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(From Harper's Magazine).

TYPOGRAPHICAL ERRORS.

HARPER'S MAGAZINE, some time since, suggested a collection of Typographical errors. The following may be accepted as a contribution in that direction. Many of these instances may be familiar, while many others have not before received special notice. Now for a beginning, with illustrations of paragraphs made ludicrous by the transposition of lines.

Two articles had been prepared for a New York Daily (one containing a sermon preached by an eminent divine, and the other about the freaks of a mad dog), but, unfortunately, the foreman, when placing them in the form, "mixed" them, making the following *contre temps* :

"The Rev. James Thompson, rector of St. Andrew's Church, preached to a large concourse of people on Sunday last. This was his last sermon. In a few weeks he will bid farewell to his congregation, as his physicians advise him to cross the Atlantic. He exhorted his brethren and sisters, and after offering a devout prayer, took a whim to cut up some frantic freaks. He ran up Timothy Street to Johnson, and down Benefit Street to College. At this stage of proceedings a couple of boys seized him, tied a tin kettle to his tail, and he again started. A great crowd collected, and for a time there was a grand scene of noise, running, and confusion. After some trouble he was shot by a policeman."

A similar accident of the types lately occurred in the experience of a Western editor, who gave out two articles for his paper—one on a political subject, and another on fattening swine. What was his surprise, in looking over his paper on the following morning, to find that by some sleight of hand on the part of the printer, the articles had changed headings, and that one of them began :

"GREAT HOGS!

"Under this head we include the clergy, the editorial fraternity, and the members of Congress."

Blackwood's Magazine mentions an odd incident which occurred to a book called "The Men of the Time." It sometimes happens in a printing office that some of the types, perhaps a printed line or two, fall out of the form. Those in whose hands the accident happens generally try to put things to rights as well as they can, and may be very successful in restoring appearances with the most deplorable results to the sense. It happened thus in the instance referred to. A few lines dropping out of the "Life of Robert Owen," the parallelogram Communist, were hustled as the nearest place of refuge, into the biography of his closest alphabet-

ical neighbor—"Oxford, Bishop of." The consequence was that the article began as follows :

"Oxford, the Right Reverend SAMUEL WILBERFORCE, Bishop of--was born in 1805. A more kind-hearted and truly benevolent man does not exist. A skeptic as regards religious revelation, he is nevertheless an out-and-out believer in spirit movements."

When this blunder was discovered the leaf was cancelled ; but a few copies of the book had got into circulation.

The more frequent errors, however, are made by the change of a word or letter. A lad in a printing-office, who knew more about type-setting than he did of the Greek mythology, in looking over a poem they were printing, came upon the name *Hecate*, one of the female divinities of the lower world, occurring in a line something like this :

"Shall reign the Hecate of the deepest hell."

The boy thinking he had discovered an error, ran to the master printer and eagerly inquired whether there was an *e* in cat. "Why, no, you block-head!" was the reply. Away went the boy to the press-room, and extracted the objectionable letter. But fancy the horror of both poet and publisher, when the poem appeared with the line :

"Shall reign the He~~c~~at of the deepest hell."

Miss Gould, the poetess, gives a ludicrous incident in reference to a poem she had sent to a country editor. She says : "For the dew-drop that falls upon the freshly-blown roses," he made it "freshly-blown noses."

Dr. Kunze, a prominent minister of the German Lutheran Church in New York city, in the beginning of this century, addressed a communication on a vexed chronological question, to Mr. Lang, the editor of the *New York Gazette*. In his letter he adverted to the Gregorian style, and mentioned Pope Gregory. The faithful *Gazette* printed "Tom Gregory." The venerable Doctor hastened to his friend, and remonstrated on the injury he had done him, and requested the erratum to specify instead of "Tom Gregory" "Pope Gregory XIII." Again an alteration was made and the *Gazette* requested its readers "for Tom Gregory to read Pope Tom Gregory XIII." Only one more attempt at correction was made, when the compositor had the typography so changed that it read, "Tom Gregory the Pope." The learned divine, with a heavy heart, in a final interview with the crude editor, begged him to make no further improvements, as he dreaded the loss of all the reputation his years of devotion to the subject had secured to him.

An English writer makes reference to a volume of popular sermons, in which, owing to the negligence of the proof-readers, a deplorable number of typographical errors appeared. One of these, as if in reference to the others, was singularly appropriate to the unhappy circumstances of the poor author ; the verse "Princes have persecuted me without a cause," being made to read, "Printers have persecuted me without a cause." A religious paper called the *Gospel Banner*, was once printed in the State of Maine, with the motto, "In the name of our God we *up set* our banners." the two words "set up," being simply transposed. A New York paper speaking of a Russian loan of thirty thousand roubles, very quietly said by its types that the "Russian Government had advertised for a loan of thirty thousand *troubles*."

In Mr. Pyeroff's "Ways and Words of Men of Letters," there is given a conversation with a printer ; "Really," said the printer, "gentlemen should not place such unlimited confidence in the eye-sight of our hard-worked and half-blinded reader of proofs ; for I am ashamed to say that we utterly ruined one poet by a ludicrous misprint." "Indeed ! and what was the unhappy line ?" "Why Sir, the poet intended to say,

' See the pale martyr in a sheet of fire ;' instead of which we made him say, ' See the pale martyr *with his shirt on fire.*'"

During high party times in New Hampshire, the paper of one party boasted that

" The oracle of the day
Carries the sway."

The printer's devil of the rival establishment gained access to the office by the roof and altered the last word so that it read,

" The oracle of the day
Carries the swag."

