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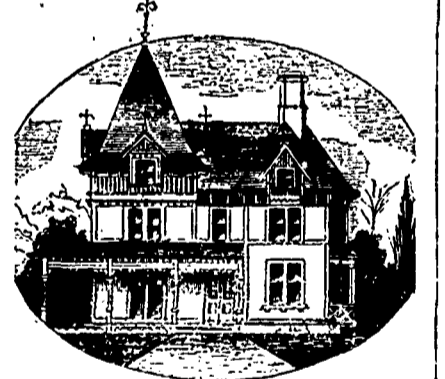
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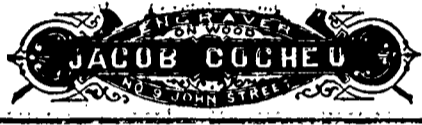
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The Church Herald.

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

VOL. VI.—No. 39.

TORONTO, THURSDAY MORNING, MARCH 11, 1875.

WHOLE No. 302.

The Church Journal & Gospel Messenger,
THE METROPOLITAN PAPER OF
THE PROTESTANT EPISCOPAL CHURCH IN THE UNITED STATES.
Published every Thursday morning, at 783 Broadway, New York City.
REV. HUGH MILLER THOMPSON, D.D., } EDITORS.
REV. WILLIAM A. MATSON, D.D., }
REV. ALLAN SHELDON WOODLE, B.D., Business Manager.
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Calendar.

MARCH.
14 Fifth Sunday in Lent.
21 Sunday before Easter.
22 Monday before Easter.
23 Tuesday before Easter.
24 Wednesday before Easter.
25 Thursday before Easter; and Annunciation Blessed Virgin Mary.
26 GOOD FRIDAY.
27 Easter Eve.
28 EASTER DAY.
29 Monday in Easter Week.
30 Tuesday in Easter Week.

News of the Week.

Under Nova Scotia is concluded the history of Trinity church, Liverpool.—There is a colony of Icelanders in the Diocese of Toronto, to whom the Church has a mission. A document repudiating extreme doctrines, has been signed by some of the most prominent clergy and laity of the diocese.

The Standing Committee of Alabama have signed the papers of Dr. Jaggard and of Dr. DeKoven.—The Bishop of Arkansas held an ordination at Helena on the 21th ult.—The Standing Committee of Central New York unanimously refused assent to the consecration of both Dr. Jaggard and Dr. DeKoven.—A course of sermons is in progress in Thomaston, Conn.—A correspondent asserts that only three members of the Standing Committee of Iowa consented to Dr. DeKoven's consecration.—The new Assistant Bishop of Kentucky commenced his labors in his diocese on Sunday, the 28th ult.—The Bishop of Long Island confirmed seventy persons within the week ending March 7.—The Standing Committee of New Jersey declines to assent to the consecration of Dr. Jaggard.—The Children's Fold, New York, supported a daily average of forty children during the month of February.—The Bishop and Assistant of North Carolina have issued their Spring appointments.—At Cornwalls and La Grande, in Oregon, the Church people are working with good courage.—The Bishop of Pittsburgh visited the parish of West Brownsville on the 21st ult.—The correspondence between Dr. Jaggard, the elect of Southern Ohio, and Bishop Stevens, must speak for itself.—The parish of Lams Creek, Va., with its old colonial church building, calls for help.—The new Bishop of Western Michigan was consecrated on the 24th ult.

SUMMARY.

The article on the Illinois Election is both just and sensible. The cause which so interprets language as to make the expression "judicial clearness and calmness," when applied to the examination of the qualifications of a candidate for office, imply that such candidate is undergoing a judicial trial, must be desperate indeed.

The article on "Sentimentalism" is answered in an editorial.

The Rev. Dr. Wilson very clearly sets forth the fallacy of some arguments which have been put forth in reference to the Canon on Ritual.

The editorial articles this week are Sentimentalism, A Half Gospel, some shorter articles, and Book Notices.

Under Parish and Family Reading will be found some excellent reading for Lent, as well as an agreeable miscellany. "Serve Him in Your Work" is short, but excellent.

