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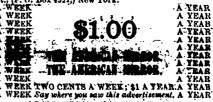
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Vol. VI.—No. 40.

TORONTO, THURSDAY MORNING, MARCH 18, 1875.

Wноцв No. 803.

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

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#### Calendar.

MARCH:
Sunday, before Raster.
Mond by before Raster.
Tuesday before Raster.
Weddesday before Raster.
Weddesday before Raster.
Thutsday before Raster.
Thutsday before Raster.
Good Famax.
Raster: Even.
Easter: Day.

25; EARTHE DAY, 29 Monday in Faster Wook, 30; Tuesday, in Easter Wook

#### News of the Excess.

A correspondent intimates that a Church school for girls is a desideratum in Nova Scotia. The health of the Lord Bishop of Huron is improving. Let us of the United States read and ponder the statement with regard to the Indians in the same diocese.—A new church was opened in Aps-ley, Ontario, Diocese of Toronto, on the 12th of January,

Alabama signs the testimonials of both candidates for in intro.—The Bishop of Central New York confirmed ten in Sherliarne on the 10th inst.—A mission has been organized in Tunkhannock, Central Pennsylvania.—The letter of a member of the Standing Committee of Illinois, receives attention in an editorial.—The truth about Kansas is told in a touching letter from Bishop Vail.-Bishop of Long Island confirmed 171 persons last week. -The severe Winter has been felt in Baltimore, Md., and Church work has been directed accordingly.—The Bishop of Massachusetts confirmed sixteen in Groveland on the -The Bishop of New Hampshire has announced his appointments for Spring visitation.—The Standing Committee of the Diocene of New York, after a second session on the subject, refused to sign the papers of either Dr. Jaggar or Dr. DeKoven. One of the most interesting institutions of the Church in the city, is St. Luke's Home for Old Men and Aged Couples. -- St. George's church, Hyde county, N. C., needs a little help.—The Standing Committee of Ohio have refused to sign the papers of Dr. De Koven. Trinity church, Tolodo, is about to erect a handsome parish building. Bishop Bedell met with an accident on New Year's day at Joppa. — Oregon, though far away, should not be out of mind. We give this week some account of Church work in Portland .- The week ending Feb, 26 was a busy one for the Bishop of Pittsburg, who visited several parishes and attended a Convocation.-Texas has refused consent to the consecration both of Dr. Jaggar and of Dr. DeKoven.—The Bishop of Vermont has issued his Spring appointments. The Standing Committee have consented to the consecration of Drs. Jaggar and DeKoven.—The summary of Dr. Gillespie's pastoral work gives assurance that Western Michigan has chosen for herself a prelate who will do his Master's work, and do it well.

#### SUMMARY.

The Nova Scotia correspondence is resumed.

Dean Howson, with that strong commonsense which is characteristic, makes some practical suggestions to Churchmen of all parties, in reference to certain questions of the day.

The editorial articles this week are. Arguments which are not Strong, Two Quotations, A. Grave Charge, some comments on Dr. Cushman's Letter, an answer to some queries in reference to divine honors paid to our Lord, also to some queries about Easter Flowers, and Book Notices.

Our young friends, will find a feast of good things this week in the Parish and Family department, "The little girl who pleased not herself, 'is particularly appropriate for Lent; while the story of faith and heroism, "The Story of a Fellow-Soldier," will be found good for old and young at all seasons

"Clerical Secularism" is another extract from Bishop

Huntington's bold and manly paper.

"Presbyter" gives some highly important information in reference to the powers of Standing Committees, and their

retirement for its clergy in old age, to find a remedy for the decrease of candidates.

The letter of the Rev. W. Chauncy Langdon to Bishop Littlejohn, is of interest to those who contemplate educating their children in Switzerland.

#### Foreign.

#### GREAT BRITAIN,

The London Church Review, which surely will not be accused of undue opposition to the tenets and usages of the advanced school of Churchmen, thus sensibly discourses on the subject of the Tenebra:

At no time, and under no circumstances, ought a priest to introduce new services or observances to his people which cannot claim acceptande on either (1) missionary, (2) Catholic, (3) illurgical, or (4) mesthetic grounds. But to do so at the present time, and under present circumstances, is one of those blunders which are more indefensible than most orimes.

Of all indefensible ritual developments perhaps the most indefensible is the custom which has spring up, only with-in the last three years, of singing the Office of "Tenebra;" in a few of our churches during the last three days of Holy

On not one of the grounds we have named above can this

On not one of the grounds we have named above can this innovation be justified.

As a missionary agency the service is less than useless. Indeed, we do not imagine any one would care to defend it on these grounds. No indifferent sinner or lukewarm believer would be warmed to a greater-loye towards the C reffied, or roused to penitence, by the long-drawn pealms and unaccountable ritual of Tenebres. No doubt educated Christians might be more edified by the deeper and more mystical alusions of the words of the Tenebre Office, but how any one can even profess to be edified by the accompanying ritual, is more than we can comprehend.

Nothing whatever on strictly Catalic grounds can be urged in favor of a service which is merely mediaval in its origin, and never extended beyond the bounds of Latin Christendom.

Christendom.

On liturgical principles the use by Anglicans of the Tenebrae Offices is a glaring solecism. Their name blinds most people to the fact that "Tenebrae" is nothing more or less than Matins, according to the Breviery, for Thursday, Friday, and Saturday in Holy Week. How the ordinary Matin Office for these three days acquired this special name, no body quite knows. Now as Anglicans we have another order for, Matins prescribed for us by the Prayor Book, and to supplement our own use by the parallel Office from another use, is liturgically indefensible. Tenebrae may be much inicer" than Prayor Book Matins, but most persons of any sense will admit that this plea is hardly much to the point. The Tenebrae innovation is just of those that really deserve the name of "Iswless," for it is not an introduction of some plous or ornamental addition pure and simple to our present order, but is the reinstatement of an Office for which a substitute has been provided, in defiance of liturgical propriehristendom ubstitute has been provided, in defiance of liturgical proprie

Last, there are not even sufficient merely systhetic reasons for the innovation we deprecate. Something done only for the sake of producing an effect, without, any regard to congruity or propriety, is on systhetic grounds off-metre and objectionable. What would be thought if in a theatre, during the performance (say) of "Mebeth," the lights were lowered and something was sung behind the scenes, not in connection with anything particular in the play, but merely because it produced a gloomy sort of effect, and was "nice"? Would not the whole artistic world cry out aghast at profaming a grand tragedy by such a piece of mere vulgar sensationalism? But can anything better be said of Tenebrasitual? The Church (with all reverence be it said) is during Holy Week engaged in commemorating the great traged by of her Divine Muster's Death, and (to say nothing of plety, common sense, and edification) the mereit propriety demands that every ecclesia ical observance should obviously bear upon the great subject of the week. During the service of Tenebras the lights are gradually extinguished, and when the church has been fairly reduced to darkness; the fist Pasim is sung, a collect is said, a hidden candid the topucht out an absent notes is made the said. ness; the 51st Psaim is sung, a collect is said, a hidden candle is brought out, an absurd noise is made, the gas is turn-

ist ministers, is not yet ended. The Vicar of Owston has ceen threatened with legal proceedings unless he consents to allow the title to be placed on the tablet which bears the name of the deceased preacher. Some one has hunted up the following Minute, adopted by the Weeleyan Conference

The title Reverend shall not be used at all; and if any brother shall break the above mentioned rule, he excludes himself from the connection.

Dr. Magee, the Bishop of Peterborough; delivered a sermon in the Chapel Royal, Whitehall, on "Religious Liberty:" He uttered a forcible condemnation of the modern system of "epiritual direction," which is now being so ex-tensively introduced by a small section of the clergy, as a part of a definite machinery for the promotion of the spiritual life. Such a system, Dr. Magee avowed—and the majority of the Churchmen will agree with his lordship—is of the lower rather than of the higher life, and tends to degrade and enslave, rather than to ennoble and to spiritualise. limits.

A correspondent contends that there is no scarcity of coasional recourse to "a learned and discreet minister of the Franch army, has been rejected. The Minister of War, slergy, and that the Church has but to ensure an honorable God's Word," contemplated by the fracture of our Eucha
li is something very different, be it remembered, from the official rematatement in his rank as a general of division in defending the erasure of this name from the lists, said

rightle office as a means of obtaining godly counsel and comright office as a means of obtaining godly counsel and com-fort in time of special trial or temptation; and hence the Bishop was strictly within the lines of the teaching and ruling of the Church when he thus raised an emphatic pro-test against what is, it may be feared, a growing evil. It is, indeed, an attempt to restore the bondage of the letter in the place of the freedom of the spirit, and as such it ought be resisted by those who have at heart the interests of the Church and the progress of vital religion.

The following is the Bhglish Churchman's account of a meeting of the Liberation Society in the interest of disease tablishment:

A more melancholy exhibition of weakness has, probably seldom been witnessed, than was afforded on Monday evening at a so-called foint of the Liberation Society, intended to haugurate a movement of producious magnitude for tousing the metropoits to a sonse of "the gigantic wrong" of the continuance of an Established Church. The gathering, which took place at the Congregational Memorial Hall, in Farrington street, after a libation of tea and other equaling, which took place at the Congregational Memorial Hall, in Farrington street, after a libation of tea and other equally harmless beverages/ was:so scantily attended; that even the smaller hall was not filled; and out of an array of some six or eight members of Parliament who had promised to attend, only one, Mr. Edward Jenkins, put in an appearance, enforced attendance at the House of Commons forming the excuse for the absence of the others. The speakers were almost exclusively Nonconformist ministers, and by no means the most eminent even of these; and beyond a free use of strong language, and a frequent reference to the upasitree, and other equally apposite symbols under which the Establishment, was: presented to the little audience, there was absolutely nothing worthy of note in the arguments advanced. The stock ples was of course brought forward, that it is only the Establishment, and not the Church, at which the Society is aiming its blows; but the speakers, made no secret of their intention to cooperate with men of any creed, or of none, in their unholy warfare. The real aim of the Committee was ovidently to raise a guarantee fund for the expenses which are to be incurred in promotting public meetings in the metropolis; and it was also stated that avan the most distant rural districts are to be made the scene of the labors of mon whose avowed objects seems to be simply and solely "to stir up strike all the daylong." As our country, parishes are thus to be handed over to these emissaries of Mosers. Miall and his unscrupulous band of adherents, it may be well to put the clergy on their guard, and to enable them to state that at the meeting at which this new onslaught, was, promoted, not a single politician was present, the two Houses of the Legis' ature teing extremely limited; whills the proceedings were marked by the most complete absence of anything like enthusiasm. The prevalent tone was, in fact, one of despondency rather than of excitation; and the removement that the question of Disestablishment w duestion of Disestablishment would not be rated this sec-sion in a direct form, seemed to be accepted without sur-

ARCHDEACON FREEMAN is dead. The following account

of him is copied from the John Bull!

of him is copied from the John Bull:

On the very eye of the delivery of the final Judgment in the Exeter Recodes case, in which he had taken, as an antiquarian and ecclesiologist, so keen an laterest, having written the articles in this paper on the subject, Philip Freeman, Archdescon of Exeter, passed away sently to his cest. He was the guest of the Rev. John Fuller Ru sell. 4 Ormonde-terrace, Regent's park. On Thursday he had proceeded to attend a Committee of Convocation, and atterwares dived with one of the clergy of St. Paul's Cathelral. On his return, he seems, after some delay, to have hurrielly left the railway carriage at the Chalk Farm station, with which he was unfamiliar, and the train being in motion, was carried along by it for the whole length of the platfirm. Although seriously wounded in both legs, he was able, with assistance, to walk, though with difficulty, and a lilly was removed to a surgeon's house, where he received every attention, several other eminent medical men, including bir William Gull, being consulted and called in. He at urathad great hopes of his recovery, and quoted to, his friend, Mr. Russell, the striking verse in which Jacoh rec unto that he had seen God face to face, and yet his life was preserved. He at length was informed that his case was scrious and received the Holy Communion. His strength gradually falled, and with the deepert Christian for itude and resignation he made ready for his call. His family were summoned, and were around him to the end. The Archdescon was a ad up, and everybody goes home,

The clamor about applying the title Reverend to Methods

st ministers, is not yet ended. The Vicar of Owaton has
seen threatened with legal proceedings unless he consents
o allow the title to be placed on the tablet which bears the
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table table to be placed on the table table table to be placed on the table table table table to be placed on the table tabl lain to Bishop Philipotts, Vicar of Thorverton; Canon of the Cathedral, and Archdescon. His principal works are "Froportion in Gothic Architecture," "Principles of Divine Service," and a recent work on the "History of Ex ton Cathedral." His loss will be deeply felt by a very numerous circle of friends; he will be shorred years where he was in his archdescent where he was in his archdescent. and still more so in his archdencomy, where he was inde-fatigable. His endearing manners, his pleasant cheerful ways, his agreeable and learned conversation, joined to precise and scholarly learning and deep, solid Churchmanship, attracted at once exteem, respect, and affection. In the prime of his life, with every faculty keen, and powers of mind and body wholly unexhausted, he has been withdra. n. from our midst by a painless death.

FRANÇE.

The appeal of Prince Napoleon to the Consell d'Elat for

that it had been do unider precisely the same circumstances as those under which then ame of the Duc d'Aumale had been struck out by the Empire.

#### GERMANY.

It is announced from Berlin that in order to check emigration from agricultural districts, the Government has it in contemplation to divide certain of the Crown domains in-to mall holdings, so as to enable the pensants to become landed pr prietors.

Criminal proceedings have been taken against the editor of the Ultramontane paper, the Germania, for publishing the late encyclical letter of the Pope respecting the German clergy. The number of the paper containing the letter has, moreover, been selzed.

The town of Caub (Germany) is threatened with a grave disastor. Beneath the adjacent Castle of Gutenfels a part of the mountain, two hundred metres in height, the cubic contents of which are estimated at ninety thousand cubic metres, is gradually slipping down, and in spite of the remedial measures taken, appears likely to overwhelm at least two rows of houses, and the danger is the greater as the moving mass carries with it have places of rock.

The King of Italy has conferred the Order of "Commander of the Crown of I aly" upon M. Lantaret, the Moderator of the Waldensian Church: It is worthy of remark that this honor is dated from Rome; and that, as is stated in one of the Italian papers, it is not only a well-merited honor, but a splendid homage to the great principle of religious liberty, and a pledge of fraternal affection to the ancient Church of the Valleys as its champion.

#### Canadian Church News.

#### NOVA SCOTIA.

b. RS. EDITORS: Will you allow me space to ask the reason why this the oldest Diocese, has no provision for educating the daughters of the upper and middle classes; upon the principles of the Church?

Many new Dioceses in the West have such schools.

St. Mary's Hall, Burlington, has existed since 1837.

Jane Grey school has been started in the Diocese of the author of "Christian Ballads."

The son of the founder of St. Mary's Hall, has a similar institution in his Diocese of Albany.

Some of our own Dioceses in the Dominion have Church

Why not Nova Scotia? The need is great. Girls go to Convents. Girls go to "Non-sectarian" schools. Girls go to England. What is our Committee of Synod doing? Where are the chances of educated Churchwomen for Nova Scotia in the future? Yours, PATERFAMILIAS.

#### HURON.

HEALTH OF HIS LORDSHIP THE BISHOP OF HURON.—We learn by the last intelligence from the Bishop of Huron, that he is sojourning in Florida. He had proposed visiting Havana after a brief tour through the Southern States, but it being feared that the climate of Cuba would be too trying in the delicate state c: his health, he resolved to pass some weeks in the climate of the State of flowers, and it is hoped he will be home by Easter, completely invigorated.

CHURCH OF ENGLAND YOUNG MEN'S ASSOCIATION .lecture under the auspices of the Church of England Young Men's Association, was delivered in Bishop Cronyn Hall, on the second instant, on "Hymns and Hymn writers." The Rev. Canon Innes of St. Paul's presided. J. G. Hodgins, Esq., of Toronto, was the lecturer, and proved himself thoroughly versed in the subject, one comparatively new to the lecture goers of the Forest City. He discoursed of hymnology in a style to arrest the attention of the entire audience, speaking of sacred song and the gifted writers as they only who love the subject can. Ancient sacred song, ancient heroic verse, mediæval and medern hymns were brought before the mind of the listener with all the graphic skill of a master.

MISSIONARY MEETING AT BRANTFORD .-- On the 20th ult., the annual meeting in connection with the Diocesan Church Society was held in Grace church, Brantford There was a brief service opening the meeting-appropriate as the service of a Church Missionary in her Royal Charter, and her history of twenty centuries, must be. The Lessons were read by the Rev. A. Anthony. The choir sang the anthem from the seventh chapter of Isaiah. e y were missionary adses from Dr. Townley of Par! anon Salter of St. Jude's, Brantford, the Rev. R. H. Starr, rector of Grace church, and the Rev. J. Chance of Kanyeageh. A more powerful argument in support of the cause advocated could hardly be brought forward than its advocacy by two clergymen, the truits of the good work accomplished. The Rev. J. Chance in his address referred to his missionary labor of twenty years among the Indians at Grand River. There is not on the continent a more striking example of the raising of a people from the degradation of paganism than that presented by these Indians of the Six Nations. They now enjoy all the comforts of civilized life. Instead of living in the rude wigwam, and depending on the chase for food for themseives and their families, they have good, comfortable houses on well cultivated farms. They have put away from them the superstition and false belief of those days when they worshipped in ignorance, and fear Him whom they knew not, and now they are Christians. They have built churches, they have regularly ordained ministers, Indians educated for the ministry in Huron College, and sent by the Bishop of the Diocese to disciple the nations. They take part in the councils of the Church, as members of the invalid and stimulating to a person in health. Church Society and the Synod, and subscribe liberally to the mission funds. The Rev. J. Chance and the Rev. A. Antho-

ny, who pleaded the cause of Missions at St. Jude's, are, as well as others, Indians.

The Storm.—The Rev. Evans Davis is unable to officiate. his place in St. James' having to be supplied by the Rev. H. W. Halpin of Huron College. Mr. Davis was returning from Wingham up North, and was detained on the way by face, and his throat affected so that he has had to lie up for some days. One of the Divinity students of the College returning from Exeter, a parish at present vacant, was eight hours on the road, double the usual time; and another student was fairly storm-bound in the place of his mission. Mr. Davis's forced vacation will, we hope, be of short duration.

#### TORONTO.

APSLEY, ONTARIO. - A beautiful little church edifice, capable of seating some 120 to 150 persons, was opened for divine service in this place on Tuesday last, Jan. 12, by the Rey Rural Dean Smithett, D.D., a large and attentive congrega tion being present. This movement has entirely originated with the laity of the neighborhood, neither impulse nor effort having been rendered by any resident or local clergy man. It is hoped that soon the services of a zealous and self-denying minister of Christ, will be found to take charge of this interesting mission, forty miles northeast of Peter boro, and where a Church feeling almost without a parallel has been excited.

On Tuesday evening divine service was solemnized twenty five miles farther to the northeast, in the township of Cardiff, in No. 2 Schoolho. se, in connection with the mission of Mr. Joseph Gander, carechist. The moeting of the Church people on this occasion was an event, from the fact that un til a week or two since, no clergyman had ever yet visited the distant settlement. The Rev. F. Burt of Minden on that occasion officiated. This evening in question the Rev. Dr. Smithett read prayers and preached.

On returning to Apsley on Wednesday, the Rural Dean presided at a missionary meeting, and addressed another large congregation in the church; after which a business meeting was held, and measures were inaugurated for the settlement and support of a clergyman in this beautiful and interesting district.

#### Correspondence.

NOVA SCOTIA. [Editorial Correspondence Church Heraid.]

As a commentary on the parochial history of Liverpool, is vill be observed that a well balanced generosity and intelligence have been displayed on the part of the people, while through their representations, a sufficient endowment was obtained from other sources to make their local funds practically achieve the establishment for all time to come, of the Church in their midst. And like rays of light which cannot be directed to a given point except by artificial means, the members of the Church, from this central position, have planted their Zion on other hills, from which the lamp of the Gospel will perpetually shine—as at Milis Village, Port Medway, Eagle Head, Hunt's Point, and other neighborhoods in the county. The government may rejoice over the result, as it is an earnest of means well employed, and piety and patriotism equally developed by a faithful people.