At a great public demonstration held in England, after one or two unimportant speeches, a certain demagogue arose whose appearance was the signal for loud and enthusiastic cheering from the multitude. A party newspaper describing this, in the course of its gratulatory and fervid report said that the vast concourse had " rent the air with their *snouts.*"

At a meeting of the American Scientific Association, in Providence, the friends of the late Rev. Dr. Wayland were surprised to read an account in the papers that, after one of the evening sessions, the Doctor gave a " billiard party." The types should have pronounced it a *brilliant party.*

But really proof readers are sometimes very negligent. A while ago, in speaking of Governor M' Dowell's speech in Congress on a certain occasion the reporter's manuscript said : " Many members *wep*t, and among them Mr. Speaker Winthrop more than once gave way to his feelings in a flood of tears." The printed copy read, " Many members *sle*p't, and Mr. Speaker Winthrop more than once gave way to his feelings in a *flow* of beer."

The editor of the *Evangelical Observer*, several years since, in reference to a gentleman of whom he was writing said, he was *rectus in ecclesia*, that is, " in good standing with the Church." The compositor, to whom this was dead language, in the absence of the editor, converted it into *rectus in culina*, which, although pretty good Latin, somewhat changes the sense, as it accorded to the reverend gentleman spoken of only " a good standing in the kitchen."

A typographical error in a Cleveland paper made one of the hills of Japan only five hundred *miles* high. In the next issue the editor requests his readers to deduct 2,639,500 feet from the former statement.

The importance of correct punctuation is well illustrated by the following, which shows also that clergyman who recommend patent medicines should be very careful in their collocation of words, otherwise they may convert a very *grave* matter into a very ludicrous one. Read this, and put on it the meaning which is most natural :

" I continued on using it, and by the time I had taken five bottles, I found myself *complet* by cured, after having been brought so near to the gates of death by means of your invaluable medicine."

The following result of the omission of a comma is rather ludicrous. In an interesting article about the inauguration of a new hospital building in New York, the writer is made to state that " an extensive view is presented from the fourth story of the Hudson River." Here is another instance of strange mixture, contained in a paper announcing a person's decease : " His remains were committed to that bourne whence no traveller returns attended by his friends."

Many strange mistakes are sometimes made in advertisements. An important mercantile house in New York had occasion to advertise for sale a quantity of brass hoppers, such as are used for coffee-mills. But instead of brass hoppers the newspaper said *grasshoppers*. In a short time the merchants' counting room was thronged with inquirers for the new article of merchandise.

A paper in Buffalo had this novel correction: "In an advertisement which appeared in our last issue, for 'Bambleton's Storm Destroying Porringers,' read 'Hamilton's Worm Destroying Lozenges.'"

The writer remembers to have seen in a Philadelphia paper an advertisement of a political meeting in which it was meant to be announced that Hon. Mr. — would address "the masses." By the simple misplacement of merely a "space" the public was informed that the address would be delivered to "them asses at National Hall."

Campbell's celebrated Essay on Miracles was announced in one of the advertisements as "Campbell's Essay on Minglez." A dancing master, in renewing his solicitations for patronage, wished to express his obligations for past favors, when the printer made him say, "most respectfully offers his shanks."

A gentleman of the press who does not write very legibly, lately sent to the compositors the following announcement: "The *Harpy*, another of the six iron steam vessels built by Messrs. Dichborn and Mare, is ready for commissioning." The printer composed as follows: "The happy mother of the six iron steam vessels built by Messrs. Dichborn and Maro is ready for commissioning."

Here are other instances illustrating the fact that no little mischief is often done by the change of a word. In the *Methodist Quarterly Review*, 1855, a writer has occasion to say that the "Diversions of Purley," an admirable volume on etymology by the celebrated Horne Tooke, "is a book of which even literary men often know but little beyond the title." The compositor, one would almost imagine, determined that they should know less, for strangely enough he entitles it "The Diversities of Barley."

¶ The *Tribune*, in 1853, stated that "Dr. Pond, President of the Theological Seminary, Bangor, Maine, is giving lectures in that city to show that theology is no science, and that there is no truth in it whatever." The statement was at once passed round the daily press with great eagerness, and took the public by surprise as would a clap of thunder from a clear sky at noonday. Notwithstanding the long-established character of the worthy Professor, of course every body was prepared to believe it, and very soon the world was told that he had become a gross infidel, and trampled the Bible under his feet like Paine and Voltaire. At length the *Tribune* corrected the error, and said that by the carelessness of the compositor *theology* was printed instead of *phrenology*; adding that the doctor in his theology was firm as the everlasting hills, but was no believer in phrenology.

An Eastern Magazine lately gave as follows, three instances of the false combinations of letters, showing that as among men so among types, "one sinner destroyeth much good." One, who in writing in all innocency of a session of the Historical Society, affirmed mildly in manuscript, "all went smoothly, but weeks after was made to declare in blatant print, "All went *snoringly*."

Another flagrant example still shows its front on the page of a child's book. In the latest edition of "Our Little Girls" there occurs the description of a christening wherein a venerable divine is made to dip his head into the consecrating water and lay it upon the child.

Many instances might be afforded of strange and unnatural murders having been committed by a single letter. The *Philadelphia Post* contributes the following: "We seldom take notice of typographical errors except when the sense is greatly perverted by them. For instance, in our last paper a biography of Newton contained the phrase, 'Yes, the *immoral* Newton lived like other men.' It should have been 'the *immortal* Newton. It will be noticed that there is only a t's difference between the two words, while there is an infinite difference between the two things." A

New York daily paper, in 1855, committed a similar blunder, when in consequence of a compositor's error, it announced that "the inhabitants of New York, suffer at present from a high state of *morality*."