"Lenten Retirement" is an extract from the Rev. Dr. Potter's "Shams in Lent."

We regard the article by Bishop Huntington in the last Church Review as one of the most important and timely papers it has ever been our privilege to read. It takes "right hold" of the real evils with which our American Church has to contend, and utters a voice which, until heeded, she can never fulfill the trust committed to her. We regret that its extreme length precludes our giving it entire. No better Lent-reading has been published this season. We give a brief extract this week under the head "Secularism of the Parish."

The article, "The Master Workman," is good reading for Americans, whether workmen or employers.

"The Money Value of Education," an article which will be found under the head of the Press is one which thinking persons will ponder. "Is the time approaching when"

education will not be capital? Is manual labor to take precedence of mental?

"Squeezed Lemons" will give a "name," if not a "local habitation," to a certain class of the brethren.

"The Wives of the Clergy" is by "one of them," and tells the story of many a parsonage in the land.

Foreign.

GREAT BRITAIN.

One is sometimes tempted to think that it is the part of the education of our cousins across the water not to know anything about America. The English Church press even gives its readers, for American news, the least possible information in Church matters. Moody and Sankey, two earnest, but coarse, illiterate men, go to England to conduct a series of revivals, and many Churchmen seem to take it for granted that they are clergymen in regular standing in the Episcopal Church in America, and propose, on that account, to give them the right hand of fellowship. The Rev. Charles G. Williamson, late rector of Grace cathedral, San Francisco, finds himself called upon, in a letter to the *Guardian*, to set the Churchmen of England right upon this subject. Another paper alluding to this, with singular disregard of geography, makes Grace church, San Francisco, the same as Grace church, New York.

The fact that in two or three cases the Bishop of London has recently presented the curates of churches in his dioceses to vacant incumbencies, and has thus enabled them to continue their ministrations in places where they have become endeared to the people, has been commented upon in the daily papers as if such an exercise of episcopal patronage were somewhat unusual. That it is the exception, and not the rule, in certain dioceses where strangers are often brought in without any special qualifications, to the detriment of curates of long standing and high merit, is, unhappily, true; but we rejoice to believe, says the *English Churchman*, that our Bishops are daily becoming more and more alive to the importance of bestowing the livings on their gift without reference to personal or family interests. The benefices in the case alluded to, are not, it is true, of any great value, while the field of labor with which they are connected would be uninviting to any but the most earnest workers; but at the same time, the Bishop's policy is unquestionably a wise one, for if there is any case in which the assistant clergy have a direct claim to succeed to vacant benefices, it is in our great London parishes, where they are exposed to so much hard work and risk of life.

An incidental, but by no means an unimportant, result of the London Mission of last year, has just been seen in the case of a large suburban parish where a vacant living has been given to the clergyman, who, in February, 1874, acted as the missionary at one of the churches in the district. Viewed in this light, the holding of these missions has another though an indirect advantage, as it enables the London and provincial clergy to become acquainted with each other, and with the varied character of their respective parishes; while the real workers in the Church may by this means obtain opportunities of usefulness which they could never gain if they never ministered beyond their own churches.

On Monday, Feb. 8, a deputation from the Hayman Testimonial Fund Committee waited upon the Bishop of Gloucester and Bristol, at his residence, 35 Great Cumberland street, Hyde Park, to request his Lordship to present a testimonial to Dr. Hayman.

The Rev. Dr. Collis, on behalf of the deputation, said they felt that his Lordship, as a Churchman, an Englishman, and a scholar, had felt great sympathy with Dr. Hayman during the years Dr. Hayman was at Rugby. He read two letters from Lord Chelmsford, the Chairman of the Committee, setting forth the hardships and unjust treatment which Dr. Hayman had received at the hands of the Governing Body of Rugby School. £2000 has been subscribed to the Defence Fund, and £460 to the Testimonial. The latter consisted of a handsome classic silver gilt vase valued at £100; and a purse of £366. An address was made by his Lordship, to which Dr. Hayman made an appropriate reply.