By a misadventure in receiving information, we missed an opportunity of seeing the rector, who on our arrival was attending a meeting of the Provincial Synod at Montreal. But we had a pleasurable surprise in meeting his curate, the Rev. Mr. Parkinson, recently arrived, whom we saw first at Spaulding, Lincolnshire, England, two years ago. At that time he was a student at St. Augustine's College. We met and parted with not so much as a thought of ever joining hands again; but unexpectedly, and where we never before had been, a renewal of the acquaintance was no less novel than interesting. If our judgment is correct, this reverend missionary is no exception to the rule that St. Augustine's College sends out men good and true; filled with zeal according to knowledge, and ready with a firm purpose, yet tempered with a flexibility of decision admirably qualifying them, for the exigencies of a young and rising country. So different from the statuary precision and outline of middlehave been drawn from the prescriptions of some rural district in England, and transplanted to these shores, where they can never thrive. Like trans-Atlantic Liverpool, this one is situated in miniature style on a river Mersey, at its junction with the harbor. And owing to its marine facilities, its shipping at different periods has been subject to violent as well as the peaceful influences of trade. Of the one class, the departure of privateersmen and the arrival of captured and richly laden ships, constitute notable instances; while of the other, ship building, the lumber trade, the fisheries, and importations are the prominent features by which wealth and happiness are best obtained. Tourists could scarcely find a more satisfactory point to visit. Lodgings are easily obtained, elegantly conducted, and moderate in price. The scenery is good, drives are varied and excellent. fishing is to be had by sea, or back only a few miles in the country, among the small streams, which furnish an abundance of speckled trout, better specimens of which we have never seen in any part of the world. Superadded to all, the Summer climate here, as all along the shores, is tonic to an

PORT MEDWAY.

Liverpool, eight miles distant, and to make arrangements with him to visit it. On a Friday afternoon we left our comfortable ledgings and took a sent in a one-horse conveyance, and arrived at the Rectory, after driving through a hazy atmosphere betokening rain, just at night-fall. Our eyes, as we briskly trotted over the road, involuntarily went the snow blockade. He was frozen in hands, and feet, and in search of farms, farm houses, and other agricultural indications; but none were to be found. The thickly set alders, and stones, and rocks, obtruded themselves with variations corresponding to the hills and valleys of the country. The clanking ship-hammer greeted our ears as we approached the to an, with its population of six or eight hundred, and proclaimed here, as elsewhere, the favorite industry of these shores. Eagle Head lies to the left, and Mills Village to the right by some miles. Both are adjuncts to the port. Prior to the arrival of the present Rector, the Rev. Andrew Gray, the whole charge had fallen into a state which can best be contemplated, by the dilapidations of a patrimony on its falling, into the hands of a chancery suit. It stands now retrieved from its sluggish and undisciplined life. The churches present a pleasing interior, being furnished with useful and decorative appendages; the people resort to them to be instructed and to gain wisdom; while the parsonage, standing upon a rise of ground, spacious in extent on either side, overlooks an arm of the sea. There are no loose, half-painted weather-boards about the house and out-offices; nor does any gate swing to the fitful gusts of wind on shaky hinges. New paper adorns the walls of the residence, while domestic ingenuity with industrious fingers has so interwoven and adjusted household appliances as to make completeness and comfort reign supreme within no less than without. Experience has taught us all that no results are obtained worth having without a previous combination of the causes and means necessary to produce them. And so here, let it be recollected, that the well finished churches, and parsonage with ample grounds, belonging to the parish, as well as other evidences of prosperity manifeating themselves at almost every turn, have not been the growth of unassisted nature, but nature endowed and cultivated with an assiduous regard for the development of art, literature, and the attributes of religion. Upon this principle the various denominations scattered all over the country, have proceeded and flourished for the last eighty years. Those most flexible in their application of discipline and studious in their accommodations to human nature and common sense, have outtravelled their stiffer brethren on the road for usefulness and prominence. Their earlier associations with rude edifices having no interior archetypical spiritual significations, have gradually, with the growth of the study of architecture, changed their features, and become standing monuments of grace, proportion, and beauty. The common deal sacramental table has become elaborated into floral exhibitions, bedowed with infinitessimal sprays of water, at a cost of \$60 and \$80, every Sunday, as in a Congregational church at Chicago, as we are credibly informed. The Romanistical ideas connected with a reverential use of the cross, have given way, and the article itself is employed to surmount the spire pointing to heaven, or to adorn a musical instrument, as at the Baptist church at Philadelphia, and at Liverpool, N. S., where it completes the finish of an organ. The same being said with a general application, until we find a loud and concurrent voice cheering on to the use of the outward in religious things and practices, as aids to the comprehension of spiritual influences and divine aspirations. And so it will continue, first in one section of the Christian world and then another, without true significance or appropriate limitation. We may be born and educated right in the local centre of some such surroundings, and start in life with a potential desire to utilize them; but a broad and grasping mind may, at the same time, discern in them all, but the moist ball of sand on the sea-side, ready for disintegration when the sun shines out, and turn to the habitation, founded upon a rock, for the purpose of finding there a visible organization, which, while it encourages and cultivates the essence of piety also conveys lessons of sanctity in a well balanced ritual. To reduce what we say to application. When men under the guidance of conviction come to the Church from some particular denomination, on account of the experience they have acquired in dealing with the people of the world according to the suggestions of common sense, it is very often the case age! parish clergymen whose theology and social views that they are in the Church more useful, more recognized and referred to than those who are simply clergymen from birth, education, and ordination. As to the efficiency of the cleries in common, the remark has frequently obtained that those whose attainments embrace a knowledge of law, medicine, or commercial transactions, hold an advantage over such as have restricted their studies in college to an exposition of the Thirty-nine Articles, and the ordinary routine preceding a theological examination. And precisely in the same way will the observations hold good when applied to clerics who possess an intimacy with denominational dislectics. Instead of this intimacy driving them into narrow channels of thought and the pinching decisions of bigotry, it usually has the effect of clothing the subject of it with dispositions most congenial to courtesy of manners, and an aptitude of phraseology in discussion friendly to the elucidation of truth and to the conversion of an opponent. To mark our expressions with individual features; would be unbecoming, and perhaps, moreover, it might be accepted in disparagement of other and singularly grateful qualities predominating with many of the clergy; so w leave them to bud with the foliage of the now approaching spring.

This parish is the parent of a neat little annual of twen-It was our pleasure to meet the Rector of this parish at ty-four pages, known as "THE ST. JOHN'S PARISH RECOVE"

(the Rev. Andrew Gray rector). Lent is its appropriate season for dissemination; and if the number for the present year is equal to that of last, we can recommend it for circulation in any parish of any diocese to which our columns extend. The subjects of its pages count up to fifty-six. They are just as instructive as interesting, and cannot lightly be thrown one side after their introduction to a family. As the author (the Rev. Dr. Nichols of Liverpool, N. S.) of one of the most notable articles is a neighbor-in truth we may say is the founder of the parish-it will be proper to direct the attention of readers to the caption on page five, "ALT OR OLD CATHOLICS." It is brief, and full of information. For some time past we have been on the watch for an opportunity to transfer it to our own pages, but other "copy' has invariably forestalled it.

To our friends at Eagle Head and Port Medway, who proffered their hospitality, we extend a cordial Easter greeting, and join hands over the "Parisit Record" expressive of a mutual wish that the purposes for which it was issued have been more than realized.

On a delightful Monday afternoon, after a thirty-six hours heavy rain, promised according to appearances noted on the evoning of our arrival, we left Port Medway to join the stage at Mills Village, for Bridgewater, twenty miles from this point. As we touched the summit, in crescent style overlooking the port and harbor and neighboring inlets, along with the adjacent country, the scenery, to a Western Canadian, presented startling attractions. Rocks, interminable rocks, as white as snow, and glistening with crystal brillian cy under a smiling sun, everywhere covered a district as far as vision could peer, denuded of the riches of vegetation by a ravaging fire. Had these rocks been deposited elsewhere, and left herbage instead, the features of the country, with the various and deep inundations made by the sea on the main land, would have reminded a traveller of the sky, and lakes, and vineyards, and scenic beauties of Switzerland. For the present, adiou.

#### U. S. Churth News.

#### ALABAMA.

Correspondence of The Church Journal and Messenger.

At a regular meeting of the Standing Committee, held on the 1st inst., the Committee signed the testimony and consent to the consecration of the Rev. Thomas A. Jaggar, D.D., as Bishop of Southern Ohio, and of the Rev. James DeKoven, D.D., as Bishop of Illinois.

#### CENTRAL NEW YORK.

Correspondence of The Church Journal and Messenger.

The Bishop of Central New York visited the parish of Christ church, Sherburne, Chenango county, the Rev. T. L. Randolph in charge, on the 10th just., and confirmed a class of ten.

#### CENTRAL PENNSYLVANIA.

Correspondence of the Church Journal and Messenger

TUNKHANNOCK .- A Mission has been organized here under the united care of the Rev. George W. Knapp, rector of St. Clement's church, Wilkes-Barre, and the Rev. George H. Kirkland, rector of St. Paul's, Montrose. The services are now held during the week. There is a fair prospect of the establishment of a parish.

#### CONNECTICUT.

Correspondence of The Church Journal and Messenger.

HARTFORD.—The Rev. Charles H. B. Tremsine has resigned the rectorship of the Memorial Church of St. Thomas, to take effect on Easter Monday.

NEW BRITAIN.—The Rev. Thomas Drumm, D.D., of Bristol, Penn., will enter upon his duties as rector of St. Mark's, on the Sunday next before Easter.

MERIDEN:-The Rev. A. J. Miller, assistant minister of St. Andrew's church, has resigned his position, and will, e understand, accept a charge in Philadelphia, Mr. Miller has been recently advanced to the Priesthood.

To the Bishops and Standing Committees of the Protestant Episcopal Church:
"FATHERS AND BRETHERN:—Since the election of Dr. Dekoven to the vacant episcopate of Illinois, erroneous and unfair statements of his views upon certain points? doctrine have been scattered broadcast through the Church. As President of the Standing Committee of the Diocese, which so earnestly desires the consecration of Dr. DeKoven, and in the interest of truth, it will not be thought improper in me to make some correction of the statements alluded to.

"I have never had and do not now have, any sympathy with what is called Ritualism, but hold to Evangelic truth and Apostolic order." When it was proposed to me to support Dr. Dekoven, at our late Special Convention, I made due inquiry to learn if I could do so conscientiously, and I give now the result of those inquiries. I write from

Confession; 4. Invocation of Saints and Angels, and the direulation of books teaching the same; 5. Prayers for the Dead; 6. The Perpetual Virginity of the Mether of our

"1-2. Adoration of Christ in the elements, and Ritual of Posture.—Dr. DeKover, denies implicitly any belief in a physical, local, or carnal presence in the elements, or any escuce by transubstantiation, impanation, identity of substance, or any other device or explanation of human rea-son. He does not define the mode of Christ's presence, be-cause Christ and the Church have not defined it, and the most he would say is, that Christ's presence in the elements most he would say is, that Christ's presence in the elements a 'sacramental presence.' Dr. DoKoven nover has practised any ritual of posture that would 'suggest the awful error of adoring the elements themselves,' or any other error, and he has positively asserted that kneeling in the Lord's Supper, as enjoined in the rubric, serves the needs of the devotion he desires. He does not maintain or defend any Eucharistic adoration that does not come within the limits of the Pasteral of the House of Bishops of 1871, which F estoral he accepts, as he does the Cahon of Ritual of 1874.

"3. Auricular Confession.—Dr. DeKoven expressly as sorts that private confession ought not to be enforced, and is not necessary to the forgiveness of sins. He does not hold that imperfect sorrow becomes perfect sorrow by confession, and rejects the Roman doctring of satisfaction, and what is known, technically, as 'direction.' He does not bethe Communion Office, and approved by many great divines of the Church of England. On this point, as upon others, he is in perfect accord with the Pastoral of 1871.

"4. Invocation of Saints and Angels, and circulating books approving the same.—Dr. DeKoven has never taught or practised the Invocation of Saints and Angels, and there is no shadow or ground for the charge. He never has dreulated or defended Romish or other books of devotion teaching the same; and if he said a favorable word of the Treasury of Devotion, a compilation by a clergyman of the English Church, it was on the express ground that it did not contain such invocations.

"5. Prayer for the Dead .- Dr. DeKoven, upon this subject goes no further than to hold, with many divines of our own and the English Church, that it is allowed in the English Church to think the prayers of the Church on earth may be a blanding to the souls of those who sleep in Christ.

"6. The Perpetual Virginity of the Mother of our Lord.— Upon this point Dr. DeKoven has never held or taught anything not taught, in express words, by Bishop Pearson on the Greed, which is commended to our students of theology

by the House of Bishops.
"Such we believe to be a true statement of Dr. DeKoven's opinions upon the points in dispute, and we submit that the come very far within the latitude which, on either hand, the Church allows, and that they are shared by a very large body of our bishops, clergy, and laity. Dr. DeKoven is a true and loyal son of the Church, accepting heartily her formularies and standards, and desiring no change in her Prayer Book, or her mode of worship. He holds no princi-Prayor Book, or her mode of worship. He holds no princi-ples which the great Doctors of the English Church, living and doad, do not hold. He has no love for an extreme ritual, but is catholic and tolerant; and connot bring him self to ostracize men who hold and practice what Hooker and Andrewes and Taylor, Bull and Herbert and thousand more of the noblest sons of the Church, now at rest with God, revered and loved on earth. Your servant in Christ, GEO. F. CUSHMAN."

#### KANSAS.

A few weeks ago the New York Times contained a flaring sensetional statement to the effect that the distress in Kansas and the West had been largely exaggerated, an that really there was no pressing need for aid, as the ewere plenty of people out there who were now living octter than they ever did. This singular statement attraced some attention, and our well known townsman, the Hon. Felix R. Brunot, who is in correspondence with friends in Kansas, made inquiries in legard to the exact condition of affairs. In response he has just received the following letter, which speaks for itself.—Pillsburg!

Topks, Kaness, March 1, 1818.
To the Hon. F. R. Brunot, Pittsburgh, Pa.:

DEAR MR. BRUNOT: Your letter this evening received In reference to the subject of the "Kansas Sufferers there can hardly be any statement too strong. There has been and there is great desitution as well as suffering in both Kansas and Nebraska. Of course my knowledge is more exact in regard to this State, where I reside, and with all parts of which I have been in active correspond ence for some mouths past. There had been through the State—greatly reducing the supply of corn upon which we largely rely as food for man and wholly as food for our horses and our stock—a very serious drouth during the two last Summers, followed by the grasshopper visitation, which swept off the remainder of the corn and The dry weather of two Summers in succession had left us no old crop, as compared with former fertile and productive years. The farmers were relying upon small half crop or quarter crop, with no balance ILLINOIS.

The Rev. George F. Cushman of the Standing Committee of the Diocese of Illinois, has written the following letter:

Chicago, Ill., Feb. 14, 1875.

The Rev. George F. Cushman of the Standing Committee there of corn or money, all was gone hopelessly. In the new counties the people looked starvation in the face literally. It was at their doors. At the same time, and from the same cause, the lack of money left them half clothed. They were in no condition to meet the Winter, even if it had been a mild one. Rut the Winter has been the most severe ever known. During the whole of the two months of January and February, there have been very few days when there has been any thawing of the ground, and, I think, not a night in which it has not frozen, while for a large part of the time the thermometer has ranged not much above zero, and very often much below. Even on this first day of March, the wind is from the northwest the earth is covered with a heavy coating of ice and frozen sleet, and men cannot work out of doors except in very active exercise. Thus it has happened that hundreds of men, and families, who on the 1st of January, hoped to get through the Winter without help, have exhausted all their resources, and are obliged to ask for or

have been frozen to death. As it is, thousands have suffered from the dreadful cold. If it had not been for the supplies of food sent from the generous East and the Pacific coast, hundreds must have starved to death. As it is, only a few have actually frozen or starved to death; yet a few have mot this fate. It is a terrible calamity that has befullen us. It is folly or wickedness to deuy it; yet it is only a temporary affliction, and a single year of plenty will set all right. It was the extraordinary combination of the visit of the devouring locusts just upon the heels of a drowh, such as all agricultural communities are subject to, which made the accumulation of destitution and suffering. We have learned, through the trial, les-sons which will be of the greatest value to the future of this young State. I have not lost one particle of faith as to the capabilities of the State. But we shall learn to husband our resources, and be prepared for the possible disasters that may come to any agricultural country. I trust that our friends may still patiently aid us, and that we may be able, by our right improvement of their favors,

to show ourselves worthy of their generous kindness.

Believe me, dear Mr. Brunot, faithfully you friend and servant in Christ,

THOMAS H. VAIL, Bishop of Kansas.

LONG ISLAND.

Correspondence of The Church Journal and Messenger.

CONFIRMATIONS. - Murch 9, Church of the Atonement, March 10, Church of the Mediator, 14. March 11, Calvary church, Brooklyn, E. D., 41. March 12, Church of the Good Shepherd, 23. Fifth Sunday in Lent, St. Mury's church, 46; St. Peter's church, 39. Total for the week, 171.

#### LOUISIANA.

Correspondence of The Church Journal and Mossenger.

The Standing Committee of the Diocese, at their meeting held March 5th, resolved unanimously to consent to the consecration of Dr. Jaggar as Bishop of Southern Ohio; and by a vote of 2 to 4 declined to consent to the consecration of Dr. De Koven as Bishop of Illinois.

HERMAN C. DUNCAN.

#### MARÝLAND.

Correspondence of the Church Journal and Messenger.

We have come in regular course to St. Peter's church, Baltimore. We have made so many references incidentally to the extensive work done by this important church, that a very few words about it here will suffice. It is still under the rectorship of Dr. Grammer, who not only gives them good rhetoric within doors, but keeps all active agencies alive out of doors; as our letter in a recent number of THE CHUBOH JOURNAL sufficiently shows. Twenty-six persons were confirmed last year, and there are 500 communicants. There are three Sunday-schools and a parochial school. In the latter, there co one teacher and 16 scholars. In the former there are 81 teachers and 647 scholars. The immense church edifice and the chapel together bave sittings for 1500 persons. The church and chapel together are valued at \$117,000. There is other church property worth \$20,000; and an endowment on the venerable Orphan Asylum and Free School of \$31,200. The sum total of contributions last year reached considerably beyond \$20,000. Home Missions for colored people are wisely included within the sphere of objects to which they liberally contribute. We need say no more than has recently been explained of the new chapel (Henshaw Memorial) and of the many societies at work under pastoral supervision. The Rev. Samuel McD. Richardson is the efficient assistant minister.

St. Stephen's church is still under the charge of Dr. Dalrymple. Though President for many years of the School of Letters" of the "University of Maryland," and though among the foremost members of the "Maryland Historical Society," and though ever occupied with large duties and wide correspondence, yet not the least of Dr. Dalrymple's cares has been the direction of this Church work, to which he has given a great deol more than his valuable time and interest. There are two Sunday-schools, with 25 teachers and 175 scholars. Eleven were, the last year, confirmed; and there are 55 communicants. The church building is valued at \$20,000; and has sittings for 450 persons. The contributions were between eight and nine hundred dollars. There are still some members who can recall the faithful "plenting" of Dr. James C. McCabe; and the fruit of his early and faithful labor, and that if his present accomplished successor, we doubt not, will bud and blossom, and bear fruit an hundred-fold, after they that sow, and they that water, are laid beneath the friendly shadow of some green churchyard.

The "East Baltimore Mission" was held, with a view to help St. Matthew's church, under direction of the Dean of the Convocation, a short time since, and continued through three evenings, with very good attendand I give now the result of those inquiries. I write from notes made for my own use, and while Dr. DeKoven might call in question the wisdom of making this or any statement, or the manner in which it is made, I am well assured, and speak advisibly when I say so, that he would endorse its substance. Dr. DeKoven has been accused of erroneous doctrine upon six points. I. Adoration of Christ in the elements; 2. A Ritual of Posture, 'suggesting the awful results and receiver the control of the boxes of violating sent, handreds must be fed until the Spring and early Summer shall furnish work, and produce also vegetables for subsistence. The East has done notly, most notly. If it will be a subsistence in searching out cases of destitution, and thousands must be fed until the Spring and early Summer shall furnish work, and produce also vegetables for subsistence. The East has done notly, most notly. If it has one, in the coowded allegact East and Conth Bultimore, as well as in other parts of the city. But the not infrequent "peltings of the pitiless storm," have been far more easy to bide, than the pressure of narrow means, and the sharp pinchings of want. The tempest that prevails within, often takes from the senses "all feeling else, churches at the outposts, have done what they could, with the means they could command and solicit. Sickness has widely provailed also, and pallid death has not New York. The Rev. Walter R. Gardner, rector of St. confined his visits to the humble; but still "with im- Thomas church, Amenia, preached the sormon. Mr. partial footstep" knocks at lordly palaces, as well as at lowly cottage-doors. The Rev. C. W. Rankin has been for some time past in very feeble health, but has improved sufficiently to go to Florida; whence, it is hoped, by the prayers of Christian brethron, he may again be given unto them.