Moore, in his Diary of 1818, says that he saw a very beautifully printed American Edition of "Gifford's Journal" published in New York; but in the preface, where he draws a parallel between Horace and Juvenal, he says "Horace was of an easy disposition, inclining to insolence." The American printer, however, had converted it into "inclining to *insolence*."

During the Mexican War one of the English newspapers hurriedly announced an important item of news from Mexico, that General Pillow and thirty-even men had been lost in a bottle (*bottle*). Some other paper informed the public, not long ago, that a man had been brought before a police-court on the charge of having stolen a small ox (*boe*) from a lady's work-bag.

"A rat" (*raft*), says yet another paper, "descending the river, came in contact with the Steamboat—; and so serious was the injury to the boat that great exertions were necessary to save it." An English paper once stated that the Russian General Ruckinoffkowsky was found dead with a long word [*sword*] in his mouth. Another in giving a description of a battle between the Poles and the Russians, said that the conflict was dreadful, and the enemy was repulsed with great laughter [*slaughter*]. Another reported that a gentleman had been brought before a sitting magistrate to answer the charge of having eaten [*beaten*] a stage-driver for demanding more than his fare. We have sometimes had the misfortune to see "the internal relations of the church" converted into "the infernal relations of the church."

See, again how, the types dance and change into ludicrous terms in the following: The New York *Albion*, some time since, speaking of a man of some celebrity, then recently deceased, undertook to say, "He subsequently commenced life as a legal practitioner, but was diverted from it by his love of letters." The editor did not examine his proof, and on Sunday morning, at his breakfast table, he had the pleasure of reading, "He subsequently commenced life as a legal politician, but was diverted from it by his love of bitters." By a typographical error in a newspaper the public was informed, some time ago, that "two cows were cut into calves [*halves*] by the railroad train."

The line,

"So the struck eagle stretched upon the plain,"

has been erroneously printed

"So the *stack* eagle stretched upon the *plate*."

Some errors have, undoubtedly, been made with malicious prepense. When the Rev. Dr. Crosswell was editor of the old *Hudson Balance*, a merchant by the name of Peter Cole chanced to get married. Cole, however, was very unpopular, and was not one of the brightest intelligences even of those days. The bride, also, was a little more *no* than *yes* in her intellectual furnishment. It used to be a common practice in the country, in sending marriage notices to the press, to tack on a bit of poetry in the shape of some sweet hymeneal sentimentality. In compliance with this custom the groomsmen added a line or two from one of the poets, where the bard speaks of the marriage state, "when *heart* meets *heart* reciprocally soft." The wicked boys in the printing-office, however, corrected the poet, making the line read thus

"When head meets head reciprocally soft."

The perversion of Scripture made by printers are sometimes more than curious. The following are cases in point. The late Rev. William Jay, of England, printed a sermon on the text, "Skin for skin, yea all that a man

hath will he give for his life." The printer made the last word to read *wife*. Mr. Jay corrected the mistake in his first and second proofs without securing the desired alteration. When he came to the last review, and noticed that the bad blunder had not been corrected, he wrote on the margin, "This depends altogether upon circumstances—change your 'wife' into '*life*.'"

It is related that a printer's widow in Germany, while an edition of the Bible was being printed at her establishment, altered that sentence of subjugation to her husband, pronounced on Eve in Genesis, so that instead of reading, "he shall be thy lord" (*Deert*, it said, "and he shall be thy fool" [*Nær*]). Copies of this edition were bought up at enormous prices.

Errors of a very serio-comic nature have occasionally occurred. An edition of the Bible was once published in England in which the word *not* was omitted in the Seventh Commandment. For this offence, whether by carelessness or design, the Archbishop imposed the heaviest penalty known in history. The edition was required to be called in and destroyed, and a fine imposed of £20,000 sterling.

An edition of the Roman Catholic Missal was once published in France in which the accidental substitution merely of the *u* for *a* was the cause of a shocking blunder, changing as it did, the word *calotte* (an ecclesiastical cap or mitre) into *culotte*, which means, in plain Anglo-Saxon, a gentleman's small clothes. The error occurred in one of the directions for conducting the service, where it said: "Here the priest will take off his *culotte*."

The religiously important loss of a single letter is seen by the following: A printer putting to press a form of the Book of Common Prayer, the *c* in the following passage dropped out unperceived by him: "We shall all be changed in the twinkling of an eye." When the book appeared, to the horror of the devout worshipper, the passage read, "We shall all be *hanged* in the twinkling of an eye."

The chapter endeth with the following: Governor Andrews, of Massachusetts, lately said that he and his family were "too intense Yankees to bear transplanting;" but the very eccentric types of a Boston newspaper reported him as saying that they were "too great paupers."

CHRISTMAS SERVICES IN ENGLAND.

[The churches in London were no doubt as beautifully ornamented as usual for the past festive season, but the accounts given of the decorations in the ordinary parish churches throughout England shew the attention and loving care bestowed on this hallowed custom by English Churchmen generally. We select a portion of these accounts.—ED. CHURCH MAG.]

CHICHELEY, BUCKS.—The Feast of the Nativity has been joyfully kept in this small village church which was beautifully decorated. The chancel and font deserve especial notice. Over the altar was the text, "God with us," worked in letters on holly, on either side were two large crosses made also of holly, having above them the sacred monogram in Greek and Latin. On the upper part of the reredos was a beautifully illuminated scroll "Alleluia.—Glory to God in the Highest—Alleluia;" the whole being surmounted with two triangles having a Latin Cross of variegated holly in the centre. The Alpha and Omega and two banners with red and blue crosses. The font was entwined with bands of holly and other evergreens, the most prominent feature being a beautiful floating cross made of choice flowers. The pillars were wreathed with bands of holly, box, and fir.