The Queen's Speech at the opening of Parliament announces a sufficiently copious and eminently practical and un-sensational programme of business. Some necessary changes are to be made in the system of administration in Natal. The Acts in operation in Ireland, restrictive of the liberty of the subject, are to be comprehensively considered. Bills are to be introduced for facilitating the transfer of land, for regulating agricultural tenures, for improving the dwellings of the poor in large towns, and for more effectually repressing personal violence. The sanitary laws are to be consolidated, those relating to Friendly Societies to be revised. A Public Prosecutor is to be appointed, and the Patent Laws and those relating to offences connected with trade, are to be dealt with.

A public meeting in connection with the Universities Mission to Central Africa, an enterprise started fifteen years ago under the auspices of Dr. Livingstone and a number of the leading Churchmen in the Universities and the country, was held in the Senate House, Cambridge, on Thursday afternoon, under the chairmanship of the Vice-Chancellor of the University, the Rev. Dr. Phear. The large area of the Senate House was filled with distinguished members of the University and the general public, the undergraduates' gallery being also fully occupied. Bishop Store then in a very long address gave a detailed

history of the Mission sent out as a Church of England Mission, merely with a Bishop at its head. His connection with the Mission commenced when he volunteered to go out with Bishop Tozer, whom he had recommended to accept the office of head of the Mission.

He bore testimony to the work done by Bishop Tozer, under whom the native mission was formed; although the difficulties encountered included the cholera and a destructive hurricane. Then came that great event in the history of Eastern Africa when Sir Bartle Frere came to do what it became England to do on behalf of the oppressed Africans, and by his instrumentality the slave trade received the severest check it had ever done. He testified to the kindly interest taken by Sir Bartle Frere in the proceedings of the Mission, whereby he infused new heart into the whole work. But Africa needed to be freed from its inward slavery more than from its outward chain. He drew two pictures of the Zanzibar slave market—as it was, and as it now is, with a church and schools on its site, to which it was soon hoped to add a hospital. He alluded to the wisdom of the Mission in selecting Zanzibar for its centre; and concluded by saying that he regarded the work as no less than the regeneration of Africa itself. The work was the work of them all, and if God gave them grace to do it, it was because of their prayers and sympathies. He did not ask them to help him, but to think of Africa; and, by whatever instrumentality, in God's time the work would be done.

He was followed by Mr. A. J. Beresford Hope, the Bishop of Lincoln, Sir Bartle Frere, and the Bishop of Peterborough. The following was the resolution adopted on motion of Sir Bartle Frere:

"That this meeting heartily welcomes the proposal to establish missionary stations on the mainland in the direction recommended by Dr. Livingstone and pursued by Bishop Mackenzie, as a means, under the Divine blessing, of abating the evils of the slave trade and extending the influence of Christianity among the tribes of Central Africa."

There is no doubt, says the *Guardian*, that the refusal of Lord Derby to have England represented at the Conference to be held at St. Petersburg in order to complete the code of rules for military warfare which was begun at the Brussels Convention, has caused deep and widespread indignation in Russia. In England, the conduct of the Government will be generally approved of. France will also abstain from the Conference, which, it is foreseen, will not reflect so much the collective feeling of European States, with small and great, as the wishes of two Emperors who have made arrangements for calling out, in case of necessity, whole millions of their subjects as soldiers.

The Queen has been pleased to appoint the Ven. Edward Bickersteth, D.D., Prolocutor of the Lower House of the Convocation of Canterbury, to the vacant Deanery of Lichfield.

The Queen has received, through the Earl of Carnarvon, the War Club of King Thakombau, which was in former times the symbol of Sovereignty in the Fiji Islands, and which has now been presented to Her Majesty by the King in token of his dutiful allegiance.

A very touching exchange of presents has (says the *Academy*) just taken place between the Queen and the Empress Eugénie. Her Majesty sent to the widow of Napoleon III., immediately after her return to Chislehurst from her visit to Windsor Castle, the first volume of Theodore Martin's "Life of the Prince Consort"; and this week the Empress Eugénie has presented to Queen Victoria a superbly bound copy of the first two volumes of Mr. Blanchard Jerrold's "Life of Napoleon III."

