, 25; Mr. Henry K. Bogert, 20; Mr. Charles Myers, 10; Rev. S. G. Hitchcock, 10; Miss Emily O. Gibbs, 20; Mrs. J. E. Well, through Mrs. Henry Well, 100; Mr. B. K. Stevens, 60; Y. Trinity church, by Rev. Dr. Ogilby, 30; Master Richard Liker, 5. For Christmas Festival.—Mrs. H. G. Gerry, 75; Miss Bunce, 5; Mrs. Barnard, 5; Mrs. Colford Jones, 25; Mrs. Gantler, 10; Sales at Festival, 440. For Chapel Fund.—Finlay Dickson, 2. Also, Miss Mary A. Read, 6 pairs of knitted stockings; Miss Mary B. Toucey, 6 pairs do.; Mr. C. W. Smith, 8 boxes of soap. MARY S. JONES, Treasurer, 146 Fifth avenue. ANNA L. PECK, Secretary, 100 Lexington avenue. Feb. 1, 1875.

CHEMICAL FERTILIZERS.

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AN ORGANIST of several years' experience desires an engagement immediately, or May 1, Episcopal Church preferred. References furnished. Salary moderate. Address ORGANIST, Box 3667, N. Y. P. O. 50-31

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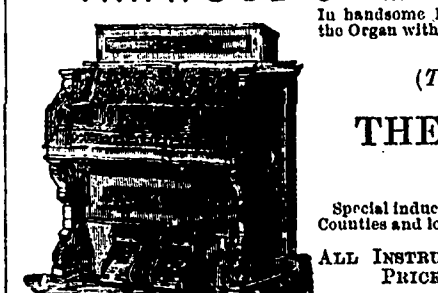
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