The Rev. F. Gibson is in charge, in the Rev. Mr. Rankin's absence, as assistant rector of St. Luke's, St. Peter's has a Church Home of her own, intended to give good rooms at a low reut to some of its needy members. Services, at proper hours, are held; to which the public al o have access. Sometimes a soup-house has been added to the other charities, though we think not now. Some imes also, though not this Winter, many sowing wo nen have been employed, who obtained work from the tailors; and thus a vast deal of suffering was mitig.t d. This Winter it has been found almost impossible to get the necessary work from the tailors. It is said that the Rev. Mr. Coole has resigned the care of St. Mary the Virgin, at Franklintown. If so, we trust the new work may find a shepherd whose zeal will equal t at of the faithful founder of this church. St. Mark's church, Ba t more, has had a varied history. The saintly Macfarland was its founder, and it has had two or three later rectors; but the success has never equalled what this church now enjoys under the Rev. Fleming James. Waile he who first there proclaimed the Word, sleeps neaccfully under the chancel, almost on the spot where he fell with his armor on, "he being dead, yet speaketh." To the earlier communicants, his memory mingles with their devoutest thoughts, when they kneel ar mud the alter where he ministered; and there in lowly faith, they thank God for a holy example, when they bend to "drain the chalice of the grapes of God." The building is very correct in style, though it is not a large one. The last year there were more than 200 occa ions of public service, and nearly forty communions. Nineteen persons were confirmed, and there are somewhat under 300 communicants. We well remember when fo ty was considered a large number of communing menibers. As there are less than 500 sittings, it is almost surprising to read of 340 Sunday-school scholars, and forty-one teachers and officers in the school. The church building is valued at \$80,000, and the Sunday-school building at \$3,500. The contributions fell but very little short of \$3,500 last year.

The new Sunday-school building (erected during last Convention year) cost \$3,650. When the untiring rector made his report, about \$3,000 had been provided for, almost exclusively in the congregation. He adds, "The Sunday-school has supported itself entirely, at a cost of \$147.85, given \$293.85 to the Sunday-school Building Fund, and contributed \$80.35 to missionary objects." Cannot all Sunday-schools be trained to know that giving is better that receiving?

#### MASSACHUSETTS.

Correspondence of the Church Journal and Messenger.

Bishop Paddock visited St. James' church, South Groveland, Tuesday evening, March 9th, and administered the rite of confirmation to sixteen candidates, most of them adults. This parish under God's Providence has been blest during the last year in an increased interest on the part of its members in the Church and her services, and in spiritual life. There is here a Sundayschool numbering on the books about 120 members, with an average attendance of eighty, and a marked and evithe school. The village numbers only about 700 inhabitants, one-half of whom are Romanists. St. James' church is the only Protestant church in this village.

#### NEW HAMPSHIRE.

SPRING VISITATIONS.

March 14, Fifth Sunday in Lent, All Saints' Missly , Littleton. 21, Sixth Sunday in Lent, Christ church, Letter.

Maron 1s, riss sunday in Leit, Christ church; Laster.

21. Sixth Sunday in Leit, Concord.

30. Jussiday in Easter Week, Christ church, North Conway.

April ; First Sunday after Easter, Good Shephard, Machus.

12. Second Sunday after Easter, St. James', Econe

18. Third Sand y after Faster, Grosc church, Mauchester.

Evening, St. Matthew's, Goffstown

33. Fourth Sunday after Frier, St. Thomas', Dovér.

May I. Fosst of GS. Philip and James, Union church West Claremont

5. Fifth Sunday after Easter, Morning, Thinlity, Cornish.

5. Fifth Sunday after Easter, Morning, Thinlity, Charlestown,

8. Mt. Thomas', Hanover.

8. Thomas". Hanover, 5. Jaconston fay. Chapel of St. Paul's School, Concord. 58. Mark's, Abland. 58. Mark's, Abland. 58. John's. Portsmouth. 58. John's. Portsmouth. Monday in Whiten: week, St. Philip's. Epping. 7 rinity Sunday, St. John's. Dunbarton. Tasaday, Trinity church, Tillou.

seems Osersotion in Trinky opprob, Tiltop.

NEW YORK.

Correspondence of The Church Joarnal and Messenger.

The Convocation of Dutchess county, N. Y., held regular meeting in the vestry room of the church of the Holy Comforter, Poughkeepsie, on the 11th inst. The save what dwells there." Our mission stations, and meeting was preceded by the usual Church services, at which the Rev. J. Gardner Rosencrants, rector of Grace church, Port Jervis, was ordained priest by the Bishop of Gardner was a class-mate of the candidate.

HOME FOR OLD MEN AND AGED COUPLES.

To the Clergy and Laity of the city of New York:

The very name of such a Home calls up before the mind an image of touching interest. We think of the life within that Christian Home,—serve, patient, cheerful,—of the aged men rescued from lonely want and suffering, and brought into a family, where needed comforts are secured to them, where love reigns, and where by kindly looks and words they can contribute to each other's enjoyment. We think of the aged couples, saved from the bitterness of separation—saved from the daily dread of a to-morrow, harder to bear than the cold and hunger of to-day; we think of these aged couples established in a Chris ian Home, provided with simple comforts, themselves overflowing with gratitude to God and to their earthly friends for the unimagined blessings vouchsafed to them, and never weary of exchanging with other inmates as favored as themselves the touching story of former trials and present mercies.

Contemplating that scene, we feel at once that the es tablishing of such an institution was in the highest de-gree necessary and proper, that it must have been a kind of happiness to be allowed to have part in a Christian work so full of mercy and love, and we feel, too, that to watch over it, to cherish and support it, will be sure to be regarded by a Christian community as both a duty

and a pleasure. Dear brethren of the clergy and laity of the city of New York: In the "Home for Old Men and Aged Con-ples," at 487 Hudson street, next door to St. Luke's church, you may find a realization of the picture I have feely presented. Be thankful that you have such a Christian Home. Be thankful that, for an expenditure so moderate, you are privileged to be instrumental in relieving so much sorrow and suffering, and creating so much cheerful enjoyment. Hurd as the season may be, and numerous as may be the calls upon your Christian bounty, you will not, I am quite sure, you will not leave that Home to languish, or to be in doubt for a single day as to an abundant provision for its support. to be paid: food and raiment for the inmates have to be supplied. Give promptly, and so secure for yourselves a blessing richer one hundred fold than any which you can confer upon those poor but worthy breihren and sisters in Christ. Your affectionate friend and brother,

Horatto Potter, Bishop of New York. New York, Feb. 22, 1:75.

Contributions sent to the Treasurer, Hermann H. Cammann, 25 Pine street, will be thankfully received and duly acknowledged.

We cut the following from the New York Times of Friday: A meeting of the Standing Committee of the Protestant Episcopal Diocese of New York was held last evening, to take action upon the election of Drs. De-Koven and Jagger to the Bishopries of Illinois and Southern Ohio. This is the second meeting which the Committee have already held on the subject, the first, which occurred a week ago, being devoted to discussion of the views of the different member. At 8 o'clock last evening, the Committee, consisting of the Rev. Morgan Dix, the Rev. William F. Morgan, the Rev. William E. Eigenbrodt, and the Rev. Isaac H Tuttie, on the part of the clergy, and Lloyd W. Wells, Stephen P. Nash, Prof. Henry Drisler, and George M. Miller, on the part of the laity, met at No. 119 Second avenue, the residence of one of their number. After a secret session, lasting over two hours, a final vote was taken, and the Committee refused by a decisive majority to confirm the choice of either of the Bishops elect. The members refused to give the vote on division, or to state the ground of their objection to the candidates.

#### NORTH CAROLINA.

Correspondence of The Church Journal and Messenger.

St. George's Church, Hyde County.—This new church St. George's Church, hype County.—Inis new church going up—as a light kindling in a dark place—among a for the present indebt drass, and about two thoupeople educated and taught to look with suspicion and send to introduce water, complete the internal arrangement, and start the hospital in a limited way. Five thousand dollars would make all things ready and give thousand dollars would make all things ready and give dently increasing interest in the exercises and studies of Church, though Churchly and attractive in its appearance and appointments, is to be a plain, but neat Gothic structure of wood, with windows of stained glass, and built seer a design kindly furnished by the Rev. Johannes Oertel of this Diocese, to cost, unfurnished, about \$1500. As we have only four male communicants, and none of them wealthy, after doing all in our power to procure among our own people the necessary means wherewith to complete our church, I reluctantly consented to appeal to the members of the Church throughout the country for aid. We asked for \$300. While responses to our appeal have been received from the Eastern, Western, Northern, and Southern Dioceses, the whole amount received thus far is \$192, leaving a balance of \$108 still to be accounted for. Are there no other friends of the Church in this broad land of ours who are able and willing to contribute something to the success and completion of this work of love? Judging from the many kind letters, expressing the warmest sympathy, and breathing forth the most fervent desires for its suc- don, Conn., who was one of the early members of the

cess, I must say that I know there are. And to all the many friends who have so kindly responded to our appeal for aid, I here express the sincere thanks of both the minister and people of St. George's parish.

S. S. Barber.

Lake Landing, Hyde County, N. C., Merch 5th. 1875.

Correspondence of The Church Journal and Messenger.

The Standing Committee of the Diocese of Ohio have refused consent to the consecration of the Rev. Dr. Dc-Koven, as Bishop of Illinois.

S. N. SANFORD, Secretary.

TRINITY CHURCH, TOLEDO.—We learn from the Parish Guide that the Vestry of this parish have recently resolved to commence speedily the construction of a commodious and handsome parish building. The sum proposed to be raised for this purpose is \$20,000, eleven thousand of which were pledged almost immediately.

The building is to be of stone and brick, two stories in height, and will include chapel, school rooms, society rooms, parlor, &c. The Easter offering of the parish is to be devoted to this object.

During Lent there are two daily services in the parish, with a weekly administration of the Holy Communion.

Bishop Bedell met with a serious accident on New Year's while at Joppa. He had left his room in his hotel to find the proprietor, and in his way attempted to go through what he supposed was a dark passage leading to the office, but which unfortunately proved to be a little hall in which was a trapdoor at the head of a cellar stairway. The trapdoor was open, so that into this dangerous chasm the Bishop plunged. He was carried fainting to his room, where an examination showed that he had received no other injury than a broken 11b. The wonder is that he escaped alive. All who know him will rejoice to learn that he was rapidly recovering when last heard from .- Our Parish.

#### OREGON.

THE GOOD SAMARITAN HOSPITAL AND ORPHANAGE, PORT-LAND, OREGON.

Bishop Morris writes of this institution as follows:

"From my first connection with the Mission I have and the desire to establish both a hospital and orphanage to be under the control and management of our Church, for this purpose I selected a desirable location in the northwestern part of the city, about half a mile from the grammar school; concluding its purchase, and drawing the checks for the first payment, on the 18th of October—without any thought then of the coincidence of the day on which the Church reminds us of the life and labors of the beloved Physician. The grounds obtained for this purpose are in a high and healthful position, and contain four and a quarter acres, in the two blocks sepa-

rated by a street sixty feet wide.
"The plan for the future is that the hospital shall oc-The plan for the future is that the hospital shall occupy one of these blocks and the orphange the other, thus being near enough to each other to be under the same general management and direction. The grounds were purchased for \$2,800, \$1,500 being paid down, the balance being due in two years. The generous abatement of \$500 in this contract price for one half of the property, has been of great aid in its purchase.

"On Ascension day I had the comprehence."

"On Ascension day I had the cornerstone c a large two-story building which is now under roof, enclosed and ready for inside finishing. The building is eighty-eight feet long by thirty feet wide, with a centre wing of the same width running-back-forty-five feet. It contains on the lower floor all the requirements for the administration of a hospital—with a number of recover for the requirements. the lower floor all the requirements for the administra-tion of a hospital—with a number of rooms for private patients. On the upper floor are the public wards, with high ceilings, the operating room, reading-room, bath-rooms, laboratories, etc. The building has been planned with much care by a competent architect, and after con-ference with several physicians experienced in hospital practice, and is thought to be well adapted for its pur-pose. It has cost, to enclose it, with the windows and doors all in, the floors laid, stairs built, and the outside wall painted, about \$6,000. Toward this amount, \$2,500 have been contributed by citizens of Portland and other have been contributed by citizens of Portland and other parts of the Diocese, and \$2,700 have been given by our generous friends in the East.

"One thousand dollars more will be required to pay

us a most excellent establishment where ministrations to the sick and needy can be carried on in the true spirit of that Gospel that knows no distinction of 'creed, color or country.' An organization, called the 'The Good Samaritan Association, has been formed to aid in the management and administration of the hospital, to which wo look for efficient help in the several departments of work in such an undertaking. We begin this work in faith, but with moderate expectations in regard to the rapidity of its growth and enlargement, cordially commending it to the sympathies and support of those who would have the joy and blessedness of providing for the sick and needy."

I, UNITY CHURCH, PORTLAND, OREGON.

This church was built in the year 1873, and consecrated in the month of August of the same year. It is a wooden structure, cesigned by Mr. Jordan, an English architect, who also planned St. John's church Detroit. 'It is finished throughout the inside with the different colored cedar of Oregon, and is, altogether, a very beautiful and churchlike building, coating, with its furniture and organ, about \$20,000. It has the largest bell in the State, the gift of the Hon. Benjamin State, now of New Lou-

Church in the city of Portland, and ever since a liberal contributor to Church work there. The church has two memorial windows (made in London), one in memory of the first Bishop, the Right Rev. Thos. Fielding Scott, and the other in memory of the first Missionary, the Rev. St. Michael Fackler, both of whom were faithful and zealous horalds of the Cross. Within the last Summer a very comfortable rectory, in keeping with the style of the church, has been built near the chancel end of the church, at a cost of \$5,000. The former church building, with some changes, serves as a most convenient chapel and Sunday-school house, so that this is now a very well-ap-Sunday-school house, so that this is now a very well-appointed parish, and one not surpassed by many in all the Western country in its appliances for good parochial work. While this parish stands at the head-quarters of a Missionary Bishop, ima wide missionary held, and was, only a few years ago, a missionary parish, we do not wish our readers to understand that it is such at present in any sense. It is a parish able and willing to provide for its own, and it has built its beautiful church and rectory withdut a thought of seaking aid from the manubers of without a thought of seeking aid from the members of the Church in the East. In the way of missionary work, Trinity parish has also, within the last Summer, erected a mission chapel in the northern part of the town, known as "Watson's Addition."

One lot of ground 50x100 was given by the proprietor of the "addition," and one was purchased. The chapel cost \$600, and will seat eighty persons. A good Sunday-school is taught there by the ladies of Trinity congregation, and the rector keeps up an afternoon service, thus occupying the ground and proparing the way for a future independent parish.

#### PITTSBURGH.

EPISCOPAL VISITATION.—Bishop Kerfoot left home on Thursday, Feb. 18th, for the purpose of making his annual visitation of the Brownsville Deanery. The particulars are as follows

Thursday, 18 .- McKeesport, preached and confirmed

fifteen persona.

Friday, 19.—Met some of the leading Churchmen and organized a Committee of Management. Afterwards went to Monongahick City, where he preached and confirmed three persons.

firmed three persons.

Saturday, 20.—Catechised Sunday-school children at Monongahela City, and proceeded to Brownsville.

Sunday, 21.—Brownsville, Christ church, preached and confirmed five persons. Afternoon, met and addressed both Sunday-schools. Evening, St. John's, preached and confirmed eleven persons.

Monday, 22.—Grace church, Menallen, preached and confirmed one person.

Tuesday, 23.—St. Peter's, Uniontown, met the Brownsville Convocation. The morning session was devoted to the hearing of missionary reports, &c. The afternoon session was occupied with the discussion of the best methods of utilizing lay help in a parish by means of lay readers, Sunday-school teachers, deaconesses, &c. There was divine service morning and evening. At the former, the Rev. J. K. Mendenhall preached; at the latter, the Bishop, who also confirmed nine persons.

Bishop, who also confirmed nine persons.

Wednesday, 24.—Uniontown, after morning service and sermon by the Rev. T. O'Connell and the administration of the Holy Communion, the Bishop and clergy proceeded to Connellsville, where, after divine service the Bishop preached and confirmed sixteen persons The awakening of interest in this old parish, since the advent of the present rector, the Rev. T. O'Connell, is really marvellous. The church building has been remodelled; stained glasswindows have been introduced-three of them "memorial" windows—a recess chancel vestry-room, porch, bell-tower, and a cross have been added. The interior has been chastely but heautifully decorated, so that its appearance is wonderfully improved. Much credit is due to the rector and those who have so liberally and efficiently aided in this good work. In December last the church was crowded on the occasion of its re-oponing. Dean Smith of Unionsown preached the sermon in the morning, and the Rev. S. D. Day of

Brownsville in the evening.

Thursday, 25.—Connellsville, after morning service, the Bishop addressed the congregation and administered the Holy Comminion. In company with the Dan and Mr. O'Connell, he then proceeded to Moyersdale, in Somerset county, where, in the evening, the Bishop preached and confirmed three persons.

Eriday, 26.—Trinity, Moyersdale, after divine service and a sermon by Dean Smith, the Bisnop administered the Holy Communion, and in the afternoon left for home. Five years ago this Church was unknown in this town. Now a church has been built and consecrated, and there is a good congregation and some thirty communicants. The singing and responses are very hearty, and the prospects of a large measure of success are very encouraging to its devoted missionary, the Rev. Thomas White.

Thus, in the eight days of this visitation, the Bishop

iched eight sermons, administered the Holy Communion four times, made eleven addresses to the newly confirmed and to the children of the Sunday-schools, and confirmed sixty-three persons. Everywhere his appearance was hailed with expressions of esteem and affection, and there can be no doubt that his plain, practical, earnest, and affectionate sermons and addresses will, by the blessing of God and the Holy Spirit, be productive of a great and lasting good throughout this Deanery.—Uniontown Genius.

#### TEXAS:

met 🐪 Correspondence of The Church Journal and Messenger.

The Standing Committee of the Diocese of Texas met in Trinity church, Galveston, on Wednesday, March 3d. and refused consent to the consecration of the Rev. T. A. Jaggar as Bishop of Southern Ohio, and also refused consent to the consecration of the Rev. James DeKoven as Bishop of Illinois. Mr. Henry Justus Browne was recommended for Deacon's Orders, and the Rev. Edwin Wickens was recommended for Priest's Orders,

BISHOP GREGG'S SPRING VISITATION.

March 14 — Sunday, Houston.

17.—Wednesday, Richmond.

21.—Sunday, Columbus. Ordination.

22.—Easter Sunday, Lagrabge.

31.—Wednesday, Eyoning, Giddings,
April 4.—Sunday, Hastrop.

6.—Tuesday, Manor.

11.—Sunday, Austin.

13.—Tresday, Goorgetown.

14.—Thursday, Lampasas

18.—Sunday, Belton. Consecration.

21.—Wednesday, Waço.

25.—Sunday, Belton.

27.—Tiesday, Indopendence.

30.—Fridsy, Travis.

May 2.—Sunday, Bellville.

5.—Wednesday, Huntaville.

7.—Friday, Columbia.

9.—Sunday, Bellville.

6.—Wednesday, Huntaville.

7.—Friday, Columbia.

9.—Sunday, Brazoria.

13.—Thursday, Oaney.

16.—Whitsunday, Matagorda.

15.—Tuesday, Trespalacios.

23.—Trinity Sunday, Malveston.

Evoning, Trinity chapel, Galveston.

To close with meeting of Council at Austin, Thursday, May 27th.

The Offertory, will be applied to Diocean Missions. The clergy and lay readers are earnestly requested to procure annual aubscriptions for this find. The annual University beforing; where it has not already been done, will be taken up.

#### VERMONT.

The Bishop proposes, God willing, to visit the parishes in the following

Bishop proposes, God willing, to visit the parishes in the following

March 21, Sunday, St. Luke's, St. Albaus.
26, Good Friday, St. Paul's, Burlington.
28, Easter Monlay, St. Thomas', Brandon.
29, Easter Monlay, St. Stophen's, Middlebury,
30, Easter Tilesday, St. Paul's, Vergennies.

April 4, First Sunday after Easter, Christ church, Montpolier.

5, Monday, St. Mary's, Northfield.
6, Tuesday, St. John's, Randolph.
7, Wednesday, Grace, Randolph.
8, Thursday, Christ church, Bethel.
9, Friday, St. Paul's, Royalton.
11, Sunday, Mission, White Rivar Junction.
St. Paul's, Windsor.
12, Monday, St. James', Woodstock.
18, Sunday, Trinity Butland.
19, Monday, St. James', Woodstock.
18, Sunday, Trinity Butland.
19, Monday, St. James', Arlington.
21, Wednesday, St. Pater's, Beunington.
22, Thursday, Zion, ohurch, Manchestor.
25, Sunday, Immanuel church, Beilows Falls.
26, Monday, St. Michsel's, Brattl-boro.
21, Tuesday, Christ church, Guilford.
18/Wednesday, St. Luke's, Chester.
30, Friday, Mission, Castleton.
May, 1, Saturday, St. James', Hydeville.
2, Sunday, St. John's, Pontiney.
2, Sunday, St. John's, Pontiney.
2, Sunday, Holy Trinity, Swanton.
11, Tuesday, St. Matthew's, Encaburgh.
12, Wednesday, Christ church, Eauburgh.
13, Thursday, Calvary church, Berkshire.
14, Friday, Unicu church, Monkgonery,
16, Sunday, Trinity church, Fairfax.
23, Sunday, Trinity church, Fairfax.
24, Sunday, Trinity church, Fairfax.
25, Sunday, Trinity church, Fairfax.
26, Sunday, Mission, Shelbarne.
27, Mission, Winsooki.
3, Sunday, St. Barnabas', Norwich.
3, Sunday, the Bahapier.
20, Wednesday, Christ church, Fairfax.
21, Wednesday, Christ church, Fairfax.
22, Sunday, St. Barnabas', Norwich.
13, Sunday, St. Barnabas', Norwich.
14, Wednesday, Christ church, Fairfax.
28, Sunday, Christ church, Fairfax.
29, Sunday, St. Barnabas', Norwich.
10, Wednesday, Christ church, Fairfax.
20, Sunday, Mission, Shelbarne.
21, Wednesday, Christ church, Fairfax.
21, Wednesday, Christ church, Fairfax.
22, Sunday, Trinity church, Millay.
23, Sunday, Trinity chu

When shese services occur on Sundays or other holidays, the Bishop wishes to have the celebration of the Holy Communion. He hopes also to meet the children in every parish for catechising.
W. H. A. BISSELL, Bishop.