On Wednesday evening, Feb. 3, an interesting *soiree* took place in the Jerusalem Chamber, Westminster, to meet his Holiness the Syrian Patriarch and the Syrian Bishop of Jerusalem. The restorations which for the past two or three years have been gradually carried out by the Dean, appear now to be completed. The whole of the walls are covered with ancient tapestry, representing Scriptural subjects, and with cedar panelling; the fireplace is fitted with an antique grate, and the surrounding surface is covered with very handsome tiles ornamented with a pattern combining roses and lilies with the briars and the stems of each respectively, while around in medieval characters are the three texts, "O pray for the peace of Jerusalem," "Build thou the walls of Jerusalem," "Jerusalem which is above is free." The old Jacobean carving on the wall over the fireplace is retained, but at the top is an admirably painted representation of the death of Henry IV., in that very chamber with the Shakespearean line, "In that Jerusalem, shall Harry die." On the arrival of the Patriarch and the Bishop, attended by two deacons, at half-past nine o'clock, the proceedings were opened by Dean Stanley. The Dean gave a sketch of that branch of the Eastern Church of which his guests are the heads, and Colonel Gawler submitted a proposal for ameliorating the condition of its poorer members.

It appears that the members of the dramatic profession in England, are not unanimous in seconding the work of the Lord Chamberlain in his efforts to reform the drama. Some are particularly severe upon him for prohibiting theatrical exhibitions on Ash-Wednesday. One of the number in a speech declared that he thought a play of Shakespeare, or even a farce, superior to the Ash-Wednesday service. Others have disavowed sympathy with such a spirit, and call attention to the fact that even during Passion Week, notwithstanding the removal of the prohibition of playing which formerly existed, few managers now avail themselves of the privilege.

GERMANY.

The Düsseldorf correspondent of the *Guardian*, under date of Feb. 13th, writes:

"The week has brought to light another set of 'diplomatic revelations,' this time also, as with the Arnim documents,

dating from Italy, although by no means so important as those previously published. These revelations are of a correspondence between Mazzini and the German Ambassador at Florence about the end of 1867, and so between the periods of the Austrian and French wars. A Florentine paper, the *Opoca*, prints the documents, which are republished in the German newspapers. First is a letter from Mazzini to Count Bismarck, forwarded through Count Usedom in Florence, dated Nov. 17, 1867. In it the old conspirator announces that France is preparing for war against Prussia, and that a secret treaty exists between France and Italy on the subject. Italy had agreed to employ the Schleswig-Holstein difficulty as a pretext for breaking with Prussia, and when war ensued she was to lend France 60,000 men and artillery. Mazzini writes that he hates the policy of Count Bismarck, but he hates the Napoleonic empire more, and as the design evidently is to spread Bonapartism over Europe, he is ready to work, so far as he may, with Prussia against the designs of France. He proposes a treaty between Bismarck and the Italian "party of action," and that Prussia should give him a million francs and 2000 needle guns, and he pledges his honor that they shall not be employed for any but the legitimate purpose of thwarting the designs of Napoleon. He hints that his plan would be to seize Rome and so place Italy in a dilemma, where she must choose for or against France. To this letter the German Ambassador at Florence answers in a very cautious, not to say mystifying manner, giving his own personal opinion that, while Mazzini's information might be correct, it was impossible to act hastily in the way proposed, and later, there came a note from the Foreign office at Berlin, stating that the Government had had their suspicions respecting the existence of a secret treaty between France and Italy, but they were not certain of it, and nothing could be done until Mazzini could prove that such a treaty had been made. Mazzini's reply of Nov. 23rd fights shy of this demand; he only reasserts most positively, from information which he can rely upon, that Napoleon had determined to fight Prussia, and that Italy had promised to join in. His object and that of Prussia ought to be the same, to oppose Bonapartism, and to that end Italy must be loosed from the clutches of France by any means, for at present she was nothing beyond a French Province. He could help towards this, if Prussia would help him, by stirring up Rome and Nice. The correspondence abruptly ends here; Bismarck probably thought that Mazzini was far too dangerous an ally, and Mazzini doubtless condemned Bismarck as a more crafty politician, and not a man of action—with what truth both France and Italy may now acknowledge.