THATCHAM, BERKS.—The parish church was most tastefully decorated for the Christmas season. On the altar a cross of holly was placed, and

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on one side the word "Emmanuel," on the other, "God with us." On the front of the pulpit a white dove was displayed, and on the pulpit a floriated cross of beautiful design. All the arches and windows were wreathed, and several of them were ornamented with texts of minute workmanship. Chaplets of holly were hung on the choir stalls, and the font was very prettily dressed with wreaths of flowers. Christmas Day was ushered in with a merry peal of bells from the old church tower. A general feeling of joy was manifested, and the poor were well supplied with Christmas gifts. The services of this great festival were of an appropriate and joyous character; the choristers and vicar entered the church for morning service singing the Christmas hymn "O come all ye faithful" in procession. The hymns were all from "Ancient and Modern," introduced at the beginning of Advent. After Evensong the children of the National School sang their Christmas Carols from their place in church, and these were listened to by the congregation, who remained to hear them. Thus passed away one more happy Christmas Day.

ST. PETER'S, BISHOPTON, WARWICKSHIRE.—On Christmas Eve a midnight service was held in this church. Evensong was sung by the incumbent, the Rev. E. J. Eversed. Versicles and responses, Tallis; Psalms and Canticles, Gregorian. After Evensong a sermon was preached by the Rev. W. D. Waddell, late assistant Priest of All Saints', Margaret-street, in which the preacher very forcibly dwelt upon the doctrine of the real Presence in the Blessed Sacrament. After midnight there was a celebration of the Holy Eucharist; *Kyrie*, Tallis; *Ancient Creed*, Metzeke; *Gloria in Excelsis*, Gregorian, the *Nunc Dimittis* was sung as a recessional to an Anglican chant. The church was nicely decorated for the Christmas Festival, and with its altar adorned with legal ornaments, presented an appearance which we are glad to say, is not now seldom to be met with.

TARPORLEY, CHESHIRE.—The service for this festival commenced here on Christmas Eve. The church was very nicely decorated for the occasion, great pains having evidently been bestowed upon this labour of love. The decorations of the sanctuary and chancel are especially worthy of notice. On each side of the east window hung two banners with appropriate devices and texts. Below these, on each side of the altar, is a very tasteful design, formed by lines of holly and other evergreens interleafing with each other so as to form a diamond pattern, every intersection being marked by a small star, the centre of each design being marked by a large cross; this was on a white ground contrasting well with the red stone of which the walls are built, and setting off the festal cloth to great advantage. A temporary chancel screen was also erected and tastefully decorated with variegated holly, laurel, &c. The service on Christmas Eve, which was choral, commenced with *Adeste Fideles* as a processional hymn, and was well attended by the parishioners. On Christmas Day the services were also of a hearty and cheering character, commencing with an early celebration at 9 o'clock, followed by Matins and second celebration at 11. There was also an afternoon service. All these services were very well attended. Special services were also held in the church on New Year's Eve, at 7 and 11.30 p. m., many availing themselves of the opportunity thus afforded them of spending the last minutes of the old and the first minutes of the New Year in prayer, in spite of the inclement weather which prevailed.

ST. PAUL'S, STRATFORD NEW TOWN, E.—A midnight service was held at this church on New Year's Eve. Evensong was commenced by the Rev. G. W. Philips, curate; an appropriate hymn from "Mercer" was sung for the anthem, and another previous to the sermon, which was preached by the Rev. G. P. Keogh, incumbent. A few moments before the close of the sermon the hour of midnight was solemnly tolled on the bell of the church, there being no clock. Five minutes were then given

A Few Words About Lent.

for private devotion and the service was brought to a close at 12.20 by the singing of the hymn "O God, our help in ages past." The Christmas decorations at St. Paul's are of the most chaste and tasteful character, and reflect great credit on all concerned in the arrangement of them.

ST. LUKE'S, HOLLY-STREET, SHEFFIELD.—Christmas was kept in the joyful manner in which the Church's festivals are observed in this church. The first service was at 8 o'clock on Christmas Eve. At 11.30 the choir, followed by the congregation and others entered the church from the choir-vestry singing *Adeste Fideles* in procession. The proper introit having been sung, the Holy Communion followed, the curate being celebrant. The music was partly Merbecke and partly from the *Missa de Angelis*. There was a good number of communicants. After the benediction the choir sang "Good Christian men, rejoice," "Earth to-day rejoices," and other carols in procession. We are glad to notice that the decorations were (although restricted almost entirely to the chancel) very neat and effective.

ST. ANDREW'S CHURCH, AMITULL, BEDFORDSHIRE.—The feast of the Blessed Nativity has been fitly observed in this church. The decorations, generally beautiful, were more than usually so. The sanctuary was indeed most lovely, and deserves especial notice. On either side of the altar, which was vested in red, stood tall hothouse flowers and ferns, imbedded in moss, while upon the carved stone reredos, consisting of five arcades, beaded with small ivy leaves, and bunches of gold and crimson everlastings, and upon the four chancel windows were also arranged a profusion of the choicest exotics, banked by moss and ferns, and surrounded respectively by the texts on white silk, bordered with moss, "Alleluia," thrice repeated, and "Emanuel, God with us." Upon the table stood four vases of flowers and the cross, and above it, on a rich white silk dossal in red silk lettering the text, "Glory to God in the highest." Over the east window wreaths of beaded ivy, and on either side of it stars of evergreens and immortelles. The gas standards and corona were wreathed with strung holly and immortelles, and in each panel various devices of immortelles worked on ivy leaves. In front a richly illuminated text on white silk, and a double row of *fleur-de-lis* round the bowl and stem. On the panels of the pulpit, picked out with holly and ivy, were placed triangles, and in front an effective star of gold and crimson everlastings. The pillars of the nave were wreathed with holly, box, and tendrils of ivy, and between the spandrills of the arches were various Christian devices and emblems. The festal services began on the vigil at 7.30 in the presence of a large congregation. The services on Christmas Day commenced with an early celebration at 8 a. m.; Matins at 11 a. m., followed by sermon and second celebration; Evensong with service at 3 p. m. The services continued in their fullness throughout the octave.