Burlington, Jan. 29, 1875.

Correspondence of The Church Journal and Messenger.

The Standing Committee of the Diocese of Vermont; a Burlington, on the 8th inst., gave consent to the conse cration of the Rev. Dr. Juggar as Bishop of Southern Ohio, and of the Rev. Dr. De Koven as Bishop of Illinois

#### WESTERN MICHIGAN.

APPOINTMENTS.

APPOINTMENTS.

12. Friday, St. John's, Quincy.
14. Fifth Sunday in Lone, St. Azak's; Coldwater.
15. Monday, Grace, Union City.
16. Tuesday, Christ church, Homer.
17 and 19, Ann Arbor.

becquent appointments — 111

The subesquent appointments will be in Kent, Ionia, Muskegon, Autrim, Grand Traverse, Oceana, Mason, Mecosts, Montcaim, Eaton, and Calhoun counties, in such order as may seem advisable.

Bishop Gillespie delivered a farewell discourse to the congregation of St. Andrew's church, Ann Arbor, or Sunday, Feb. 14th.

He had been rector of the parish from Oct. 18, 1861— a period of thirteen years and four months. The follow ing are his ministerial acts during that time: Baptisms adults 93, children 352; Confirmations 222; Communicants 227, admitted 128; died 39; removed 210; dropped or withdrawn 28; present number 198; net gain 78 number at the commencement of his rectorship that remain 45; marriag s 140; burials 296; collections, subscriptions for parochial objects, including pew rents \$62, 806.11; for objects without the parish \$6,760.60; total of offerings \$69,566.71.

#### WESTERN NEW YORK.

Correspondence of The Courch Journal and Messenger.

Sunday, March 7th, Mid-Lent Sunday, Christ church, Lockport, the Rev. F. J. Hyde rector, at morning service Bishop preached and celebrated the Holy Communion. Evening service, the Bishop preached and confirmed 26.

#### Selections.

#### HAPPY EVERY DAY.

Sidney Smith cut the following from a newspaper, and perserved it for himself: "When you rise in the morning, form the resolution to make the day a happy one to a fellow-orestire. It is easily done; a left-of garment to the man that needs it; a kind word to the sorrowful; an encouraging expression to the striving trifles in themselves as light as air—will do at least for the twentyfour hours. And if you are young, depend upon it it will tell when you are old .and if you are young the stream of time to eternity. By the most simple arithmetical sum, by Sir Thomas Browns, 1636.

look at the result. If you send one person only happily through the day, that is three hundred and sixty-five in the course of a year. And suppose that you live forty years only after you commonce that course of medicine, you have made 14,600 beings happy, at all events for a

## DEAN HOWSON ON THE LIDDON-CAPEL CONTROVERSY.

The following letter addressed to the editor, appears in the Times:

Two sentences in Canon Liddon's letter of last Saturday week must have been read by many persons with a sense of relief. I hope it is not an impertinence to add that, even on personal grounds, the relief they gave to me was very welcome. I was in cooperation with Canon Liddon last Autumn, under circumstances which I found very pleasant and instructive, when, under the presidency of Dr. Von Döllinger, a conference was held at Bonn, of Old Catholics, Greeks, Anglicans, and others. I sincerely hope for a similar advantage again at no very distant date. It is evident that such cooperation must be more satisfactory and more likely to be useful in propor-

tion as there is agreement on general principles.

The sentences to which I refer are those in which it was urged that the language of certain devotional books ought to be "reconsidered in the light of the public formularies of the Church of England," and that our literature of this class ought not to be "in real or apparent conflict with any part of our authoritative Church language." No principle, as it appears to me, could be guage." No principle, as it appears to me, could be more obviously just; nor could the principle be expressed more clearly and firmly, though the words which Canon Liddon uses are gentle and considerate. Yet this principle is violated on a large scale all around us with disastrous results, and I think I can prove this, after time for verifying references, if you can grant me the opportunity, without making any undue demands upon

your space.

Let me now beg your permission to say that our chief present danger arises from the sanction which those who are doing us this harm, receive from others who do not really agree with them. If men of different shades of thought, who are yet in harmony on general princi-ples, would draw together and would loosen their party connections, much would be done to prepare our ship to pass safely, in this stormy weather, through the intri-cate and narrow channel which must shortly be entered. But if men who are not naturally in harmony with one another, will, because they have been called by the same another, with Decause they have been called by the same name, bind themselves together by ceremonial acts, religious phraseology, and the like, which cannot but be viewed by the public as innovitions, the unscrupulous partisans gain all the benefit of this combination, and the Church suffers under the united force of all who are thus grouped together. In a letter which you did me thus grouped together. In a letter which you did me the honor to publish about the time of the passing of the Public Worship Regulation Bill, I ventured to urge that our safety would be found in the drawing of High Churchmen of a moderate type towards Evangelicals of sound Church feelings; and the anger with which such suggestion was received, both publicly and privately, goes far to convince me that I was right. The communication of Canon Scott Robertson, which appeared in the Times of this morning, inspires the hope that, in the prospect of imminent danger, some reading the pour

the Times of this incrining, inspires the hope that, in the prospect of imminent danger, some readjustment of our Church parties is now more probable.

The Ritual questions, which at first sight are so trivial as to be provoking, are complicated with larger questions which cannot be set saide. The accessions to the Church of Rome that have occurred since "Tracts for the Times" reached their culminating point, have filled the minds of the English people with very uneasy feelings. I fear Canon Liddon will not agree with me as to the quarter in which the chief source of these accessions is to be found, and I am quite prepared to admit that they to be found, and I am quite prepared to admit that they do not all spring from one source. Some, whose faith has been crumbling away, have sought shelter under large dogmatic assertions; some, whose religion has been merely an individual sentiment, and who have felt their need of a Church have author invitational of a Church have author invitational. their need of a Church, have rushed impatiently from one extreme to another. It has been proverbially said that all roads lead to Rome, and if Romanism is a corruption of Christianity, and if human nature is what we have been taught, and what we have experienced it to be, we need not be surprised by the changes which we see around us. But so far as my observation has enabled me to form a judgment of the matter, I cannot entertain a moment's doubt that the easiest approach in this direction is afforded to by far the largest number of travellers by the well-paved road which it is the fashion to call the "Catholic revival."

the "Catholic revival."

However this may be, it is certain that, in Canon Liddon's words, our questionable theology in the Church of England ought to be "reconsidered in the light of its public formularies," and that it is a serious evil if our devotional books are even in "apparent," not to say "real conflict with any part of our authoritative Church language." And now, to turn to Monsignor Capel, many of us have been speculating on the reasons which have induced so skilful a controversialist to make this stir in our English ecclesiastical world. Practically, he has our English ecclesiastical world. Practically, he has strengthened the position held in common by sound Evangelists and moderate High Churchmon. Yet it is hardly likely that lie is a Protestant in disguise, or that he has wished to reinstate the Church of England on its basis of self-consistency. I think I can guess one of the reasons which have determined his course at this time. He sees, on looking into our orchard, that some fruit on one of its trees is ripe, and hopes that by shaking the branches he may fill his basket. I submit to my fellow Churchmen that it is our duty very carefully to examine the tree on which this fruit liss reached so dangerous a maturity. Your obedient servant, The Deanery, Choster, Jan. 18.

When God forsakes us, Satan also leave us : for such offenders he looks upon as sure and scaled no and his temptations then needless unto them; - Christian Morole,



#### GOSPEL MESSENGER,

NEW YORK, MARCH 18, 1875.

#### ARGUMENTS WHICH ARE NOT STRONG.

A cloud of pamphlets have been called out, on one side or another, of the question broached by the famous Illinois Committee of Thirteen, as to the right and power, of Standing Committees. Some of them have been wise and some foolish, some strong and some weak.

It has been very clearly shown that the right of absolute rejection has been always exercised, and twice before the present case, upon candidates presented by Illinois. To a lawyer one would suppose that unbroken precedent was a sufficient interpretation of a disputed

We do not care to go into the ground of the right of the Province to accept or reject the election of a Diocese. To any one, even moderately learned in Canon Law and Church History, the talk that "a Diocese should have the Bishop it wants, and if one wants an extreme Low Churchman it ought to have him, and if another wants an extreme ritualist it ought to have him, it is nobody's business beside," betrays utter ignorance of the Constitution of the Church Catholic. There has been a good deal of such talk, and we confess our amazement at the quarters from which it has come. Some have imagined themselves sound Churchmen, when they have uttered this pure and simple Congregationalism and Independency. They have, it would seem, not had the slightest conception of the Church in which circumstances had made them officers, or perhaps legislators.

For a Bishop is not and cannot be a Bishop for one Diocese. The Episcopacy is a unit undivided, of which each Bishop has his undivided share. He governs and legislates and speaks for and represents the whole Body. And the man and his views and character, while of first concern to his own people, are of very serious concern to the whole Body.

The fact is, that never in all Church History can the time be found when a Diocese had only itself to please in the choice of its Bishop. The Constitution of the Catholic Church, from the first day till now, has forbid-

But we leave this. Our object now is to consider some arguments which have been used by men from whose judgment and supposed acumen we should have expected

They are arguments from consequences. It is said "If the Standing Committees or the House of Delegates go behind the certificate from the Diocese, you make laymen judges of doctrine." And again, "If they have the right to go behind the certificate, the Standing Committees may even prevent forever a given Diocese from having any Bishop."

To the scientifically trained intellect the argument from consequences is foll, with which it has no patience. A truth is a truth, and a fact is a fact, and if the inevitable consequences are not pleasant, so much the worse for the consequences.

To the legally trained intellect the argument from consequences should have no more weight, for the law should be carried out to its end, and if the end be bad then alter the law.

But while the law stands it is the part of neither s scientific nor a legal intellect to repeal it by refusing its consequences.

But let us examine these consequences.

"Lavmen are made judges of doctrine." Certainly. We believe they always have been. Certainly they are edly to act from caprice, or personal feeling. No earthly to judge it for themselves. Moreover, they are more conservative in the holding of traditional doctrine than the the more is he bound over to have it honest and true beclergy. The great heresies have been always started by the clergy. Arius was a priest. So was Eutyches. So was Pelagius. Nestorius was a Bishop, like Paul of Samorata before him. Laymen did not start, among ourselves, the novelties that disturb us. The layman, by to be signed, than to persuade the signers that those solhis position, is conservative, and clings to the old ways, right or wrong. The new, confusing, and debatable thing in doctrine or practice, is always started by some clergyman.

But as a matter of fact (to pass this), the Church in America has purposely and deliberately made the layman, in a score of ways, the judge of doctrine. If she does not intend him to be so on the Standing Committee, then that is the one sole exception to an otherwise universal rule, and it ought to be proved to be an exception to the uniform intention in a way that carnot be doubted.

By giving to the laity the patronage of every parish, by authorizing the laymen to fill every ours of souls in deny that Dr. DeKoven teaches and practises Adoration the land, the Church has made them judges of doctrine. of Christ in the Elements.

And they do judge. The vestry will unhesitatingly discuss "High Church" and "Low," debate about this man's "views" and that other man's "tendencies," get testimony and the opinion of other men, and decide ac cording to the convictions of two wardens and eight ves trymen, point blank, often against their Bishop, and nine out of ten clergymen in the Diocese.

By making the laymen coordinate electors of Bishops the Church makes them judges of doctrine also. And as in more than one case, of late, they have entered upon the business very heartily and confidently (small as their qualifications may have been), and have spoken without hesitation their opinion-about the value and importance of very pronounced and decided doctrine indeed. No layman ever conscientiously or fittingly voted for a Bishop in a vacant Diocese, who did not pronounce, among other things, on doctrine; never signed a testimonial without certifying to the candidate's soundness in doctrine. We have never heard that the laymen in the late Illinois Convention, who did so sign, showed the slightest hesitation as to their fitness to certify on the question of the candidate's doctrinal position, though it has puzzled many a Bishop and clergyman.

Again, in the General Convention, which revises the Prayer Book when it will, and the English Bible when it will, and the Articles of Faith, and even the versions of the Catholic Creed, the layman sits, speaks, and votes coordinately, and all the Bishops and all the clergy can make no change in word or letter, nor carry one smallest proposition without his consent.

But enough! The notion of arguing that Standing Committees must take the candidate as he comes, lest laymen become judges of doctrine, is the most extraordinary argument we have ever heard, to be used to laymen who are officially, coolly, and deliberately made judges of doctrine all the days of their life, and who have no choice left, except to be wise and conscientious judges of doctrine, or hasty judges and shallow.

The other consequence is even weaker as an argument "The Standing Committees might prevent a Diocese from ever having a Bishop."

So they might. So the Bishops might bind themselves together and never ordsin another Deacon nor Priest nor Consecrate another Bishop! So the clergy might enter into a conspiracy and refuse to baptize another candidate or administer another Communion! So the laity might band together and refuse to contribute another dollar for Church purposes, or "call" another rector to parishes as they fall vacant! So the clergy and laity might conspire to refuse to elect another Bishop in any vacant See, and as the present Bishops die let the Church become as congregational as many seem to desire, where sach parish and each man will have its own psalm and its own doctrine and its own ritual! So the officers of an army may surrender the army to the enemy. So the commander of a fleet may deliver up his fleet without striking a blow! So indeed any person in whose hands are power and trust may prove a traitor to his power and trust!

Shall we, therefore, refuse to put power and trust into men's hands? Shall we have no Bishops and no clergy. no Standing Committees and no Conventions? Shall we have no commanders-in-chief, no admirals, no judges, not even a bank cashier, because trusts may be betrayed or used for evil?

If the argument as above is of the value put upon it. it would bring life to an end: civil and business life, as well as eccleriustic.

Standing Committees have such power-a power they might, were they composed of utterly evil and unprincipled men, very badly abuse. But all life goes on the supposition that men are not utterly evil or false. They may be trusted. We do trust them, and our dearest interests are safe in the care of upright hearts and pure con-

Each member of a Standing Committee acts in this business on conscience before God. He is acting wick-So much fore conscience and God.

And we know no way to prevent it from being the solemn, deliberate, conscientions action it ought to be, and is required to be, by the very words of the testimonials emn words formal, unmeaning, and perfunctory, and are to be subscribed without thorough examination, full knowledge, and absolute conviction.

We print in another place a letter from the President of the Standing Committee of Illinois, giving as its writer claims, Dr. DeKoven's "views."

We would much rather have Dr. DeKoven's own explanations. One man's mind filtered through another's, is acarcely clarified in the process. And we like to take Dr. DeKoven pure and simple.

It will be distinctly noted that Dr. Cushman does not

As to "Ritual of Posture" which he lumps with it, Dr. DeKoven has fully explained how easy it is to get along without it. And in fact he is too bright a man to onfound a high ritual with a false or a true doctrine. There are many churches where the ecremonial is higher than in the chapel at Racine, in which Adoration of Christ in the Elements is condemned as a perilous error.

Of course Dr. DeKoven does not enforce Confession. He could not if he tried. No such charge was ever, we believe, made. It is not denied that he encourages it, and habitually defends and persuades it among those under his charge and influence.

If Dr. DeKoven defends (as he has) the Treasury of Devotions, and gives it about, and recommends it as a book of private devotions, it is a waste of words to say Invocation of Saints and Angels is not taught by him. There is here a mere quibble, of which Dr. DeKoven would not, we think, take advantage; and which Dr. Cushman, if he had examined the book, would see to be a quibble.

As to Prayers for the Dead, right or wrong, Dr. DeKoven advocates them, as we have evidence in our files.

"The Perpetual Virginity of the Mother of Our Lord!" It is wonderful to find Dr. Cushman writing on the supposition that this needs defence or excuse. It weakens one's confidence in his correct theological hearing, or theological stating, of what he has heard. We suppose if there be one matter of Opinion in the Church, which by the universality of its reception is almost (indeed, for ourselves, we believe it is) a matter of Faith, it is the Perpetual Virginity of the Blessed Virgin! We trust all good Churchmen in Illinois and everywhere else believe that much.

MESSES. EDITORS: In THE CHURCH JOURNAL of Feb. 11, and again more positively in the issue for Feb. 25, it is tated that we have no record that any divine honors were and again more positively in the issue for Feb. 25, it is stated that we have no record that any divine honors were paid to our Lord when He was on earth, and that such passages as St. Matt. ii. 11 and xxviii. 9, do not indicate that He was worshipped as a divine being. May I ask you to compare with these passages other texts, such as Acts x. 25, 26, and Rev. xix. 10? It seems to me that the comparison will show that Christ was "worshipped" as divine. It will be observed that the very same worship which our Lord accepted in the texts first named, and on many other occasions, was positively refused by St. Peter when offered by Cornellus, and also refused by the Angel at the hands of St. John. Both St. Peter and the Angel base their refusal upon the same ground, namely, that they have no right to it, because they are (not divine, but) only fellow-servants. The original word rendered "worshipped," is in every case the

same.

I will add to this a quotation from the present Bishop of Winchester, Dr. Harold Browne. It is from his Lectures on the Thirty-nine Articles, article i., section 2, page 42 of the American Edition, 1865. He is proving the divinity of Christ, and says: "Another reason why we infer that the Son is God, is that the worship due to God is offered to Him.

. (1) He receives worship as God, and is prayed to. See Matt. il. 11; viii. 2; . . . xxviii. 9," etc., quoting many other texts to the same purpose. If I mistake not, the work from which I quote is a standard in the most of our theological schools.

H. T. W.

As an argument for the divinity of our Lord, which is the purpose for which Bishop Browne and Dr. Liddon, and other writers, use these texts and the like, they are unanswerable.

The Lord accepts without rebuke, as Dr. Liddon says, acts of homage ranging, as it might seem, from the wonted forms of Eastern courtesy up to the most direct and conscious acts of divine worship"; whereas St. Peter refuses to receive "the worship" of Cornelius.

But in order to show that these acts were acts of divine worship, it must be shown that the person offering them believed in the divinity of our Lord. It is impossible to suppose that Cornelius intended to worship Peter as God. Nevertheless, Peter forbids him. Christ, in such case, does not forbid; for while the person may be only "worshipping Him" as a rabbi or a wonder-worker, he is in no danger of rendering Him undue homage.

Now to admit that the Magi, in their intention, adored the Babe as God, is to admit that they knew more of His divine nature than his own Mother and brethren, and even His Apostles, after years of intercourse.

The truth of our Lord's nature dawned but gradually, as it is clear, even upon His chosen Apostles. On the very last journey to Jerusalem, they are still contending about earthly thrones in an earthly kingdom. Even Peter, who first confessed the great Confession, so soon lost the vision, that he denied Him. And after all His teaching, they were all unbelievers, at first, in His resurrection.

After the Resurrection and Ascension, the whole truth flamed upon them, and all He had said came to them, and they knew who He was who had walked with them all those years. St. Thomas' exclamation is the recognition of a truth toward which he and the other Apostles had been slowly educated.

The Lord rebukes no suppliant for his most lowly expression of homage, because all homage was, and is, His; and from lower steps He was training His Disciples to higher—from their conception of Him as a Jewish earthly political Messiah, to the belief in Him as tue Lord Jehovah incarnate.

So His unrebuking acceptance of homage, is unanswer-

able (in connection with other arguments) for His divinity. But we shall find ourselves involved in endless contradictions, if we insist that the homage was Divine Worship, when He himself calls, even after His Resurrection, two of His Disciples "Lools and slow of heart to believe what the Prophets had written."

The Canaanitish woman "worshipped." If her worship was addressed to Him as God, then she had higher faith and clearer spiritual insight than His own Apostles. The Young Ruler came "running to Him, and kneeled to Him." Clearly he did not kneel to Him as God. Intakes the Twelve and begins His journey through Jericho to Jerusalem, on His way to crucifixion, and tells them all things are now to be accomplished concerning ed." the Son of Mau, "The saying was hid from them, neither knew they the things which were spoken."

The Son of God came to the earth in humility. He emptied Himself of His glory. He left the Throne of the Universe, and dwelt among men "in the form of a Andrews of Virginia, were satisfied with Dr. DeKoven's servant." All the years of His sojourn, the established explanation at the last Convention! and as a great deal worship went on in the Temple. The solemnly-ordered of other "information" was possessed and volunteered divine services under the appointed priesthood, were of by other people in that Convention, of a character quite fered unto God daily, as of old. He claimed them not; He displaced them not. They were performed also, in the Chancellor's "seizure" was not quite as secure on the Second Temple before an empty Ark, and no Sheki- this point as it might be. nah dwelt above that cold Mercy-Seat. Yet He, the real Shekinah, rebukes not, nor enters the Temple to be worshipped, but to be a worshipper Himself.