SPAIN.

The events of the week ending Feb. 13 are not of that *couleur de rose* aspect which they bore a week ago, so far as King Alfonso is concerned. His military operations have received a check, and that not a slight one. It is difficult to get at the truth of the matter, there are so many exaggerations and under-estimates on both sides. No doubt, however, the left wing of the Carlists has been turned and the centre pierced, while the Alfonsists were severely thrashed at Lucar and Lorea.

King Alfonso entered Pampeluna on Saturday, and had a most enthusiastic reception. His Majesty had a narrow escape at San Cristobal. Eight Carlist battalions made a desperate effort to seize him, but they were driven back with great slaughter after a severe hand-to-hand fight.

The *Guardian* thus states the position of affairs in Spain:

There is too good reason to fear that King Alfonso has returned to Madrid in no very cheerful spirit. He may have quickly forgotten such a passing incident as the attack made on the royal train between Miranda and Haro; but he must reflect with sorrow on the condition in which he has left the Army of the North. The check which the Carlists undoubtedly gave to the Alfonsists more than a week ago at Lacar, near Estella, though serious as involving a considerable loss, both of men and guns, would not have broken the courage of an enthusiastic soldiery, still numerically superior to the enemy, and led by determined commanders. But the confidence of the Army of the North in its power to capture Estella, seems to have been thoroughly shaken. General Laserna has resigned the command; the young King has been hurried away from the seat of war; fresh levies are called for; and the Carlists have assumed once more an air of triumph. The difficulties in the way of forming a new Cabinet are, however, so great, that the present Ministry may remain in office (we cannot say in power) till the question of the Constitutional laws receives some kind of settlement.

ITALY.

Garibaldi's project for the diversion of the Tiber and the improvement of the Campagna, is being everywhere received with enthusiasm, and an offer has been made to undertake the whole work if a Government guarantee be granted. Garibaldi has declined, on the ground of the state of his health, an invitation to a banquet from the workmen in Rome.

The *Times* correspondent at Rome remarks that there is a Ritualistic school of theologians in the Romish Church as in the Church of England. It does not aim at improving the magnificent ceremonial of the Church of Rome; its efforts are directed to the development of dogma:

Two of its works have just been condemned by the Sacred Congregation of the Inquisition, and their names entered in that massive volume called the "Index." One is entitled *Of the Most Pure and Virgin Blood of the Great Mother of God, the Most Holy; a Dogmatic-Ascetic Pamphlet; Naples, 1862*; and the other *Of the Holiest Blood of Mary—a Study with the view to obtain the Festivity for the same Perugia, 1874*. There is a point beyond which even Rome is unwilling to go in Mariolatry, perhaps a point from which, influenced by wiser views, it is found possible to retreat in time. His Holiness, speaking *ex cathedra*, declares those works not only reprehensible, "because they are hurtful to the purity of our religion, but because they afford weapons to her enemies." Such is the experience of the twelve years the first named has been permitted to circulate and bear poisonous fruit without being condemned. The *Voce* gives us a list of some of the latest novelties of this kind which have "sprouted from diseased brains." It says:—

"In addition to those two, which have to do with the blood of the Blessed Virgin, another was published a short time ago on the blood of St. Joseph. An English Catholic writes that the Virgin Mary is found in the Eucharist; a Frenchman that she existed really and physically before the creation of the world; a German that the heart of Jesus is the centre of the universe, and that the Holy Trinity is subject to Mary. . . . It is only necessary to read Pusey and many other Anglo-catholics to see how they work against it, citing these foolish writings as if they were Pontifical Bulls or Decrees of Councils."

Canadian Church News.

NOVA SCOTIA.

TRINITY CHURCH, LIVERPOOL.—In 1858 a new church was begun at Mills Village, on a site presented by Stephen Maier, Esq. A new church was also begun at Western Head, and steps taken for the enlargement and improvement of the parish church. The sum of £96 was realized from a legacy of the late Mrs. Ann Freeman, widow of the late Joseph Freeman, Esq., one of the founders and first benefactors of the parish.