(From the *Churchman's Companion*).

A FEW WORDS ABOUT LENT.

First, we should remember, that the season of Lent has not been set apart by the Church for the purpose of recalling the irreligious to a sense of their condition in God's sight, and of their responsibilities as Christian men. For why should such persons as these be more affected by Lent than by any other season of the Christian year? God offers His witness to such as these in other ways, and by other means calls them to Himself. Lent then, is not, except in a secondary sense, intended for them; it is rather for the additional and renewed penitence of those who are already living Christian lives. In a word, it is, to use a modern phrase, the Church's time of "revival."

We need not stop to insist upon what few would dream of denying—that such a special time of penitence is necessary for the best of us. Indeed, the more advanced in the spiritual life a person has become, the more sensible is he of his own imperfectness—the higher the religious standard that he has proposed to himself, the more work he sees is yet before him, and the more grateful will he be for such special opportunities of religious progress, as those which the season of Lent affords. Acts of the deepest contrition and self-abasement, have invariably formed a very large part of the devotions of the Saints of old.

What we have now to consider, is this: how we should spend this Lenten season, so as to turn it to the best account for our soul's good.

The first point which we are naturally to speak about, is prayer. Lent is a time of all others, when we should be earnest in our prayers. We are sadly apt to fall into a habit of saying our daily prayers carelessly and inattentively; our minds wander, and we get cold and listless. Now is the time for seeing to this. Some persons when they find their thoughts wandering, whilst at their private prayers at home, are in the habit of stretching out their arms for a short time, as our Lord's arms were stretched out upon the Cross. This and any other act that will recall our Blessed Lord to us, will frequently be found to bring back the mind to a proper tone. It is always a good plan, and one which will encourage "recollection," to kneel perfectly upright on the floor, while saying our prayers, instead of leaning on a chair, or against the side of the bed. Weakly persons may require some support, but let even them beware of getting into a habit of carelessness and lounging.

We should also try to receive Holy Communion more frequently during Lent. If we are really in earnest, we shall receive every Sunday, where there is an opportunity of doing so; and if possible at an early service, so as to be fasting. We should also make a point of attending the week-day services of the Church, as often as we can.

Meditation is a practice sadly neglected, even by earnest minded persons at the present day; without it, all our prayers must of necessity be very imperfect. Now, no time is more fit for beginning such an act of devotion than Lent.

Examination of conscience is another very special part of our Lenten devotions; by this means it is, that we discover what is our besetting sin—and every one has some one besetting sin, if not more than one—we should remember also that to break off from the bondage of our besetting sin, is one of the most important duties of Lent. Think then every morning, how you will be most tempted during the day to this sin; make a strong resolution to watch against it, and pray for God's help; that you may be able to resist it, and to overcome. At night, let one chief part of your examination of conscience, be directed to this point. If you have failed to keep your morning's resolve, confess your weakness and sinfulness to God, and pray for help to do better on the following day.

Again, make a rule to perform every day during Lent, some act of self-denial for the love JESUS CHRIST, who gave up all for you. Settle in your own mind beforehand, what this act of self-denial shall be, and do not allow any thing to interfere with it if you can help. Fasting, that is, taking less food than you are inclined to take, or would take at other times, and that food of a less favourite, palatable, or nourishing kind, is an obvious method of self-denial, and one which the Church has always enjoined upon her members during this season. Young persons, invalids, and those who are obliged to work hard for their living, however, have always been excused from rigid adherence to this rule.

When people say, as they often do, that it is very little self-denial for a person who commonly eats three or four full meals every day, to omit one of them, or to take half meals instead of full ones, be sure that they know nothing whatever about the matter; their talking is mere guess work, and

not the result of their own experience; the fact being, that the more abstemiously a person lives at other times, the more easy it is for him to fast, and *vive recte*.

But whatever acts of self-denial you may determine upon, be careful to perform them in a quiet and unobtrusive way as possible. Make your rule, and keep to it as a matter of course, and beyond this don't think much about it. Remember also, that to fast so as to injure your health, or to incapacitate you for your daily duties, is to turn a means of grace into a snare and a sin. By denying yourself such luxuries as those which you may fairly indulge in at other times, you will have the more to give away to works of charity. Such almsgiving, doubt not, is most acceptable to God, and will be abundantly rewarded.

And lastly, try to go as little into the world, as it is called, as you can. You will scarcely feel much inclined to join in parties of pleasure, if you recollect that Lent is kept in remembrance of those forty days which JESUS CHRIST passed in the wilderness, fasting and alone.

EARLY ATTENDANCE IN CHURCH.

What a bad habit is that in which some persons allow themselves, — of not being in the church before the commencement of the service! I suppose all those who indulge the habit, while they would acknowledge that it was a bad one, would plead something in their own case by way of excuse; necessary duties, attention to families, and the like, will probably be the reasons assigned; and of course more allowance can be made for some persons than others. Be the causes of late attendance, however, what they may, the thing itself is one of the most evil kind, injurious to the character of public worship, a disturbance to others, a loss and mischief to the persons themselves. And though I am far from saying that there are no cases in which early attendance in God's house may be impossible, yet I believe that the evil of being late *might* often be avoided by care and diligence, and that it often *would* be avoided if the full extent of the evil were sufficiently considered.