For He has not come to be glorified with Divine Honors, but to toil and suffer and die. His disciples say no prayers, offer no offerings, burn no incense before Him. They "follow Him," He cross laden, they bearing crosses after Him, "in His humiliation."

Slowly, and very slowly, they grow into the comprehension of His nature and His mission. The Thief upon the Cross has stronger faith, by God's wonderful grade, than even His own Apostles at the time.

It is not till all is fulfilled, till the Resurrection (in which at first they cannot believe) and the Ascension crowns the history, that their dull eyes are opened, and they know Him for what he is; not till the towering gift as given on the first Whitsun-day, that their souls are illumined through and through, and they look back and see all translucent with the presence of the Almighty God, what had been so dim to their blind eyes and dull hearts at the time.

The exclamation of St. Thomas after the Resurrection, is the first apparently full and conscious confession of the Lord's Divinity on the part of any Apostle. But that confession was at once the confession of all; and St. Peter knew then fully the meaning of his own confession "Thou art the Messiah, the Son of the Living God.

Our Lord rejected not then, and rejects not now the weekest, honest faith that brings a soul to His feet. He accepted any homage of any grateful heart, whether that heart held him as a wise Rabbi; or as the Anointed One of God. In all cases he strove to nurse the weak faith into the strong. His own claims are:clear enough. His own Divinity is asserted with the same calmness and deliberation everywhere. But His own words show, and their own confessions, that the full and swful meaning of those words was not grasped during all the Lent of the Humiliation. It needed Easter Day and Ascension, and the white flames of Whitsun-day, to open the souls of even His Apostles, and throw them on their knees adoring the Son as King of kings and Lord of lords. And all this as a part of the Divine Plan of Redemption. For "the Son of Man came not to be ministered unto, but to minister," and "I am among you as he that serves."

#### TWO QUOTATIONS.

The doctrine which chiefly attempts, as yet, to express The doctrine which chiefly attempts, as yet, to express itself by ritual, in questionable and dangerous ways, is connected with the Holy Eucharist. That doctrine is, emphatically, a novelty in theology. What is known as "Eucharistic Adoration" is undoubtedly inculcated and encouraged by that ritual of posture lately introduced among us, which finds no warrant in our. "Office for the Administration of the Holy Communion." ... Winersfore, if a teacher suggests this error, by act or posture, he places himself in antagonism to the doctrine of this Church, and the teaching ten with deep devotion and much loving simplicity. There of God's Word, and puts in peril the souls of men.—The Pastoral Letter of the American Episcopate in 1871.

"I myself adore, and would, if it were necessary or my duty, teach my people to adore, Christ present in the Sacra-nient under the forms of bread and wine."—The Elect of Illinois, in the House of Deputies in 1871.

The request of Illinois is that these Bishops shall immediately proceed to consecrate the gentleman who not only "puts in peril the souls of men" by "suggesting" the doctrine, but avows that he practices it, and will teach others to do the same!

How much respect would be left for the American Episcopate, and future Pastorals sent forth by it, in the minds of the community, Illinois has not informed us. Neither has she told us how much respect for the Episcopate must exist in the minds of a Standing Committee which will deliberately recommend the said Episcopate to spit itself on the horns of the above dilemma, for an astonishment and a spectacle to mankind.

#### A GRAVE CHARGE.

The Chancellor of the Diocese of Illinois, it will be remembered, in discussing the Report of the Committee of Thirteen, a Report which the Convention of Illinois itself did not adopt, but which nevertheless it thought worthy of being laid before all other Dioceses, and their Standing Committees !-- (If the mere unadopted reports of Illinois Committees are of such consequence, what must their accepted work be?)-said the Convention should do all it could to save the Church in its confederate "relations," and stated "the fact" that he was "in deed, immediately after, as St. Luke tells us, when He possession of information that certain Bishops, and some Dioceses, would probably withdraw from the General Convention, if encroachments on Diocesan rights are to be continu-

> Had this statement been made in any Convention but that of Illinois, it would perhaps have attracted more attention. But as in the same Convention there was also "information" that Dr. Rudder of Philadelphia, and Dr. startling to their brethren, it was probably inferred that

> And yet the matter has been published far and wide, and the Chancellor has a high, and we believe (in this country) an unique ecclesiastic office, and certainly ought not to be supposed to speak without warrant.

> Who are these Bishops? Which are these Dioceses? At present we may charge the proposed secession upon any Bishop and any Diocese. In fact the Chancellor's charge, while he shuns specification, is a charge of disloyalty upon each Bishop and each Diocese. Till he tells us whom he means, he makes his charge on all.

> That none may be improperly suspected, we respectfully ask the Chancellor of the Diocese of Illinois to inform the Church on this subject. The matter is very grave. In truth we never heard a graver charge deliberately flung to the four winds. Will the Chancellor please specify?

#### NOTES AND QUERIES.

A correspondent writes as follows:

Can it be said that any gain to the Church, or devotional aid to the worshipper, follows after the flower-show in the churches at Easter? The papers of the day, last year, said that not less than a hundred thousand dollars was the cost of that glorification in New York and Brooklyn alone! And for our part, if any "fruit in its season" has been borne, our Missionary Committee will tell you that "it cost more than it came to." What a pity it had not been saved to respond to their heart-stirring appeals. And is the same thing to be done again this Easter, and from year to year? Is there no hope that our wealthy congregations will ever come to their right mind, and calculate the waste of treasure that is in all such "vain show"?

Christ said nothing of flowers, but he did say, "Herein is My Father glorified that ye bear much fruit: so shall ye be My disciples."

Our correspondent asks a question. Here is his answer John xii. 3, 4, 5: Then took Mary a pound of cointment of spikenard, very costly, and anointed the feet of Jesus, and wiped His feet with her hair: and the house was filled with he odor of the cintment. Then saith one of His disciples, Judas Iscariot, Simon's

son, which should betray Fim:

Why was not this ointment sold for three hundred pence
and given to the poor?

Mark xiv. 6: And Jesus said, Let her alone; why trouble ye her? She hath wrought a good work on Me.

#### Book Notices.

A COMMENTARY, Expository and Devotional, on the Order of the Administration of the Lord's Supper or Holy Com-munion, According to the Use of the Church of England. By Edward Meyrick Goulburn, D.D., Dean of Norwich. Rivingtons, London, Oxford, and Cambridge. 1875. New York: Pott, Young & Co. Sixth edition.

This work of Dean Goulburn is so well known that we are scarcely called to do anything except note the issue of a new edition.

can be no better book on this subject for the hands of clergy or laity, to allay heats, and dissipate half views, and recall men's minds to the sacred heart of the Great Mystery.

SERMONSION THE CATROLIC SACRIFICE, and Subjects connected with it. By Berdmore Compton, Vicar of All Saints, Margaret street. Rivingtons, London, Oxford, and Cambridge. 1875.

As Dean Goulburn represents the views of High Church Anglicans, so Mr. Compton in these fervid and eloquent sermons, sets out those of the most extreme party in the Church of England, and our own:

He discards the Fathers and Tradition, and claims to draw his doctrine direct from the Loly Scriptures. Like all who do so, he is troubled with no doubts about his own interpretation.

Nevertheless the sermons are really powerful and spiritual, and full of unction and deep personal devotion, and in the hands of wise and thoughtful people, notwithstanding what we must consider serious doctrinal error, will yield fruit to the reader.

THE STORY OF A FELLOW-SOLDIER. By Frances Awdry. London: Macmillan & Co. Price, \$1.50.

The noble car er and the heroic end of Bishop Patteson, will long occupy a high place in the annals of the Church. While the life of this self-sacrificing prelate will be perused with eager interest by fathers and mothers, this thought will often arise—What a splendid example to place before the youth of the present day! It was, no doubt, this thought which prompted the author of this volume to give, in 'The Story of a Follow-soldier,' those incidents in the career of Bishop Patteson-his adventures and labors, his perils and escapes—which the young mind would most eagerly solze upon, and which could not well be read without leaving an impression of the loftiness of Christian as compared with worldly heroism, and perhaps arousing an ambition which is not sinful: for its goal is to 'drink the Cup, and be baptized with the Baptism' that Christ was baptized

We have been so highly pleased with this little volume, that we at once obtained permission of the publishers to reproduce it entire in our columns. We accordingly begin the 'serial' this week. We cannot reproduce the fair pages, the toned paper, the excellent engravings, and the beautitul binding-these must be sought in the volume itself, as it came from the press of Macmillan & Co. But we purpose to give our young friends a first-class story of adventures in a strange land among strange people, as interesting as a novel, and yet every word true, and which will convey some idea of what an honest consecration to God in the missionary work, means. Parents will find this an excellent tale to read to the assembled household, old and young.

PLAIN SERMONS. Preached at Brightstone. By George Moberly, D.C.L., Bishop of Salisbury. New edition. Rivingtons, London, Oxford, and Cambridge. 1874. For sale by Pott, Young & Co.

A new, cheap, and convenient edition of the well known Brightstone Sermons:" Among the very best specimens of the modern English pulpit.

HE MYSTERY OF TEMPTATION. A course of lectures by the Rev. W. H. Hutchings, M.A., Sub-Warden of the House of Mercy, Clewer. Rivingtons, London, Oxford, and Cambridge. 1875. THE MYSTERY OF TEMPTATION.

A course of seven Lent lectures on the Temptation in the Wilderness, delivered from the pulpit, and afterward rewritten and arranged. They are very good indeed.

BIBLE READINGS FOR FAMILY PRAYERS. By the Rev. W. H. Ridley, M.A. The Acts of the Apostles. Rivingtons, Loudon, Uxford, and Cambridge. 1875.

THE MIRACLES OF OUR LORD IN RELATION TO MODERN CRITICISM. By F. L. Steinmeyer, D.D., Ordinary Professor of Theology in the University of Berlin. Translated with the permission of the author, from the German, by L. A. Wheatley. Edinburgh: T. & T. Clark. 1875. Price \$3.75, and for sale in New York by Scribner, Welford & Armstrong. strong.

The translator says: "The method of treatment employed by the author is a new one in this country. He does not at, tempt to explain the miracles, still less does he exclude from them the supernatural element; but, as will be seen in his introduction, he takes the broad ground of the omnipotence of God, which no theist can deny, and then shows the probability of Jesus having performed miracles, by suggesting and explaining the motives which might have induced Him to put forth His almighty power."

We do not know that this line of treatment is so novel as the translator seems to suppose. It is at all events a good line and sound. At all events the author appears to have written a careful and able book upon the subject, which thoroughly examines and disposes of the stock objections.

Via Sacra, or Footprints of Christ,' is the title of a little volume of 200 pages, written by the Rev. W. A. Ie: nard, rector of the Church of the Redeemer, Brooklyn, with an Introduction by the Rev. Chas. H. Hall, D.D., rector of the Church of the Holy Trinity, Brooklyn. It is a counterpart in appearance of 'Spina Christi,' by the last named author, and is designed as an accompanying volume to that work, though entirely distinct and original in its treatment of the great themes of Holy Week, being illustrative and descriptive, more than hortstory. These volumes will prove, year by year, valuable aids to all who earnestly desire to improve that solemn c uson by devotional reading which will bring vividly to the mind all the sacred incidents and surroundings of the last days of the work of the Redemption.

The authors have generously given their works for the interests of the Church Charity Foundation of Brooklyn. E. P. Dutton & Co. are the publishers.

We are happy to announce that Messrs. Dutton & Co. very n paper "Secularism and the Church." May it be circulated by the thousand. That document should be regarded as a plan of a campaign for the Church militant to enter up-It points out the strong points of the enemy, and our

#### THE FLYING BIRDS.

O wise little birds, how do you know The way to go, Southward, northward, to and fro? Far up in the other piped they: " We but obey One who calleth us far away.'

"He calleth and calleth, year by year, Now there, now here; Ever He maketh the way appear." Dear little bird, He calleth me Who calleth thee: Would that I might as trusting be.

#### Parish and Family Reading.

For the Church Journal and Messenger. THE LITTLE GIRL WHO PLEASED NOT HER-SELF.

'Papa, this book is all printed wrong, it is full of "efs," and they don't make sense.'

'They are not "efs," said the little girl's papa; "if you look closely you will see that an "f" has a little mark across it, and these have not; they are long "ss"; you will find them in very old books, at the beginning of words, and where two "ss" come together. But, you must run away, Katy,' for Katy was this little girl's name, 'you must run away, for I am expecting a gentleman in, every moment. on business.'

'May I take this book with me, papa?' said Katy.

'Yes,' said Katy's papa, 'only be very careful and don't turn down the edges."

So Katy ran away with her treasure, and sat down to examine this queer book, printed so long ago that the people made two kinds of "ss."

Now the book the little girl had found, was 'The Life of Christ,' written by a good and holy man, who lived many years ago, and whose name was Jeremy Taylor. At first Katy could hardly read it, the 'long ss' troubled her so much, but she enjoyed studying over it, for she was very fond of what she called jingling things but at last she began to be interested in the beautiful words themselves. And she became so fond of her old book, that one morning she asked her papa if she might not have it all for her own, and keep it on her little bookcase in her own room; and when her papa said 'yes,' she ran up stairs and brought it down, and stood by her papa while he wrote 'Katherine Livingston' on the fly-

The place in the book where Katy was reading, was where our Saviour was on His way to raise from her sleep of death, the daughter of Jairus, and how He stopped to cure the poor woman who had been sick so many years; and here the good Bishop, for Jeremy Taylor was a Bishop, as well as a good and holy man, had stopped to point out that our Saviour, even on His way to do good. stopped to help this poor woman, and suffered Himself to be hindered and delayed, because He was so different from us. And that even when He was doing good 'He pleased not Himself but others.'

'O dear !' said Katy, 'that isn't the way we do here. I don't do so. I suppose its because we are rich and have so many servants, and they have to do things; but I wish I was like our Saviour, and pleased other people.'

And then Katy read or in the beautiful story, and every day she read and studied that wonderful Life till at last she began to imitate it, and her own life became so different that her papa and her sisters, who were many years older, did not know what had changed Katy so much.

Mr. Mills, who was the clergyman in the place where Katy lived, had begged all the little girls in his church to come to his house, once a week, and sew with the grown up ladies, who were preparing a box of clothing to send a poor missionary in the West.

'You must not think,' Mr. Mills had said, 'that because you are little girls, you can do nothing. Little girls that you are, you are all able to do something; and I want you in this matter, not to please yourselves, but make it a rule to set aside each Friday afternoon as a time not your own, but sacredito this particular work.'

So Katy always went each Friday to Mr. Mills', and she bought a dozen handkerchiefs with her own money, and these she was hemming very neatly. But one beautiful Friday, just before it was time to go to Mr. Mills'. Katy's papa said they were all to go to Silver Lake to see Katy's cousins, and spend the evening, and drive home by moonlight. Kuty loved dearly to go to her uncle's beautiful house and play with her cousins Minnie and Alice, but this was the very afternoon she ought to go to the rectory and sew for the Missionary Box.

'It will not matter just this one time,' said Katy to 'I can do my handkerchiefs just as

But then she thought how disappointed Mr. Mills would be, and was it quite right that she should be amusing herself while the little girls were sewing, and was it setting a good example? Was it not pleasing herself instead of others?

And then Katy burst out crying: 'O, I think,' she said, 'I might go this one time, it is so hard. Florence will go.' Florence was her elder sister. 'She wouldn't stay home, and I'm only a little girl.'

But somehow Katy could not help thinking how different all this was from the beautiful Life she was trying to imitate.

'I will not go,' she said gently. I will not go. I will do right, if 'papa will let me.' So she ran down stairs and said 'If your please, papa, I am going to Mr. Mills' to sew, instead of Uncle Harry's with you.

"Had you rather go to Mr. Mills'?' said her papa, very much susprised.

'Yes,' said Katy, firmly; 'but please give my love to Minnio and Alice, and tell them I will come next time.'

And then Katy ran away, fearing she would ery again. At Mr. Mills' Katy felt so sad when she thought of all she had missed in not going to Silver Lake to play with her cousins, that she sat quite silent for some time, and when she found horself seated beside Sarah Briggs, a very dull girl, with freckles, and sandy hair, and great red hands, she said to herself 'Its too bad to liave only Sarah Briggs, and I won't say a word to her.'

But in a moment Katy's loving, good heart was ashumed of this, and the more, because Sarah Briggs was a poor little girl who had to work very bard at home, and this was the very first time she had come to sew.

So Katy began to talk to her, and showed Sarah the handkerchief she was hemming, and made her afternoon pass so pleasantly that she told Katy she meant to come every Friday.

'Do,' said Katy, and some Saturday, if you will come to see me, I will show you our new boat-house, and the great doll my Aunt Florence sent from Paris; her name

'O,' said Sarah, 'I should love to come, and I will do my work in the morning, and I guess mother will take care of the baby.

When Katy prayed that night she felt happier than she had ever done before. 'How beautiful it is,' she said, to please other people, and not one's self.

But one levely Saturday not long after this, while her papa was away for a few days, her sisters told Katy at the breakfast table that they were going to have a picnic that day, and that they should send over to Silver Lake for all the people there.

'O,' said Katy, 'that will be splendid, we haven't had a pienie for ever so long.'

All the morning Katy was flying about wild with delight. She took off Edith's dress and put on her travelling dress. "Who ever heard of a lady going to a picnic with a light blue silk, and white lace over-skirt,' she said to Edith as she made her ready; and then she ran into the kitchen to watch the cook making the nice little cakes and the delicate biscuits they were to carry.

But while Katy was watching the cook, she heard some one call her, and running out into the hall she found her sister Florence, who said 'We are going into town to do some shopping, and we shall not come back, but take lunch at Meyer's; but Thomas:can take the carriage at two, and bring you and the humpers, and you can take us up "it Meyer's."

'Yes,' said Katy, and then she ran back to watch cook. It seemed to her that it never would come two o'clock, but at last it struck, and Thomas drove around with the carriage, and just at this very moment who should come up the broad gravel-walk but Sarah Briggs.

For a minute poor Katy did not know what to do. 'O I know,' she said to herself, 'I will ask her to come with me, and take her to the pionic,' but a moment after she said 'No, that will not do, Florence would be very augry She doesn't like common people.'

'I will tell her to come next Saturday. I am sure slie would not want me to miss my beautiful pionic.'

By this time Sarah was standing at the front door blushing with pleasure, for she had never seen such a beautiful place before.

'I got up early,' she said before Katy could speak, and I did all my work before dinner, and mother is going to take care of the baby, and I may stay till five o'clock.'

The great tears stood in Katy's eyes as she said 'Please wait one minute, while I speak to Thomas, who is going away'; and going out to the carriage, she said, 'Thomas, you must put the bampers in, and tell my sister Florence that I had a little girl come to play with me, and that I could not come. You need not wait any longer.

'It would not be so hard,' thought Katy, 'if it were only Minnie and Alice, but I don't believe Sarah Knows how to play snything. O but I will show her my new sashes, and my new Roman scarf, and the dresses Aunt it when he comes. They always baptize babies after the Florence sent me.' But just at this moment the thoughtful little girl remembered that Sarah was very poor, and back pew, and when Mr. Mills begins to read the chapter, had only calloo dresses, and that perhaps it would make I will step out and send Thommy over to Mrs. Brown's, her feel bad to see such beautiful things; and then she thought, too, how King Hozekiah had shown his treasnres, and that Mr. Mills had said in a sermon that it was very wrong.

'I guess I had better show her Edith; and we can go down to the boot-house,' So Katy ran back to Sarah. and said Mi you will wait here, I will run in and get Edith; she isn't dressed much; because I thought she was going to make a journey; but I'll getther blue silk, and we will go down to the boat house, and we can have a bicnic there, and Twill wek cook to let Mary bring us some little cakes.

So the little girls went down to the boat-house, and at Uncle Samuel had promised to send her to the High ed she should make no mistake. School, but that her mother was afraid she would not be

able to get her good clothes enough. And then Mary came down with the cakes, and they put Edith up at the table, and had a little tea-party; and then Katy showed Sarah 4344 fountain and the beautiful grounds, and when it came five o'clock Sarah bade Katy good-bye, and she told her 'She never had such a beautiful time in all her

After Sarah had gone home, Katy took Edith into the house, and at first she felt very lonesome, because her papa and sisters were all away. So she went up to her own little room and took down her 'Life of Christ.' 'He pleased not Himself,' she said. 'O, I'm glad I did not please myself. I have so many beautiful things, I could bear it better than Sarah.'