There are several ways in which the evil of late attendance in church may be regarded, and though they are very different in kind, yet they all deserve attention.

First. Looking upon the church as the presence-chamber of God's Majesty, a place in which God waits to be gracious and to manifest His presence in a special manner among the "two or three" who are met together in His name, we may say that want of punctuality in attendance argues a disrespect to God's Majesty. Those who offend in the manner in which I am speaking probably do not intend any disrespect; but they certainly would not act in the same manner if attending the court of their Sovereign, and the only reason why they do not perceive that they are acting in a disrespectful manner, is that *they do not regard the church as the place of God's peculiar presence*. And certainly this will be allowed, that if a worshipper has the same feeling concerning public worship which the Psalmist expressed by the words, "I was glad when they said unto me, we will go up unto the house of the Lord," if church bells are to him angels' music, if he really regards himself when going to church as going to present himself in God's presence and sure to receive God's blessing, it will be no trifle which will be the cause of his loitering in amongst his brethren when they are engaged in their devotions.

Secondly. As regards our fellow-worshippers, the practice of coming into the church after the service has commenced is most unfair and unkind. It disturbs their devotions, as much as it cheats us of our own. Indeed I do not know that anything can be more prejudicial to the right discharge of that solemn duty of confession of sins with which the service commences, than to have the voices of the congregation, which should be

the only sound heard, mixed with the sound of trampling feet and creaking doors, not to mention the frequent disturbance of worshippers on their knees by those who occupy the same seat and have not come in good time. This is a consideration, which, on the ground of common courtesy and thoughtfulness for the feelings of others, ought to weigh much with those who come to church late.

Thirdly. The persons in question themselves suffer in several ways: if in no other than this, they suffer from the want of time to collect their thoughts, and to put themselves as it were in the presence of God, before they enter upon a service which demands all their effort and attention. But the chief loss which they sustain arises from this, that the service of the Church is not all prayer, nor all praise, nor all confession; it is a combination of all, and a person who misses the earlier portion of the service cannot make up for the loss by attention to any subsequent portion. Especially it should be noted that after the reading of the sentences with which our service commences, and after the exhortation, comes a portion of the service in which perhaps more than in any other it is desirable that all worshippers should join—I mean, the general confession of sins. What a very necessary part of public worship is this! How can worship be complete without it? And yet many persons who come to church miss it continually, and if there be any blessing in the Absolution or Remission of Sins pronounced by the Priest as God's appointed minister, *they miss that blessing too.*

Thus, whether we look at our duty towards God, or our duty towards ourselves, early attendance on public worship, the being in our places when the service begins, is absolutely required from all those who are not hindered by some obstacle which they cannot remove. But I will go further than this, and will suggest that those who are able to do so will find great benefit from going to the church some short time, say ten minutes, before the service is appointed to commence. I know of those who have adopted this practice and who find great benefit from it; they are enabled to collect their thoughts better, to shake themselves more entirely free from worldly cares, to cast in review their life and conduct, to recall any acts which may require special humiliation, to make preparation in fact for the worship in which they are about to join. Of course there are many persons who cannot do this, and I do not say that it is necessary; but I am sure there are many who might do it, and would find great benefit from the practice. Reader, try it for yourself, and you may find benefit to your soul.

G.

THE CONVERSION OF MASSACHUSETTS.

The advance of the Church is something really wonderful. In the midst of the most hostile elements, it marches on irresistibly. The sons of strangers build its walls. Its enemies bow down before it.

Nowhere does the soil seem harder than in Massachusetts. Puritanism of the bitter and intolerant type, dominant there, and having possession and prescriptive right, is no very favorable element. "Liberal Christianity," (or Puritanism in a state of dry rot), which embraces all forms of unbelief from the denial of the Eternal Sonship, to the denial of a GOD, and whose only object of adoration is its own wonderful "smartness"—this also does not seem a very favorable material, out of which to make Christians.

And yet, in the face of all this, against the prestige of numbers, influence, institutions of learning, and all, the Church moves on gloriously.

The Boston *Congregationalist*, in order to make out a defence against the assertions of some Unitarian preacher, that "Orthodoxy is a failure," cited the growth of various denominations, whom it is pleased to call orthodox, and among the rest, the growth of the Church. We take the figures

from that paper. Of course there can be no suspicion of partiality from such a source. The figures tell their own story, and it is a cheering one to Churchmen, in and out of Massachusetts.

The *Congregationalist* says, "In 1832 there were, in this State, 207 Baptist Churches; now there are 264." Here there is a gain of a *little over 25 per cent.*

At the same time, "there were 145 Methodist Churches; now there are 250."

The gain here is a *little over 70 per cent.*

"In 1832 there were 26 Episcopal Churches; now there are 121." The gain here it will be seen, is nearly *400 per cent.*

In the city of Boston itself, the increase is not quite so wonderful, but still it is an increase cheering enough, when one considers all the difficulties.

In 1832, then, "There were in Boston, 8 orthodox Congregational Churches; there are now 14." A gain of 75 per cent. "There were, 7 Baptist; now there are 14." A gain of 100 per cent. "There were, 3 Methodist; now there are 14." A gain of nearly 500 per cent. "There were, at the same time, 5 Episcopal Churches; now there are 13." A gain of nearly 250 per cent.

It will be seen that, while the increase of the Church is four-fold, in the State at large, it is only a little over two-fold in the city, and that while compared with Methodism it increases nearly six times as fast in the entire State. In the city on the other hand, Methodism multiplies itself by five, to the twice and a half of the Church.

The figures are really cheering, and Churchmen can afford to thank God and take courage. They show us, that the Church is the prevailing body in Massachusetts—the body of life, energy and progress.

She can let the "Orthodox," and the "Liberals" thrash the dead corpse of Calvinism, to the end, while she is so effectual and welcome a refuge, to the thousands whom that performance has driven to seek a healthier atmosphere.

In reference to the same matter, a correspondent of the *Observer* says:

Episcopacy is carrying everything before it in Boston, and sweeping into its fold multitudes from the Congregational and Unitarian Churches as well as some from other denominations.—*American Churchman.*

(Adapted from the *Penny Post*).

NINE PLAIN REASONS, FROM GOD'S WORD,

Why I OUGHT to support the Diocesan Church Society.

1. BECAUSE I am a Churchman, and therefore bound to support, as far as it lies in my power, the Institutions of my Church.

"If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?"—1 COR. ix. 11.

2. BECAUSE I love my Church, and would have others love it too.

"As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of GOD."—1 PETER iv. 10.

3. BECAUSE I owe so much to the blessings of the Church in this province.

"Unto whomsoever much is given, of him shall be much required."—ST. LUKE xii. 48.

4. BECAUSE this Society sustains the pure doctrine, ancient discipline, and apostolic order of the Church in this province.

"Take heed to the doctrine." 1 TIM. iv. 16.

Nine Plain Reasons.

- "Obey them that have the (spiritual) *rule* over you."—HEB. xiii. 17.
"The Holy Ghost hath made you overseers (i. e. *bishops*)."—ACTS OF APOS. xx. 28.
5. BECAUSE it provides for the spiritual wants of my own relations and friends.
"If any provide not for *his own*, and specially for those of his own house he hath denied the faith, and is worse than an infidel."—1 TIM. v. 8.
6. BECAUSE it is the Church's most direct instrument of fulfilling a great duty in this province.
"Every one of us shall give an account of *himself* to GOD."—ROM. xiv. 12. JEREM. vi. 16.
7. BECAUSE it is the duty of every Churchman as an individual.
"Ask for the *old* paths, where is the *good way*, and walk therein."—JEREM. vi. 16.
8. BECAUSE I daily pray, "Thy kingdom come."
"Use not vain repetitions."—S. MATT. vi. 7.
9. BECAUSE by so doing I shall be a fellow-worker with GOD, who "will have all men to be saved."
"God is not unrighteous to forget your work of faith and labour of love."
—HEB. vi. 10.

A FEW FURTHER REASONS,

FROM GOD'S WORD,

Why I will support the Diocesan Church Society.

I. WITH MY MONEY.

1. BECAUSE, however little I may be able to give, "it is GOD that giveth the the increase."—1 COR. iii. 7.
2. BECAUSE Christ blessed her who did "what she could."—S. MARK xiv. 24.
3. BECAUSE if I have to deny myself, it will be for Christ's sake.—S. MATT. xvi. 24.
4. BECAUSE "it is more blessed to give than to receive."—ACTS OF APOS. xx. 35.
5. BECAUSE I should not be satisfied to "offer unto the Lord my GOD of that which cost me nothing."—2 SAM. xxiv. 24.
6. BECAUSE "he that watereth others shall be watered also himself."—PROV. xi. 25.
7. *Upon the first day of the week let every one of you lay by him in store, as God has prospered him.*"—1 COR. xvi. 1.

II. WITH MY PRAYERS.

1. BECAUSE "the harvest is plenteous, but the labourers are few—Pray ye therefore."—S. MATT. ix. 37-8.
2. BECAUSE "the effectual fervent prayer of a righteous man availeth much."—S. JAMES v. 16.
3. BECAUSE our Saviour prayed for those who should believe on Him the word of his Apostles.—S. JOHN xvii. 20.
4. BECAUSE "we have not, because we ask not"—S. JAMES iv. 2.
5. BECAUSE "I will yet for this be inquired of, to do it, saith the Lord God."—EZEK—xxxvi. 37.
6. BECAUSE "my prayer shall turn into my own bosom."—PS. xxxv. 13
"Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified."—2 THESS. iii. 1.

Colonial and Foreign Church News.

We have much pleasure in announcing the formation of the Woolstock Sewing Society, in connection with St. Luke's Church. The Society is under the presidency of Mrs. Street, and already several very successful meetings have been held.

Among the objects in view is the purchase of a new organ.

The *Nova Scotia Church Chronicle* understands that the Rev. Jas. Hill, has accepted the appointment of Curate of Trinity Church, St. John, N. B., vacant by the secession of Mr. McNutt, and will resign the Parish of Newport, after Easter.

NOVA SCOTIA—The Bishop purposes (D.V.) holding Confirmations this year, in Halifax before Easter; and in all other places in which they were held in 1861, beginning with the Western Shore in May.

UNITED STATES—The Diocese of Western New York, is to be divided, as the work is now quite beyond the strength of one Bishop. The same is said of Northern New York, where there is to be a new diocese.

HAWAII—An appeal in behalf of the Hawaiian Mission, has just been published in New York, with the sanction of many venerated names among American clergymen and laymen. Two American clergymen have been sent out to labour under the supervision of the Bishop of Honolulu. A vigorous effort is now to be made in behalf of the Mission.