The Summer was passing away, and Katy's papa had been thinking a great deal what he should do with Kuty when it came Fall. Her sister Florence had always taught Katy, and the little girl had never been at school. She was the youngest, and a great pet in the family. Her mother had died when she was born, and her papa had loved her more than all his other children. She had been much indulged, and allowed more freedom than the others. But now Katy often puzzled her papa, and oftentimes it made him angry to see her waiting on others, giving up her own pleasure. 'For, alas, all his life Katy's papa had lived only to please himself; he was a proud man, and he did not like his children to mingle with the plain people about them. All his neighbors thought him a very religious man, because he had t uilt a church with his own money, and supported the minister, and gave to the poor, but in all these things he had only pleased himself. He did not give what Katy gave so freely, himself. And so he had wondered what he should do with Katy to teach her more pride. It was hard to reprove her for her loving deeds; he could not bear to send her away from him, for Katy was this proud man's darling child. So he said to himself that he would wait till Winter before he made up his mind. Very you after Katy's papa had been thinking all these things, there came a very warm, oppressive Sunday in September. Katy had been reading till she became tired, and she ran down stairs into the library, and said 'Opapa, I am so tired I wish I could walk to church, instead of waiting for the carriage; may I?'

'Yes,' said her papa, 'but go slowly and don't get heated.'

So Katy set off for church, and as she was to go slowly, she left home early. When she reached the church it still lacked half an hour of four o'clock:

'On the church steps she found Mrs. Smith, a farmer's wife who lived six miles from the church, and who seldom got over, together with her little boy Thomas, and her baby.

'O dear, Miss,' began Mrs. Smith, 'can you tell me why the church isn't open, and why Mr. Mills isn't here? I have been here ever since half past one, and I'm ready to drop; and look at the baby, I dressed him all nice to have him Baptized, and he is making himself look so, I shall have to go home; and I don't know when I'll ever net down amin.' And the poor woman looked fit to cry, and the baby was very idross and fratful.

'O,' said-Katy, 'what a:pity ! didn't you know all the hot weather, service has been at four instead of two?'

'No, I didn't knowit, said Mrs. Smith. I wish I had; but I can't keep the baby still much longer. I guess, Thommy, we had better go home, and run the chance of ever getting down:again."

'I wills tell you, 'asid Katy after thinking a minute, Mrs. Brown, who lives just across the road, is a real good woman, and I know if I went over and asked her she would let you take baby over there, and take off his dress and get him all smoothed out, and you could sit down and get all cool and rested, before it is time to have him Baptized.'

'So I could,' said Mrs. Smith, 'but who would tell Mr. Mills, and how should I know when to come over?

'I'll tell you,' said Katy; 'I will tell Mr. Mills all about New Testament Lesson. I will sit behind in the very and you will have plenty of time to get over, before the Lesson is finished.

'But you are such a little girl, I am afraic you can't remember it all,' said Mrs. Smith.

Oyes, I can remember, and as abon as I have run over and asked Mrs. Brown, I will ait here on the steps till Mr. Mills comes.'

In a few minutes Katy came back saying Mrs. Smith could go over just as well-as not; so Mrs. Smith left Thommy with Katy, and took the tired baby into Mrs. Brown's, aid Katy sat down to keep watch for Mr. Mills.

The day was very hot, and yet Maty felt strange shivers, and a dreadful pain in her head. Sheddid not once first Sarah Briggs was shy and did not talk, but at last she think how much trouble she was giving herself, she only told Katy all about her brothers and sisters, and that her thought of the poor woman and the tired haby, and hop-

After awhile the sexton came to ring the bell, and

then Mr. Mills walked up. Katy ran to meet him, and told him all about Mrs. Smith, how she was waiting at Mrs. Brown's, and had brought the baby to be Baptized, and that she, Katy, was to send her word at the right time, and that Mr. Mills was to see about a god-father.

Mr. Mills smiled as Katy told her story, and said he would stop over and see Alrs. Smith, and that all should

So Katy sat down in the back pew, and soon the service began. Katy was much afraid she should make some misake: she watched very carefully for the Second Lesson, and when at last Mr. Mills began to read it, she stepped out of the open door and told Thommy to run now for his mother and the baby.

And so the baby was Baptized, and Katy felt very happy as she thought how pleasant it was to help the poor tired woman.

Mr. Milis' sermon that afternoon was on the text Bear ye one another's burdens, and so fulfil the law of Christ'; but Katy could not listen to it, she could hardly see Mr. Mills, she had such a strange feeling in her head. As they were passing out of church Katy's papa asked where Katy was?

'I am sure I don't know,' said Florence, 'but I thought I caught a glimpse of her in one of the back

But when they reached the carriage they found Katy curled up in a corner ready to go home. On the v she told what she had been doing, and her papa was very

'I will not have such things,' he said.

'Yes; but papa, she was very hot and tired, and the baby cried, and there was nobody to help her.

'I will not have it,' said Mr. Livingstone; turning to Florence, 'Katy runs about too much. I have made up my mind; I shall send her to Madam Lefarge; she will teach her to respect her position, and leave such people to do their own running. I will not have Katy waiting on Smiths and Browns.'

But the foolish man little dreamed what was before him: he did not know what anger had gone out against him in heaven, and that Katy's Master, Whom she had served so faithfully, had said 'It shall not be; katy is Mine, and you shall have her no longer to teach her such lessons of folly and pride.' And that very night a swiftwinged angel was sent, who stood by the little girl's bedside and laid his cold icy finger on her warm rosy cheek, and when the morning came Katy was very sick. At first they hoped it might prove only a cold, but when the Doctor came he shook his head and said there was no hope. Katy's papa would not believe it. 'Katy has never been sick a day in her life,' he said, and when he saw how haty smiled at some new paper dolls Mirnie and Alice, who had come over to see her, spread out on the bed, he felt sure she would soon get better.

But Katy only looked at the dolls a few minutes, and then she grew so tired, that Minnie and Alice were sent down stairs. Just as they went out, a servant came, in saying that Sarah Briggs was down stairs asking for Miss Kuty.

Miss Katy is too tired to see any one, said Mr. Livingstone.

O papa i do let me sen Sarah just one minute; she will feel bad if she knows I have just seen Minnie and Alice, and she has come two miles. Who told her I was sick? I wonder.'

'Katy's papa-was atraid to excite her by saying more, so he said to the servant 'Bring Sarah up.

When Sarsh came in she could hardly help crying; to think Katy, who had been so kind to her, should suffer so much; but Katy stre hed out her little hand and said

Are you going (Ahe High School, Sarah? Yes," said Sarah; " as soon or mother can get me ready and Unclé Samuel'has a mt me a blue merino dress.

O, said Katy, how glad I am. I knew you would want some nice things, and so I have saved some of mine. If Florence will only look in my drawer she will find some ruffles and outs, and a new blue ribbon.'

And Florence went to Katy's drawer and took out the things, but Katy could not say another word, and Sarah Briggs was sont away.

All day Katy lay tossing, and all the next day, and never spoke once, and her, papa feared he should never hear his darling's voice again, when, just at sunset, she exclaimed Papa! I will give it to you, I will give you my beautiful book about Christ. If you read it, you will be just like Him. The long "se" will trouble you at first, but in a little while you won't mind them.

This was the last time the little girl was to please others, and she never spoke again. But although her little life was so soon over, Katy still lives.

She lives in her papa, who has read the book Katy loves so much, till he too has learned to be like his Master, 'and to please others, not Himself,'

She lives in her sisters, who have learned to like the common people shout them, and she was good and king to all 

She lives in Sarah Briggs, who never forgot Katy's love, and who grew up to be a useful good woman.

Such lives as Katy's cannot die, because they are lives in Him Who being dead yet liveth. POMFRET,

#### THE STORY OF A FELLOW-SOLDIER.

CHAPTER I.

"These home delights, so keen and pure, May not for aye endure; Ere long, perchauce, a storner sound Will summon: where wilt thou be found?"

One Sunday, in the October of 1841, there wa great excuement in New Windsor. The curate of the parish church had just been consecrated Bishop of New Zea

land, and to-day was his farewell to his parishioners.

Both morning and evening the church was crowded;
many more came to hear his parting words, and to pray for the success of his work, than could find seats, and amongs others, a gentle-looking Eton boy of fourteen was standing in the crowd, and listening with all his might.

The text of the evening sermon was, Thine heart shall be enlarged, because the abundance of the isles shall be converted unto Thee.' The preacher spoke of his perils, and of putting his trust in God; he spoke, too, of going out to found a church, and then to die neglected and forgotten. He was so much beloved in the parish that every one burst out crying, and when he had finished there was a strange feeling in the crowd, a feeling as if, had it not been in such a sacred place, all would have cried 'God bloss him.'

As Bishop Selwyn preached that sermon in hope and faith, he could not guess that amongst the Eton boys listening to him was one who was forming a steadfast purpose of offering himself to the same work—one who was to be his very right hand in days to come.

John Coloridge Patteson was that boy. He had known Mr. Selwyn (who was a friend of his parents) before he heard him that night in Windsor church, and when, on the eve of starting for his diocese, Bishop Selwyn came to wish Lady Patteson good-bye, he asked her between jest and carnest, 'Will you give me Coley?' She started, but she did not say no; and when her son told her afterwards that it was his greatest wish to go

with the Bishop, she did not discourage him. Like Hannah of old, she was ready to lend her first-horn son to the Lord forever, and she told the boy that if he wished it when he was grown up, he should have her blessing and full consent.

She did not live to give it him when he was called to his work. She died when he was only fifteen, but her influence had been such that to the end of his life she was ever present to him. Year after year, as the day of her death came round, it was his day for special self-ex-amination. To her he constantly and levingly refers in his letters, and it was probably to her that he owed that

more than womenly tenderness which gives his most manly character its greatest charm.

Coleridge (or, as he was called, 'Coley') had a holy home. His father (a most kind and wise one) was Sir John Patteson, one of the greatest of our noble English judges, who remembered in whose place earthly judges sit, and had the fear and love of God ever before his eyes. Coley was a good boy, but he was every inch a boy. He had no liking for lessons, and was often surprised and grieved by finding he had been very idle when he had fancied he was working hard. School work was the burden, and cricket the delight, of his life. He used to write home eager letters, fall of excitement at the street 'rows' between the 'Eton fellows,' and the taymefolk of Windson. He thought it all great fine and townsfolk of Windsor. He thought it all great fun, and it no more occurred to him than it does to other little schoolboys, that there was anything mischievous or ungentlemanly in such rows. There is no real hatred at the bottom of the standing warfare there often is between schoolboys and the town they live in; and the younger boys regard it as a sort of match in which they see no more harm than in a cricket match. It is only as they get older that they come to see no fun in merely knocking.one another about.

By the time he came to this reasonable stage. Coleridge

Patteson was a very great man in his school world, for he was a very distinguished member of the eleven. The eleven of a school always have great influence on the school itself, and it is to be wished that they always remembered this, and tried to use it for good.

It was Patteson's sim to do so, as we see from the following story.

He was a very pleasant companion, up to any fun, and ready to sing his soug at a cricket or foot-ball dimor; as heartly as the youngest there; but if the fun became course or profane, he would not let it pass without show-ing he disapproved of it. It was the custom for the eleven of cricket, and the

the boys began to sing an objectionable song.

If this does not stop, I shall leave the room, called out Patteson, but it did not stop; so he and a few other brave fellows got up and went away.

It was a little act of confessing Christ before men, that showed the strength of principle within; but more care. less boys did not understand why he had done it, so he thought it his duty to send word that unless an apology was made he should leave the eleven. It cost him a great deal, for (besides the great auxiety boys always feel to be in the eleven for the honor of it) he liked nothing so much as oriolest, but he was prepared to give it up if it was necessary.

However, the Eton boys did not let him go. There were plenty who felt that what he had protested against

was wrong and ungentlemanly, though they might not that brigand of the Papal Court, as another repactous have been brave enough to do the same themselves, and that brigand of the Papal Court, as another rather besides, nobody wanted to lose one of the very best players than Paul or Poter, not because the Raptist's head was in the school. So the apology was made, and Patteson cut off for his integrity, but because it was stamped on

continued to do good service in the el ven until he left

Eton for Oxford.

He was not nearly so happy at Oxford as at school. He dearly loved Eton with its fine broad river and beautiful playing fields, as well as the very happy companionship which boys at the top of a public school enjoy. He gave up cricket, o, for fear it should interfere with his work, and became a graver man than he had been a He lost a great deal of his dislike to study, and found quite a new pleasure in hard work. He had never changed his intention of being a clergyman, but he did not often speak of it; it was more his way to look steadiy on to things, than to make a talk about them. All through his life nothing strikes us more than this spirit of looking onward. His aim never seems to vary. Ho was a good child, a good boy, a better man; but he was better because he was continually growing in grace, not because he was suddenly startled into greater earnestness. Confirmation and Holy Communion, the death of his mother, and then of other friends, which made him realize the nearness of the unseen world, family mercies, or shieldings from danger, all the incidents of life were means of grace to him. They led him on nearer and nearer towards the throne of God.

His life recalls to us the old allegory of the men who were running a race where the prize was a crown of 'ife. In that race the runner who came in foremost never throughout his course took his eyes off the winning point. That winning point was a dim, distant light at first, but it beamed clearer and clearer as the runner pressed on the light that no human eye can pierce, the glory round the throne of God.

Patteson was at Balliol College when he first went to Oxford, but he was afterwards a Fellow of Marton, and he hold his Fellowship till his death. Whilst he was still studying at Oxford lie travelled a good deal, and yery mucb enjoyed the pictures and scenery and music in Italy and Germany.

One Summer he spent at Drerden, where he made a great discovery—this was, that I had a great talent for learning languages. He took lessons in Hebrew whilst he was at Dresden, because he was anxious to be able to read the Old Testament in the language in which it was first written, and at the same time he tudied both Arabic and German. Later on in life it was his place to reduce to writing and grammar sixteen different languages, which had before been merely spoken, and when we see how this natural talent helped him in his work, it seems almost like the gift of tongress that was granted to the almost like the gift of tongues that was granted to the

After a little more study, Coleridge Patteson was ordained deacor in September 1858, and came to be curate at Alfington, not very for from his own home at Feniton in Devonshire, where his father and sisters lived. Here he was in the midst of relations to whom he looked up with a very humbly tender and reverent love. He was always learning because he never seemed to think the young could be as wise as the old, and he was ready to sit at the

feet not only of his dear father, but of all his moles.

Alfington was not a large parish, but he found plenty to do in it, and was so busy that he had hardly time to miss his father and sisters when they were absent in London. Good honest work in England did not make him forget that this was not all he want d'to do with his life; but he was weiting paitently, and learning how to work, and he thought it would probably not be right for him to leave England during his father's life-time. He was the eldest son, and if his father wanted him in England, he felt sure God had not as yet called him elsewhere.

#### CLEBICAL SECULARISM.

All encroachments of secularism are not among the laity. Quite as assiduous and more cunning are its approaches to the ministry. True enough, the emoluments of clergymen are not, for the most part, such as to offer a very cogent temptation to young men to seek orders, with a view to luxurious living. We are bound to say, also, that the wholesome jealousy of our Chursh authorities in this respect subjects the candidate to such a scrutiny as makes it hard for him to come through to his or-dination with a very covetous sort of ambition. Another safeguard is that avaricious parishioners are quick enough in their instincts to detect, and not very slow to disturb, an avaricious pastor. Still, the temptation is not all imaginary, and just so far as it prevails its wounds are doubly mortal. It took only two hundred years after Faul of Tarsus for that Antioch, where the disciples were first called Christians, to televate as Bishop a Paul of Samosata, the pompous recipient, with a mitre on his forchead, of a secular salary. Demas has been made a text by preachers who forgot that there is a disgrace deeper than that of forsaking the Church for "the love of this present world,"—the disgrace of staying in it to miost by its titles, to be comfortable on its wages, to subenough in their instincts to detect, and not very slow to eight of the boats, to dine together once a year at an inn profit by its titles, to be comfortable on its wages, to subin Slough, and of course they sang songs on the occasist respectably on light work, to talk churchly talk with
sion. Unfortunately, however, they were not always all the love of the world in the breast unsubdued. We
careful what they sang, so that Patteson (who as a member, had better, all of us, remember that pious sentiments are
of the eleven was one of the entertainers that year gave out
better all of us, remember that profits the profits of the compatible with a cupidity the most voracious. A great
better all of us, remember that profits and the profits of the pr beforehand he would not stand it if they sang anything monarch and tyrant of France. Philip the Fai, who pro-improper. In spite of this, when the time came, one of feesed to be a defender of the faith, sank so deep in greed that he actually falsified the coinage of the realm to swell that he actually faisined the comagnor was a largeret Porrette his revenues, and at the same time sent Margaret Porrette to the stake for insulting the orthodox belief. The Queen of Maximus at Constantinople went in homage, sorchor maximus at Constantinople went in nomage; porchlight, night after night, to the tombs of martyr; and yet suascined one after another, the estates of her subjects as if they were godsends from the skies. Dante satirizes with his terrible invective, the gluttonous "Shepherds without law," that ruled at Rome and avignon, and fed the middless make the Nighble 111 over the hold. themselves, making Nicholas III. ory out in hell,

"Under my head are dragged.
"Under my head are dragged.
The rest, my prodecidence in the guilt Of Simony. Stretched at their length they lie Along an opening in the "out, 'midst them I also low shall fall."

And in most melodious verse he blasts Clement V.,

the Florentine coin which he worshipped. In poetry and history these crimes look black. But poetry and his tory both are made out of human nature, and human na-Worldiness takes other shapes besides The love of ease, the love of success for turo survives. mere venality. its own sake, the love of reputation or of admiration, the love of having one's own way, that very disposition I spoke of to flatter influential or opulent hearers, the love of getting before professional brethren, it is all after the world, worldly. Paley, as De Quincy—who was as unlike him as possible—says, wrote a perfect English style yet all his heid thought and faultle s diction are less to his honor, than his joining himself to the brave line of uncorrupt witnesses, and forfeiting a mitro at the hands of George III., by his faithful and witty caricature of a spendthrift crown. In the ministry unworldliness is alspenditritt crown. In the ministry unworkings is always strength. In any minister it covers a thousand intellectual defects, it atones for faults of judgment, it disarms even personal dislike. For with it goes forever the majesty of the everlasting kingdom which is not of this world. "Stronger," says one of the Eastern fathers, are "the golden priests who drink from chalices of wood, than we priests with chalices of gold."—

Ricken Hantington. Biskap Huntington.

#### Communications.

To Commerondents.—The Editors are not responsible for the views o correspondents. No attention is paid to anonymous communications Under no circumstances can we under take to preserve or return unused manu

#### For the Church Journal and Messenger.

#### IMPORTANT TO STANDING COMMITTEES

Permit me, as a member of one of these bodies that have suddenly become so important, to call attention to two canons which it fell to me to show to my colleagues who had not noticed them, and which may have been overlooked by others, although ey are of great importance.

One is Canon 7, Title III., regarding a quorum. It is there said that a quorum is a majority of the members of the committee, and that a majority of the quorum shall be competent to act. Thus is it that three out of eight (a majority of the five that form a quorum) may exercise all powers. It may be counted strange, yet it is the law.

The other is ¿vii. Canon 12, Title I., where we read No such letter (dimissory) shall affect a minister's canonical residence, until, after having been presented, according to its address, it shall have been accepted, and notification of such acceptance given to the authority whence it proceeded. The residence of the minister so transferred, shall date from the acceptance of his letter of transfer.

We had been asked to transfer a clergyman and to an tedate his letter dimissory. This had been a frequent thing in our con mittee, and I have reason to believe it has been so in others. But when this law was unearthed, it appeared clear, that whether we could acquiesce in his desire or not, his acceptance by the Diocese to which he was going could not be antedated—for his residence in the latter, as it is very carefully stated, can be only reckoned from the date of "the acceptance of his letter"--"after having been presented, according to the address, it shall have been accepted." And to avoid the possibility of any antedating by the Diocesan authorities to which he goes, it is further specified that said residence shall only be reckoned from the time when notification of such acceptance shall have been given to the authority whence it proceeded. There seems no loophole here. I may be hard upon a minister, as it was in one case, but his transfer must date from the actual time when his new authorities notify the previous ones that they have received his letter dimissory. And the reason for such a law is plain, viz: to prevent the packing of Diocesan conventions by fictitious dates as to the transer of clergymen. How often this law has been broken, I cannot tell; nor can any one say how much its infraction has had effect upon the action of Dioceses in conventions. PRESEYTER.

#### For The Church Journal and Messenger

The article "Squcezed Lemons" in the last issue of THE CHURCH JOURNAL, was true, if not very palatable, and perhaps if the evil therein described were kept more prominently before the Church, it might ultimately be righted. Is there really a scarcity of clergy in the man; Church? No doubt there is a scarcity of those who are willing to give their own private means and youthful years for poverty and neglect in age, but I think the facts do not prove the scarcity of clergymen. Not long numerous and varied courses of free lectures at the Unisince I was told by a Bishop that he had over a hundred applications from ministers for work in his diocese. Some of our Bishops appeal strongly for men, but write to them and see the answer received. I know of more than one who has gone through that experience, and they found that these Bishops could not promise a support for a family, but they wanted young men, who could live on little; and how little that is may be gathered from one instance whereof the writer knows, of a clergyman and family depending upon a salary, including missionary stipend, of \$250.

Are the clergy to make all the sacrifices? Or should there be some provision made for drowning the children tain specific branches of study, such as those just named, of the clergy before they are old enough to become an the Geneva schools offer to American children no advan-

table, but the old minister is turned out on life's highway to starve and die, while the Church tries to conceal his struggles by crying aloud Give us more ministers.

It is true that an attempt is being made to remedy the evil by the "Clergyman's Retiring Fund Society," but that appeals to the clergy, who as a class can hardly afford to lay up that provision for old ago which the Church at large should generously secure. I have not forgetten all the Scriptural words about faith and trust; but the Bible has also something to say about the laborer being worthy of his hire; about the muzzled ox; about living by the altar; and many other places which should shame the present experience of the Church.

In Apostolic times the laity brought their offerings to the Apostles' feet, but now the clergy lay their private means, their best years, their very lives at the feet of the Church, and when everything they can give has been "squeezed" out, then they are turned off with the assurance that there is no place for them, and again the loud cry goes up Give us more ministers. Young men are willing to face hard work; they are not afraid of poverty; but they do fear the probable suffering and genteel pauperism of old age. Once let the Church assure to all her ministry a support when the prime of life is past, and an honorable refage ir old age, and the problem of the increase of the ministry will be practically

The following communication from the Rev. Dr. Langdon relates to a matter of such grave importance, that I scarcely need ask for it the serious attention of all whom it may concern. No one is better entitled to be heard on such a subject than Dr. Langdon; and many, I am sure, will be glad to know that he proposes to give personal attention to the education under Churchly auspices of such youth as may be entrusted to his pastoral charge in Geneva. His views and plans are worthy of special consideration by all who propose to educate their children wholly or in part abroad. A. N. LITTLEJOHN,

Bishop in charge of Foreign churches. Brooklyn, March 5th, 1875.

#### THE EDUCATION OF YOUNG AMERICANS IN GENEVA.

The Rt. Rev. A. N. Littlejohn, D.D., Bishop in-charge, &c., &c.

RT. REV. AND DEAR SIR: During the eighteen months of my provisional charge of the American Episcopal Church in Geneva, I have been led to give serious attention to the advantages and disadvantages attending the education of American boys and girls in this city: and I have long felt that the Church's representative here owed some plain speaking to his fellow country-men at home upon this subject, as well as some practical efforts to counteract the evils to which so large a number of his young country-folk are subjected. As a mere 'ocum tenens, however, I could do little or nothing. Now that I have been definitely charged with the rectorship of Emmanuel church, Geneva, I think it one of my first duties to address myself on this subject to those who are responsible either as parents or as pastors, for these my young brethren around me, and for those who are yet to come after them.

I have indeed already referred to these responsibilities of our Church in a general way, in one of a series of letters lately addressed to the Bishop of Pennsylvania. In eturning to them now with a more specific purpose, I address myself to you with the hope that you will add to my words the weight of your own personal and official influence.

The advantages which Geneva presents for the educaion of American and English boys and girls, are, under certain circumstances, undoubtedly great.

1. Geneva is a very healthy city.

- 2. The moral tone which pervades the place is also good, for the Genevese seem to be wholly given up to business, education, and theological controversy; and the city is therefore exceptionably free from those distractice and temptations to dissipation which make left witnour friends.
- 3. Moreover, the best of instructors in the modern languages and in music are to be found here: and the versity and elsewhere, the advantages of the Conservatoire, and frequent concerts of the best character, give additional and valuable facilities for cultivation in both of these branches of study.
- 4. Finally, the central position of Geneva makes it most convenient as a point from which to make excursions in whatever direction, or for parents to leave their children while they themselves spend a Summer in Germany or Switzerland, or a Winter in Italy or the south of France.

But, on the other hand, it should be understood:

1. That however great the facilities for pursuing cerof the clergy before they are old enough to become an the Geneva schools offer to American children no advan-incumbrance? The old horse, when unfit for work, has tages for a solid general education and intellectual train-all of doing mischief.

the freedom of the pasture, and a warm corner in the ling over those which we have at home. Geneva teachers do not usually understand American children; nor is the system of instruction, or the discipline of these schools, adapted to their mental and moral wants or characters. The text books are far inferior to our own; and no attention whatever is given to some branches upon which we lay much stress. It cannot, of course, be expected that English would be taught as at home; and the knowledge of French which is acquired, is therefore very apt to be at the cost of that of their mother tongue.

While therefore there may be good reason why parents already in Europe with their families should avail themselves of those advantages which Geneva does undoubtedly afford, to leave their children here during their own wanderings; -and while special advantages in languages or music may well be sought here either for quite young children or by those who have finished or who wish temporarily to interrupt an academic course ;yet I feel it my duty earnestly to deprecate the habit of sending Amirican boys and girls, away from home influences, to be educated here, -since there are, for this object, neither in Geneva, nor indeed, so far as I know, anywhere in Europe, any better schools than can be found at home.

And, secondly, deserving of more serious consideration still, is the subject of the religious influence upon our children of the school and social associations here.

In some instances this is distinctly and positively rationalistic. In others religious interests are simply ignored, while our children are encouraged to make Sunday a day of amusements, in regard it as set apart for excursions, visiting, games of ball, nay for dancing and card playing:-and even where there is a higher conception of the purpose of the day, and where teachers conscientiously take their pupils to their own churches and to hear the sermons of the more orthodox among the Geneva preachers, the practical result is little better, for the cold, drily theologic type of Protestant Christianity which prevails here, and from which the devotional element seems to be scrupulously excluded, takes no hold whatever upon the hearts of our young country-folk, and only creates a strong distaste for religion.

I am doing what I can to secure the attendance of these American pupils at our own Church worship, to gather them into our Bible class and Suuday-school, and to obtain some personal influence over them; and I have not been wholly unsuccessful. In a few cases the principals of these schools appreciate the facts, have cordially seconded my efforts, and have brought me into the recognized relation of a pastor to those under their charge. In others, religious interecto are regarded as of no present importance in comparison with the knowledge of French to be acquired from hearing the best Genevese preachers; and attendance upon either church or Sunday-school is discouraged, if not absolutely prevented.

It is therefore greatly to be desired, where it is possible, that parents wishing to secure for their children the special educational advantages of Geneva, should themselves accompany them, and thus keep them under family influences. Where this is not practicable, I would earnestly plead with parents proposing to send their children to Geneva, and to whom my words may come, for the sake of their most precious interests, that they would not entrust them to the care of those of whose probable religious influence upon their pupils they have not first informed themselves. I shall always be happy to give any information regarding such schools or pensions, or concerning other systems of education here: and especially to have parents or pastors commit young persons coming here, directly to my pastoral charge.

There are then, whether for boys or girls, some of these schools which I can consistently recommend.

But I am sure that there are not a few to whom it would be a great relief, in sending especially their daughters to Geneva, to place them even more immediately under the care of an American Church clergyman and his wife, than could be possible in any of these establishments. I have therefore cooperated with a German lady, of whose qualiter European cities so perilous for the young fications for such an undertaking I am well assured, from an acquaintance of some years, in the organization of a Church French and German Institute in which all the educational advantages of Geneva may be obtained, under the immediate protection and religious influences of the Church.

There would be no propriety in entering upon details in this place. These will be found in advertisements and circulars of the school; or they can at any time be obtained from me. Suffice it here to add that this ledythe Fraulein Hille, Mrs. Langdon, and I will do our part to make this school what the Church needs here: it must depend, however, upon the Church whether our efforts and experiment succeed.

Very faithfully yours, WM. CHAUNCY LANGDON. Emmanuel Farish, Geneva, Feb. 5, 1875.

Every man is capable of being an enemy, but not a

#### News and Notes.

-The Rev. Samuel Cooke, D.D., rector of St. Bartholomew's, will preach in St. Peter's church, West Twentieth street, between Eighth and Ninth avenues, on Sunday evening, 21st inst. Service begins at 71 o'clock.

- We understand that the Rev. L. Sweetland of Jersey City Heights, holds himself in readiness to lecture upon subjects of foreign travel. He has been an extensive traveller, and his letters from Palestine received very favorable comment.

-The next regular meeting of the Sunday-school Association of the Protestant Episcopal Church in the city of New York, will be held at the Sunday-school room of Trinity chapes, Twenty-fifth street, near Broadway, on Thursday evening, March 18, 1875, at a quarter before eight o'clock. The instruction will be by the Rev. Wm. D. Walker of Calvary chapel, on "How to Teach Infant Classes."

-The next regular session of the Schuylkill and Lehigh Convocation, will be held in Trinity.cliurch, Easton: (not Reading), on Monday, April 5th (not 15th).

-The Sharon Mission wants to send Bishop Hare a good supply of seeds for all his: mission stations, and there are other calls in destitute portions of Kansas and Nebraska, owing to the grasshoppers. Will not friends order the Sharon Mission to send them, thus helping Bishop Hare's work and the Mission?

-Up to the time of going to press, intelligence with regard to the signing of Dr. De Koven's credentials has been received from twenty-seven dioceses. Of these, eight have decided in the affirmative, viz: Alabama, Albany, Iowa, Maine, Missouri, Tennessee, Vermont, Wisconsin. Nineteen have decided in the negative, viz: Central New York, Central Pennsylvania, Delaware, Indiana, Kentucky, Louisiana, Michigan, Minnescta, Mississippi, New York, Northern New Jersey, Ohio, Pennsylvania, Pittsburgh, South Carolina, Southern Ohio, Texas, Vieginia, Western New York.

-A new light for photographic purposes has been devised by Mr. Spiller, the President of the Photographic Society. Desiring to obviate the danger attendant on the use of the new light produced from bisulphide of carbon and nitric oxide, he experimented with saltpeter and sulphur, and has succeeded in obtaining a light which, when a few minor details of a mechanical nature have been arranged, promises to be all that can be desired for photographic purposes. Briefly described, the process consists in heating salipeter in a hard glass tube to a temperature beyond the point of fusion, and then dropping in a piece of roll brimstone. One ounce of saltpeter, fed with 8 to 10 grains of sulphur at a time, will keep up a brilliant light for about ten minutes, at a nominal cost, when suitable apparatus is devised; for, owing to the intense heat, the wear and tear of apparatus is a considerable item in the expenditure account. A spirit lamp is sufficient to melt the niter, and that state obtained, it may be removed, sulphur alone being necessary to keep up the reaction as long as the saltpeter lasts. One part by weight of sulphur is required for three of saltreter.

-A lease for 999 years has recently run out in England. An estate let for that term has reverted to the original holders, or rather their representatives. The land is at Woolwich, and was church property a thousand years ago, but was leased to the Crown for military purposes. "Few incidents," as an English exchange remarks, "could speak more eloquently of the stability of English institutions, and the law-abiding nature of Englishmen and their respect for the rights of property, than that there should be an unbroken continuity of possession from the time of Alfred the Great to that of Queen

-The coast line of the United States, under the supervision of the Lighthouse Board, including the northern lakes, is about 10,000 miles in extent, surpassing that of any other nation on the globe. The number of lighthouses and lighted beacons along this coast line is 630; lightships, 25; fog signals, operated by steam or hot-air engines, 40; day or unlighted beacons, 350; total, 1045, being ded course you pursue."

one beacon for every ten miles of coast. Beside this, there are 3000 buoys in position to indicate banks, rocks, and other obstructions in channels of navigation.

-The late Mrs. Honry M. Field was perhaps the most cultivated and intellectually brilliant woman in New York society, and will be greatly missed and mourned in a wide circle of friends and acquaintances, both there and in Stockbridge, in which latter place she has lived for a large part of the last few years. She was a French woman and a teacher, and soon after marrying Mr. Field, came with him as pastor of the Congregational church, to our neighboring town of West Springfield. Her unprepared introduction there to the society of a New England country parish was naturally attended with many quaint incidents and mutual surprises; but hearty good feeling on both sides, and a rare sense of humor in Mrs. Field, turned them all to elever account, and since her more thorough Americanization and removal to New York, she has enjoyed nothing more than to recall, with her old parishioners, their amusing misunderstandings of each other. Her public work in this country was as head of the School of Design for Women in connection with the New York Cooper Institute, where both her inspiration as a teacher, and her fine artistic culture and taste did great good service for several years. But she shone most in conversation; with a marvellous instinct of persons, a hearty sympathy, a ready wit, and a various and intimate knowledge, she had, in rare possession, the double faculty of not only talking well herself, but making her companions talk better than they ever did with anybody else. Her friends and admirers, and so her mourners, are on both continents and in all classes of society; and the only solace in her death is that it ends a long season of severe suffering for which there was, unhappily, no other relief.-Springfield Republican.

-I'ne Paris correspondent of the London Telegraph writes:

The proceedings for canonization of Joan of Arc march sleadily. It has been decided that for a case of this importance the usual machinery for making saints is not sufficient. On application to Rome, M. Dupanloup has been authorized to increase, if not to double, the assessors who have Joan of Arc's affair in charge. I cannot speak less vaguely, for the outside world knows only facts. What they are discussing about the Maid of Orleans, her crown and dignity, we are not told, but whatever it be, a judge suppleant is needed for the work, and two doctors of theology as assessors suppleant. Curious to observe that just as some are making Jaan of Arc a saint, others are deciding to remove her statue from its place in the Rue de Rivoli. But there may be connections between these events, for the saint could not look down with any sort of complacency on her counterfeit presentment, and we have lately been told that French saints are just now to be propitiated with extra attention. Upon the whole, to him who is qualified to survey mankind from China to Peru, I don't think any statue will occur more villainous bad in all respects than the figure of Joan of Arc in our Rue de Rivoli. Tradition records, I believe, that the father of the heroine was a woodsman; but tradition is decidedly unreliable if this sculptor be correct, for his statue depicts Jeanne d'Arcas I am given to understand the savants spell her name—in prophetic knowledge of the quarrel scene which has .earned such fame for the "Fille de Madame Angot." Sha gits har harse with super-manly assuu ance, and that intelligent quadruped is evidently shocked to bear such a scowling young person on his back. But it is to be removed, and if this result be owing to the canonization, Parisians will hail that coremony with delight, and impatiently await its conclusion.

-A society formed at Halle for feeding wild wirds in Winter, has twenty-two stations in the neighborhood of the town, where during the late severe weather many hundreds of birds received three-meals a day. It is believed that the expense will be repaid a hun' ad-fold by the destruction of noxious insects.

"Tre Church Journal and Gosphi Mes-SENGER is the best Church paper published, and I highly approve the fearless and deciSOMETHING TO THINK ABOUT.

[From the Spirit of Missions for February, 1876.] The facts in regard to the supply of faith-The facts in regard to the supply of lattiful men for our ministry, will give us something to think about. One of the Church almanaes for 1875 gives the net increase of clergy in the Protestant Episcopal Church during 1874 as only forty-live (45), or less than one for each diocese. The rate for the next three years will, unless something expressions with a new decreator for traordinary takes place, be no greater for each year. For our candidates for Orders have fallen off from 462 in 1871 to 301 in 1874.

Those facts have led us to look back and

These facts have led us to look back and see how it was in the years gone by, and the following figures will reveal something to think about. The relative increase of our ministry was very slow until about the period extending from A. D. 1814 to 1823. Let us take successive periods of nine years each for the purpose of our illustration.

Clergy in '814, 221; in 1823, 395—increase 174, or 79 per cent.; in 1832, 592—increase 197, or 50 per cent.; in 1841, 1052—increase 400, or 78 per cent.; in 1850, 1558—increase 506, or 48 per cent.; in 1859, 2065—increase 507, or 39 per cent.; in 1868, 2662—increase 597, or 29 per cent.; in 1877, 3387—increase 725, or 27 per cent. 725, or 27 per cent.

The last number (3387) is of course partly

prophotic, and is reached by taking the elergy of 1874 (3137), adding all candidates for Orders in 1874 (301), adding 100 for extraordinary additions to our ministry, and deducting 150 for probable deaths from 1874 to 1877.

From these statements it will appear that since 1841 there has been a falling off of additions to the clergy list at a steadily in creasing ratio.

The great difference which would now exist had the ratio of increase of even A. D. 1823-1832 (the smallest of the three first giv-

1823-1832 (the smallest of the three first given) been continued, will appear from the following:

We simuld have had in 1850, 1578, instead of 1558; in 1859, 2967, instead of 2065; in 1868, 3555, instead of 2662; in 1877, 5333, instead of 3387. Or, to state it differently, we are now behind what we should have been in 1868, and in 1877 shall be two thousand

clergymen short.
If we take the If we take the ratio of increase of A. D. 1832–1641, and imagine it continued, we should have had in 1850, 1872, instead of 1558; in 1859, 3332, instead of 2065; in 1868; 5930, incread of 2662; in 1877, 10,555, instead of 3387.

It may be truthfully said, we suppose, that in the period from 1832 to 1841, there appeared to be no reasons why our ministry should not increase as it was then increaswas experienced, and continues, in an increased ratio, ought to give us something to think about. May we not add, something to pray about?

Is there not a real call on all of us to

"pray the Lord of the harvest to send forth laborers into His harvest"? "The harvest

is truly plenteous, but the laborers are few. And since they are so few, and our laity so well able to sustain them, is not a duty devolving upon us to support more generously our parish ministers and our missionaries, both at home and abroad?

R. B. D.

WHAT OUR FRIENDS SAY OF US.

I had been in doubt some time as to which of my Church papers to discontinue, but the bold, manly stand of the JOURNAL, and its clear-cut and ringing articles, have made me determine to part with all the oth-ers before that shall go,"

"The paper has become a necessity to us and I wish there were a hundred taken in this Diocese where there is one now."

"I am glad to welcome your paper into my family and home. It is the best Church paper published; and I hope you will be spared a long life to continue your watchfulness on the walls of the true Church, proclaiming gainst idolatries and errors of every description. ery description, as efforts may be made to introduce them into our beloved Church."

We would no more be without Dobbins' Electric Soap (made by Cragin & Co., Philadelphia) in our family than without a stove. It is pure, and does its own work without the main strength of the washwoman. Try it.

#### Appeals.

DEAR BRETEREN: We make an appeal in behalf of a Church work in the Missionary Diocese of Northern Texas, and ask consideration simply on the score of solid merits. It is not debt from whose burden we desire relief; for debt we have sedulously shunned. Nor is it a doubtful experiment in whose interest we write. It is indeed a new work, but one fairly and vigorously under way—a work really needy for its infancy, exceptionally hopeful in the health of that infancy.

Three years age Sherman, situated in the most as lubrious and fertile part of Texas, but having no com munications save by wagon ways, was an unimportant town, with less than a thousand population. Since then it has become a railroad centre; and under the influence of these roads, built or building, and giving

has been built, a school-house erected, with a school in operation, and a comely church edifice begun. The means of the parish, which, as would be supposed, are limited, and have been severaly taxed, are now exhausted; and to complete the church, sud give us in this new land the vantage-ground its completion would bring, we who have helped ourselves, ask the help of our brethren.

That we have accomplished here more than any other religious body, is the common verdict. It is a work of exceptional hopefulness, whose merit and need the following letter from Bishop Garrett does

Any contribution sent to the Rev. E. W. GILLIAM. Sherman, Texas, will be gratefully acknowledged in

this paper.

Dallas, Texas, Jan. 26. 1875.

My Dear Mr. Gilliam; Linye inspected your work with real pleasure. I consider it solid, well advised, and judiciously planned. Every dollar which is being expended upon your new church and school-house, will yield abundant returns of good. You have my cordial approbation of what is past, my warm sympathy for the present, and shall have my carrest co-operation in the future. I am faithfully yours,

ALEX. C. GARRETT,

Missionery Bishop of North Texas.

#### Insurance.

UNIVERSAL LIFE INSURANCE COMPANY OF NEW YORK.

We call the attention of our readers to the annual statement of the above Company for the year to January, 1875, and also to some of itsdistinctive features.

Life insurance is truly regarded a duty. Business success is exceedingly problematical. Nearly all die without estate, and heads of families: naturally look to secure other provision for the protection of widows and children in case of death.

The cheapest rates of insurange consistent with safety are the most desirable, and personal responsibility in the management of financial institutions, the most conductive to their solidity.

In view of these facts, and the extent of the public dissatisfaction at the results of the highrate system, the Universal was organized uponestablished business principles, and has been uniformly successful.

It now has over \$4,600,000 of actual available assets, of a character to command public confidence, and a real and contingent liability giving it credit for only 41 per cent. interest on its investments of less than \$4,000,000; showing au actual bona fide surplus over all liabilities, real and contingent, of over \$700,000.

This result has been attained with its promiums from 20 to 30 per cent. less than the rates usually charged. Its policies are plain—not capable of being easily misunderstood; its losses are paid promptly within thirty days after proof of death; its policy to its insured is truth, fair and honorable dealing; and the result is the preëminent success of the Company.

This evidence of executive ability, and advantage of personal responsibility, in the management of a life insurance institution, but repeats: what history uniformly affirms, that personal and pecuniary responsibility is the most conducive to the success and financial utility in the management of all trust institutions.