Notwithstanding the disastrous consequences of the late civil war, the Church in all quarters is showing great energy: from ministers and people of other persuasions large accessions are made to her numbers, and her operations are supported with wonderful liberality. Differences of opinion, of course, exist within her charitable pale, showing that the peace of stagnation is not sapping her spiritual life, nor the iron hand of tyranny restraining her intelligent faith, but all her children show an earnest desire for the extension of her borders and the gathering into her fold of all who would seek to separate worldly politics from religion, and to make the Kingdom which is not of this world their chief concern.

A new Church Reading Room—supplied with all the American and the best English Church periodicals was opened in Boston on New Year's Day. It is situated at 120 Tremont Street, corner of Hamilton Place, and its principal room looks out upon the Common. It is provided with toilet requisites and writing materials; the rooms are comfortably warmed, and Massachusetts clergymen from far and near are invited when in the city to enter their names on its register, with such other particulars of their visit as they choose to mention, and to make this pleasant spot their head quarters, to which their letters and parcels may be sent. It is, in short, a sort of clerical club-house, and would prove a great convenience to any of our clerical readers passing through Boston, and desirous of knowing the clergy of that city. When shall we have such a place in Halifax?—*N. S. Church Chronicle*.

The Presiding Bishop of the Church in the United States, has been officially notified by the Bishop of Ontario, of the deposition for ever from the Ministry, of Henry Charles Eyre Costello, owing to gross and confessed immorality.—*Ibid.*

The Protestant Episcopal Church in the United States embraces 2,306 parishes, having 2,540 clergymen, and 161,235 lay members. The contributions of the Church, for charitable purposes, during 1866, amounted to nearly £800,000.

Joseph Atwell, a negro of Louisville, Kentucky, has taken Deacon's orders in the Episcopal Church.

BISHOP HOPKINS ON RITUALISM.—*Personally*, I prefer the more simple ceremonial to which I have been accustomed all my life, and men can hardly be expected to adopt new tastes and habits at the age of seventy-five; but I cannot condemn the ordinances which the wisdom of God appointed for his chosen people. I cannot argue against the Gentile churches for taking the Church of Israel for their model, because that was the only model which was in truth divine. Whatever my tastes and individual habits may be, I owe all my religious allegiance, in this and every other subject connected with the Gospel, to the *Written Word of God*. And when I see that the Rubric of the English Prayer Book is in accordance with that Word substantially enjoying the same principles of 'glory and beauty' in the outward ceremonial of the sanctuary, my reverence for the Bible compels me to acknowledge that a splendid and impressive ritual can neither be hostile to the doctrines of a pure faith, nor unfavorable to the exercise of a spiritual devotion.—*Bishop of Vermont*.

The Bishop of Exeter is said to have become totally blind.

Editorial Notices and Answers.

A scheme has been started for providing the services of the Anglican Church for English and American visitors during the coming Exhibition in Paris. An English paper says:—

It appears that only £2,000 is required by the committee to be guaranteed, and we trust that modest sum, for which an appeal is made in our advertising columns, will be speedily forthcoming.

It has for sometime, we believe, been decided by his lordship to resign the Bishopric of Exeter at Easter, and we have good reason for stating that his lordship's successor will be appointed before the last week in April.—*Cornwall Gazette*. Another paper says:—It is understood that the government are willing that Cornwall should be erected into a new see, in which case Canon Courtenay, it is thought, would be the first Bishop.

HONOLULU MISSION.—Three more of the Devonport Sisterhood have sailed for this mission, encouraged by the great success of the two Sisters at Lahaina. Miss Sellon (whose health has greatly suffered from her work in the Cholera districts in London), has gone in charge of the two Sisters, in the hope of securing rest and renewed strength. Queen Emma was most enthusiastically received on her return.—The total receipts of the Mission during Queen Emma's visit to England, amounted to about £8,000.

The new Bishop of Calcutta is to be the Rev. Robert Milman, Vicar of Great Marlow, Bucks, England. From what we have seen in the English papers we should say that a better selection could not have been made. The Bishop designate has done an immense amount of Church work at Marlow; and nine tenths of the Churchmen in England have heard the announcement of this appointment with the greatest satisfaction. We may add that he is opposed to the doings of the extreme Ritualists.

EDITORIAL NOTICES AND ANSWERS.

A statement having appeared in one of the newspapers published in St. John, to the effect that THE CHURCH MAGAZINE was printed for a number of clergy in Fredericton, we feel called on to say that no one but the present proprietor and publisher has had any property in the MAGAZINE, or any thing to do with the conducting of it since last May.

Owing to unavoidable circumstances, the MAGAZINE for February was not issued until after the first of the month; and in the haste in which it was printed, an unusual number of typographical errors escaped our notice. A word chanced to drop out of one of the verses during the printing of the form. The line should have read—
“Oh, mind not me, but save yourself.”

The number of the *Nova Scotia Church Chronicle* for last month appeared enlarged; and the contents were altogether admirable. In January this serial became the property of the N. S. Synod, although it is under the same able editorship as before, viz.—that of the Rev. J. Ambrose, of St. Margaret's Bay. The subscription is only 50 cents a year in advance.

P. P.—It is impossible to find room for all you send at so late a date. But we do the best we can, and appreciate your kindness all the same.

In answer to one of the oldest clergymen of the diocese who is in our estimation a true Evangelical, in the strict sense of the word, we have to say, with regret, that his kind contribution is of no service to us. Whatever he, with others, may think of Dr. Pusey's victory in the recent controversy with “S. G. O.” we find that we cannot well allude to it, inasmuch as we have not published anything in reference to the letters from those whom “S. G. O.” so cruelly offended. And since “S. G. O.” has been so well rebuked by the best representatives of the English press for his headlong partisanship, his ungentlemanlike and unchristian conduct, we have no more to say in the premises.

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