This resume of the present condition of the Universal Life, together with its past record as to management, promptness with which it has always met its engagements, affords the most reasonable and assuring evidence of security for the future which a prudent person seeks in a corporation to whose integrity and stability he intrusts such important interests as are usually understood to be covered by a Policy of Life In-

The present strong financial condition of the Company is evidence of the soundness of the principles upon which its business has been conducted, no less than of the popular approval of its management.

#### Wlerical.

The Rev. Dr. Mombert requests correspondents to address him durit g his temporary absence in Europe, care of Rt. Rev. W. Bacon Stovens, D.D. L.L.D., Bish-op of Pennsylvania, 1633 Spruce street, Philadelphia.

The Rev. James A. Woodward having resigned the parishes of Hope church, Fort Madison, and Grace church, Montrose, as also his chaplaincy of the Iowa State Penitentiary, has removed to Farm Ridge, La Raile county. 70:

The Rev. Fletcher J. Hawley, D.D., has resigned the rectorable of St. James' church, Danbury, Chan., the resignation to take place on and after Easter Mon-day, the 29th last.

The address of the Rev. Wm. S. Boardman is Tren

The Rev. T. Logan Murphy of Newport, R. I., ...s accepted the unanimous call to the rectorship of Christ church, Fitchburg, Mass. He intend entering upon his official duties on Easter Sunday.

The Rev. Richard M. Hayden having accepted a call to the assistantship of Grace church, Utica, N. Y., has resigned the rectorship of Grace church; Rutherford Park, N. Y., and entered upon the duties of his new position. Address 245 Whitesboro street, Utics, N. Y.

The Rev. T. W. Punnett had accepted St. Timo'hy's church, Catonaville, Baltimore county, Md., and removes during the Easter holidays.

influence of these roads, built or building, and giving connections North, South, and East, it has developed a repidly with the rapid development of the cruntry, and passing by a bound its village condition, aspires to be called a "city."

Homething more than a year book, St. Stephen's partial was organized. Within this brief pesiod a rectory lake the standard standard

# Silver.

#### The Gorham Company,

Designers and Workers in Silver,

No. 1 Bond St.,..... New York,

The most extensive and brilliant collection of Rich Bridal, Christening, and Birthday Presents, and Family Sliver, to be found in the country. The Gorham stance is an evidence of sterling purity, and activity worth.

#### Acknowledgments.

Messes. Epirons: Please permit me to acknowledge the following amounts for Dakota sufferers:
Rev. Mr. Gray, Tennessee, \$3; Rev. Mr. Phelps, Milton, Pa., 5; Mrs. W.P. Theiper, Chathrun, Id., 5; Rev. Mr. Van Dyck, Biffald, 9; Ladles of the Mission Association of Zion-shurch, Greene, N. Y., through Mrs. C. Y. G. Cunningham, 15; One-pox of clothing, Buffalo; One barrel of clothing, Quillord, Conn. Yankton, D. T., Marchiel 1876.

M. Hoyr.

DIOCESE OF CENTRAL NEW YORK. TREASURER'S BEPORT.—The Treasurer acknowledges.

TREASURER'S REPORT.—The Treasurer acknowle the receipt of the following sums during the in	edges ionth	Hishop's Reliof Fund
of February, 1875, viz: DIOCESAN: MISSIONS,	1	Relief of Trinity/church/Canden
Missionary District No. 1.	)	Domestic Missions
Emmanuel, Adams	\$4 30	General Fund. 20: 55 Increase of Ministry 6 75
St. Paul's, Brownville,	1 95 3 32	Totali,
Grace, Carthage	2	GEORGE J., GARDNER, ITTERUTOR.
St. John's, Champion. Christ church; Claytoni	87	DIOCESE OF WESTERN NEW YORK.
	25 23	TREASURER'S BRPORT for February, 1875:
St. Peter's, Redwood Christ church, Sackets Harbor St. James', Theress	3 87	DIOCESAN, MISSIONS,
Grace: Watertown	24 70	St. John's, Honerge Falls
Trinity, do Mission at Lefargeville	54 .21	Christ church, Cubai 11'25 ]
W. C. Pierrepont	00	Trinity, Rochester
St. Paul's, Constableville	. 1	
Trinity, Lowville St. Mark's, Port Leyden	6 00	Total \$53.20
St. Andrew's, Augusta Trinity, Boonville.	2 60	St. Luke's, Branchport \$3 10.
	- [	Total \$3.10
Trinity, Camden. St. John's, Clayville St. James', Clinton.	5 28	Trinity, Buffelo
Christ church, Forestnori	1	Trinity, Bunulo
St. Paul's, Holland Patent St. Stephen's, New Hartford	(	Rochester
St. Peter's, Oriskany, St. Paul's, Paris Hill	1.60	St. Peter's, Niagara Falls 8 17.
Zion, Rome	(	Total
Calvary, Utica. Crace, Utica. St. George v Utica.	1	Apostles, Perry. \$3 Grace, Buffalo. 12
Trinity, Ukica,	27 25	
	{	Christmas Fund.
West Vienna Mission	2 85	Sapitarium, Claton Springs
MISSIONARY DISTRICT No. 3.	i	Total \$26 51
St. Luke's, Harpersville	10 22 6 6 30	NEW YORK Blick P. B. SOCIETY. Trinity, Rochester
Zion, Windsor: St. Ann's, Afton	1 25	Total
Zion, Greene	17 25	Forkion Missions.
Grace church, Mt. Upton	1	Trinity, Rochester \$50
Emmanuel, Norwich	19	Total
Christ church, Slierburne	65 E3	#10.00.1
Grace, Whitney's Point	2 25	St. Peter's, General 115 35  St. Peter's, General 115 35  Mite chest. 9 91  Christ church Chile. 4 78
Grace, Cortland	}	Christ church, Cuby 4 18
St. Peter's, CazenoviaSt. Paul's, Chittenaugo	2 75	Christ church, Cubu 4 78 St. Paul's, Rochester, Bergen Mission 21 55 Good Shepherd, Rochester 18 00 Ascension, buffslo 15 40
St. Thomas', Hamilton	5 68	Ascension, buffalo
St. Stephen's, Perryville	2 75	Total
St. James', Cleveland Trinity, Constantia Zion, Fujton	,,	Trinity, Rochester., \$30
Christ church Oswago		Total \$50
Church of Evangelists, Oswego	3 55	EXPENSES GENERAL CONVENTION. Apostles, Perty.,
Grace, Baldwinsville	5-87	Total\$3
St. Mark's, Jamesville Christ church, Jordan(2)	8	EPISCOPATE FUND.
Christ church, Manilus. St. John's, Marcellus	•	### 14 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1 1
NL James - NESDOSIGIOS	26 17: 6 10	8t. Clement's, Rochester
St. James', Syracuse	104 45	Christ church, Corning 15 18
Grace, do	6 35	Total\$73 96
MISSIONARY DISTRICT No. 6.	0 00	Trinity, Rochester
St. John's, AuburnSt. Peter's, do	32 55	Total \$30
St. Paul's, AuroraSt. Matthew's, Moravis	2	Diocesan Missions \$53 20
Calvary, Northville		Education Fund 3 10 i
St. John's, Weedsport	1 .	Religion and Learning
Trinity, Seueca Falls,	7 50 -26 40	Worden Missions 50
do do Convectiondo	1H 06	Home Missions (Colored)
St. Luke's, Cayuga	2 31 75	Evnance General Convention
MINSTONARY DISTRICT NO. 6.		Episcopate Fund. 73 96 Increase Ministry 30
Rt. John's, Big Flats Grace, Eimira	61.76	Total
Trinity, do(2) St. Mathew's, Horseheads	64.10	In Report for January, St. Joha's, Fredonis, 26.00, for christings Fund, should read St. John's, Medica,
St. Paul's. Owego	e e	C. E. Urrow, Treasurer,
Grate, Waverly, Ohrist church, Danby.	, '5, 16' 14	Diocese of Western New York.
St. John's, Ithaca		NASHOTAN MISSION -The undersigned gratefully, ac-
3t. John's, Speedsville, ('urch of the Epighap', Trumanhurgh Christ church, Walkburgh Emmanuel, Smithboro	2 39	knowledges the receipt of the following Ash-Wednes- day and other offerings during the month of Februa-
Emmanuel, Smithboro	ì	Phy. Dally Breed. St. Paul's, Evaneville, Ind., \$54.20; Holy Innocents, do., 8.60; St. Paul's, Richmond, Ind.,
		I WAS THE COURS OF SOLD OF COME OF DECEMBER 180.

E. P. D., per Bishop ....

-			-
_	<del></del>		7
	Foreign Missions.		1
	St. Paul's Syracuse, 21.13; Pierrepont Manor, 17.18; St. James', Syracuse, 15.80; Christ		1
	12.78; St. James', Syracuse, 15.80; Christ		١
	church: Oswegol 39.60; Clevoland, 0.65; Auro- rs, 3.40; Waterloo, 47.44; Grace, Watertown,		1
	re, 3.40; Waterloo. 47.44; Grace, Watertown,		1
	6.66; Sherburno, 14.55; Trinjty, Utica, 11	172 91	1
	Bishop's Relief Fund.		1
	Fayotteville, 9.10; Christ church, Bingham-		1
	ton, 22.62; Fulton, 6; St. George's, Utica, 5	41 72	١
	Hame Missions to Colored People.		1
	Oxford	ű	ł
	Nuthotahi	·	1
	Oxford S. S.	. 5 50	1
	•	. 5 50	ſ
	Relief of Trinity church, Camden		ŀ
1	Zion; Greene, 50; Christ church, Binghamton,	^^	١
	16.4,	CG	١
	Domestic Missions.		١,
	B. S., Oxford (Bishop Whipp'e), 5,50; St. James', Syracuso, 1; New Hartford, 17.88; Trinity, El-		T
d	syracuse, 1; New Hartford, 17.88; Trinity, El-		1
1	mira, 300; Oxford; 69.41; Cleveland; 0 63; Oxford; mite chests, 66.81; Triuity, Watertown,		1
1	ford, mite chests, 68.81; Triulty, Watertown,		J
i	as follows: M. C., 14.23; Bishop Hare, 60;		1
	as follows: M. C., 14.23; Bishop Jiare, 60; Bishop Tuttle, 40; Rev. J. R. Love, 15. St. Peter's: Auburn (Indian Commission), 40		1
	Peter's, Auburn (Indian Commission), 40	700 44	Ť
	General Fund!		1
Ì	Lowville, 6.01; Chitteniango; 1.06; Waterloo, 15, 20; Camden, 250; Greene, 6.17; Binghamjou		1
	.2011 Camden, 2 50; Oreene, 6.17; Binghamiout		ł
ı	'11.41; St. Paul's Syracuse, 20.20; Oncida,d.; Whitney's Point, 3.26; Evangelists Osweit.		ŀ
	Whitney's Point, 3.26; Evangelists; Oswege,	,	j
	10; Oxford) 11:40; Plerreposit Master, 6.31; Seneca Falls, 7.80; Christ church, Oswego, 16		١
,	1.8eneca Fane, 7.8uj: Christ Church, Oswego, 10.		1
	.84; Cleveland, 0.95; Cayngs, 2.15; Crace, Watertown, 6,05; Grace, Utica, 43,75; Skancateles,		ŀ
1	5; Fayetteville, 7.38; Jamesville, 4; Fulton,		ł
ŀ	5: Trinity, Watertown, 13.21; Manlius, 2	1000158	ł
		-200700	ł
į	Society for Increase of Ministry:	A 17K	1
1	Grace: Waverly	0.75,	1
	RECAPITULATION		ł
1	Diocesan Missions	818-22	:
	- Pareiro Missions	172.91	ŀ
٠	Bishop's iteliof Fund Home Missions to Colored People.	41 72	ı١,
	Home Missions to Colored People.	5	ľ
j	l Nashotah	5 50	٠
i	Relief of Trinity church; Canden	66,	ı
	Domestic Ministon	700 44	ı
i	General Fund Increase of Ministry	204 55 8 75	1
	increase of Ministry	0 (0	1
	motol.	2056 12	.1
	Totalis		1
1	George) J., Gardner, Treas	urer.	1
ı	wheel !	•	1
	Diocese of western new york.		ı
ď	DIOCESPOR MESTERNINEM, IONE,		ł

DIOCESAN, MISSIONS,	•
St. John's, Honerys Falls	\$6 9.70
Christ church, Cubai	71,13
Corning	10
Total	
Education Fund. St. Luke's, Branchport	\$3 10
Total	<b>'\$3'1</b> 0
RELIGION AND LEARNING.	
Trinity, Buffelo	10:31
St. Paul's, "Christ church, Cubs	1 45
St. Peter's, Niagara Falls	
Total	\$104 93
Expenses Diocesan Convention.	<b>A</b> 0

5	Apostles, Perry	\$3 12
	Total	\$15
5,	Christmas Fund. Sanitarium, Ch.ton Springs	\$20 0
2	Total	\$26
5	New York Blick P. B. Society. Trinity, Rochester	\$10
	Total	\$10
5	Forkion Missions. Trinity, Rochester	\$60
	Total.	\$50
	Domestic Missions.	

" Indian Mission	20	
Et Detoria Ganora	115	35
" Mite obest	9	91
Christ church, Cubs		18
St. Paul's, Rochester, Bergen Mission		
St. Paul S, Rochester, Dergen Alieston		
Good Shepherd, Rochester	15	
Ascension, buffalo	40	*0
Total	\$267	50
HOME MISSIONS (Colored).	- /	
HOME MISSIONS (Colored).	#20 ·	
Trinity, Rochester.,	\$30.	
Total	\$10	_
	Aci.	
EXPENSES GENERAL CONVENTION.	•	
Apostles, Perty	. 3	
Total	\$3	_
	•-	
EPISCOPATE FUND.		an
Grace, Lockport	<b>\$</b> 13	ου
" Lyons	15	
" Buffelo		
St. Clement's, Rochester		58
St. Peter's, Genava	. 12	
Christ church, Corning	. 15	13
Total	. \$73	90
Artical and Artica		

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G., 2; A communicant of Trinity, New Havon. Ct., 75; S. S., Grace, Nowark, N. J., 60.47; Trinity, Clovelaud, O., 13; St. Thomas', Greenville, R. I., 4; Caivary, Burriivillo, R. I., 3; St. Peter's, Clovelaud, O., 8; H. W. P., 2; Mrs. O. P. McDonald, 10; St. Luke's, Lebinon, Pa., 29.95; Wm. B. Donglas, 100; Anonymous, 5; St. Mark's, Philadolphia, 33.65; Trinity, Toledo, O., 50; Mrs. John' Benson, 10; Cico, H. Minnilord, 25; Rev. L. W. Applegate, 0.25; St. Panl's, Buffato, N. Y., 74.43; St. Panl's, Erle, Ps., 23.74; St. Stephor's, Providence, R. I., 50; S. S., All Saints' Cathedral, Milwankec, 6; Mrs. H. A. Hurd, 6; Dr. M. A. Patterson, 6; Miss Patterson, 1; E. A. Tribon, 2; St. James', Bats' via, N. Y., 29.72.

For Repairs on the President's House—Rev. J. W. Robins, 3; 5; Hov. W. B. Chill, 25; J. V. Atkinson, 30. Fin Salaries—M. M. Miller, \$3. For Library—One package of books, Dr. Samuels, Mineral Point.

A. D. Cole, Prest. Nashotah Mission.

Atmerat Point. A. D. Cole, Prest. Nashotah Mitsion. Nashotah Mitsion. Wisconsin, March & 1875.

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#### Beaths.

[Obituary notices are charged at 15 cents per line.

In Aritugton, Vt., on the 6th first, and debly, Mrs. WALTY CARLTON, wife of Edward Norton, agod 73 years. In Newtown, Conn., Feb. 28, 1875, Anner Berrs, formerly of this city, in the 82d year of his age.

CHARLES A. ROSE, ESQ.

CHARLES A. ROSE, ESQ.

At a meeting of the Rector, Warden, and Vestrymen of St. John's church Clyde, beld on the 24th dayof. February, 1876, the following proceedings were had:
It having pleased but 'Heavenly Fatter; in His wise.

Erovidence, to remove from the field of this earthly labors, our triond and brother; the late Senior, Warden of this parish, CHARLES A. ROSE; Fed., we'the Rector; Warden, and Vestrymen of St. John's church, Clyde, desife to place upon the records of the parish a memorial of our appreciation of his unprecending worth, and the great loss the parish and ourselves have sustained; therefore
Resolved, That we hereby tender to the family of the decessed our heartiest sympathy with them in their severe smiletion, beligning thely, irrepersbe loss, is his everlasting gain. That a copy of this minute, be forwarded to the family of the decessed; that the sime be entered upon the records, of the parish, and published in The Church John Awenda and the Clyde There.

WH.S. Stow, Clerk:

#### THE LATE JOHN TWEDDLE.

THE LATE JOHN TWEDDLE.

The Vestry of St. Pefer's church desire to enter upon the records of the church a simple but sincere tribute of respect to 'the memory of the interestable or respect to 'the memory of the berish.

As an unpright, pure-minded man, a sincere Christian, a zealous Churchman, and a faithful-official, he was uncatentations in manner, wise in counsel, generous in judgment and dead. His acep interest in the affairs of the Church stimulated and strengthend the endeavors on his rector and fellow vestryment while his generous and to manifold benevolent enterprises, as well as cases of individual need; indicated a profound sense of his stowardship of the things committed to him by God.

Under cover of auch formal words as these there lie the sincerest regard for the man, and the deepest sense of our personal loss in his decase.

His words of Christian truth and resignation during his last illness betoened the resility and simplicity of his religious character. He leaves a memory which is a solace to those bound to him by ties of blood and affection; an i which is the worthlest legacy of his life of successful toil and honorable action.

To the bereaved family, the Vestry would express their deep simpathy; and as a rosen of respect to; their deceased brother, will attend the funeral in a body. [Signed]

WALTON W. BATTERSHALL, Rector.

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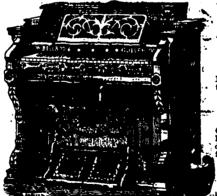
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### Annual-Statement Jan. 1, 1875.

Ledger Assets Jan. 1, 1874 \$961,697 26
RECEIPTS, 1874.
From other Companies
Reserve on Risks rein-
sured\$3,282,809 28
From Premiums 1,683,473 42

From all other Sources, 6,640 18-\$5,105,439 72 Profit on Bonds, &.....

10,000 80

\$6,067,133 97

#### DISBURSEMENTS, 1874. 377,919 57 For Death Claims.....

For Endowments Maturea 47,577 86 For Annuities ..... For Surrendered Policies. 693 12 812,704 83 For Reinsurance..... 7,153 82 For Stock Dividend..... 16.800 00 For Taxes ..... 4,829 86 For Expenses of Manage-

From Interest ...... 172,516 84

From Beineurance.....

Ledger Assets Jan. 1, 1875......\$4,386,769 76

#### IFVESTED AS FOLLOWS:

Bonds and Mortgages....\$2,128,461 72 Call Loans..... United States, State, and City Bonds..... Cash in Banks and Trust 553,127 98 Companies..... Premium Notes and Loaus on Policies in force, and

in no case in excess of the reserve..... 861,488 26 Due from other Compa-

nies for reinsurance of their risks.....

106,284 30-\$4,336,769 76

Add to the above: Accrued Interest.... Deferred half-yearly and

\$98,371 16 quarterly Premiums. . .

Premiums uncollected and tu course of collection ..

48,795 31- \$237,081 35 Assets Jan. 1, 1875 - \$4,653,851.11

LIABILITIES. Unpaid Death Claims. ... \$106,895 93

Reinsurance Receive (New York standard)...... 3,840,194 00-\$3,946,089 93

Surplus......\$707,761.18

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

Cash Capital \$2,500,000 00 Reserve for Reinsurance. 1,931,239 78 Reserve for Unpaid Losses and Dividends 220,934 42 Net Surplus 885,281 03

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CHARLES DENNIS, Vice-Prest.

W. H. H. MOORE, 2d Vice-Prest.

J. H. CHAPMAN, Secretary.

33-201

J. H. OHAPMAN, Secretary. CONTINENTAL LIFE INS. CO.



ANNUAL STATEMENT Jan. 1,/1875. Accumulated Assets. Surplus Jan. 1st, 1875, - \$6.355.898 - 8711,982

J. P. ROGERS, Sec. [49-1y]

L. W. FROBT, Prest Till

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LIFE INS. Co.

OF NEW YORK.

CYRUS CURTISS, - - PRISIDENT.



- \$4,000.000. - - -

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OYRUS MUNN Assistant-Secretary,
DE. B. W. M'CREADY Medical Framiner,
E. S. FRENCH Superintendent of Agencies.

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### ÆTNA

#### INSURANCE COMPANY OF HARTFORD.

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LIABILITIES..... 245,116 06 JAS. A. ALEXANDER, Agent, 173 Broadway.

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LOSSIS.
175 PREMIUMS ARE LOW, AND MAY BE PAID
ANNUALLY, SEMI-ANNUALLY, OR QUARTERLY.
178 SOLVENCY IS BEYOND QUESTION.

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