1859.—The church property was increased this year by the purchase of a plot adjoining the churchyard, from R. A. Knaut, Esq., and of a field adjoining the rectory.

In the following year the Rev. John Abbott, Minor Canon of St. Luke's cathedral, succeeded the Rev. Jos. Forsyth in the curacy.

1861.—A visitation was held by the Bishop, who consecrated the chancel which had been added to the parish church, and which, with other improvements, had cost \$2818. This sum was raised by voluntary contribution, and we think it worthy of being chronicled, that after all debts were paid, and a gratuity of \$140 presented to the contractor, there was still a considerable balance in hand. The church at Mills Village having been completed at a cost of \$950, was also consecrated by the name of "All Saints." The Rev. Henry Genever succeeded the Rev. J. Abbott as curate, on the latter being preferred to the cathedral.

In 1864, the church at Western Head was consecrated by the name of "Grace church."

In the following year the rectory narrowly escaped destruction by fire—but was happily insured.

At Easter, 1866, the parish was divided. The eastern section, comprising Mills Village, Port Medway, and Eagle Head, was thought to be sufficiently strong to be self-supporting. The whole parish, *i. e.*, the Church members had doubled in numbers during the incumbency of the present rector. New churches had been built when needed, a valuable parsonage and glebe had been secured to the mother church, and a house purchased at Port Medway for the residence of their future pastors. An endowment had been created, amounting to nearly £1000, and gradually increasing, besides other reasons, which subsequent events have justified, made the present appear a fitting season for carrying the design into effect. The Rev. Henry Genever was elected rector of the new parish. The Rev. Andrew Gray, formerly a Wesleyan minister, and recently ordained, was appointed to the curacy in place of the Rev. Mr. Genever.

1869.—The parish of Port Medway having become vacant, the charge of it was assumed by the rector of Liverpool, who assigned it to the Rev. Mr. Gray. The Rev. John Hutchison, A.M., was appointed second curate. An address was presented to the rector, and a sum sufficient to meet the expense, with a request that he would proceed to Windsor, and obtain the degree of D.D. Four stone fonts were presented to the churches at Western Head and Hunt's Point, by Miss Sterns of Liverpool.

At Easter, 1870, the Rev. Mr. Gray resigned his curacy, having been elected to the rectorship of Port Medway. The Rev. John Hutchison having been appointed to the charge of River John, the Rev. John Padfield was appointed curate. At a visitation held this Spring a new church was consecrated at Hunt's Point. Also a chapel school was dedicated. The former was built on land generously given by a long-tried friend of the Church—Mr. Drow R. Blackett. The site of the latter was the gift of Andrew Cowie, Esq. The building itself was erected mainly through the efforts of one of his family. The rector of Liverpool having proposed to resign the parish that he might enjoy the relaxation and profit of a visit to the Holy Land, resolutions were passed, asking him to withdraw his resignation and to accept a year's leave of absence, with the continuance of his own salary, and with the assurance that provision would also be made for maintaining the services in his absence. On his departure, an address and purse from the parishioners generally, was presented.

During the following year the parish of Liverpool was in charge of the Rev. John Padfield.

At Easter, 1872, the rector having returned the previous Autumn, it was resolved to set about rebuilding the parish church. A site for a new church was presented by the heirs of the late P. A. Knaut, Esq., and it was resolved that \$16,000 should be first subscribed before the work begins. So far there is every prospect of the object being carried out. The subscriptions range in amount from \$2000 down, while some handsome offers have been made towards particular objects. The present monetary crisis may cause a delay in the work, but such zeal as the Church people of Liverpool have always manifested, must ultimately be crowned with success.

During this year the Bishop visited the parish of Port Medway and consecrated two handsome churches, one at Port Medway, and the other at Eagle Head, which had been rebuilt under the care and superintendence of the Rev. Mr. Gray. The new life and awakened energies of this parish are very marked under its present efficient pastor.

TORONTO.

ICELANDIC MISSION.—Some six months since a colony of Icelanders, numbering from three to four hundred souls, settled in and around Kinmount, Haliburton county, on the line of the Victoria Railway, now in process of construction from Lindsay to the Ottawa valley. As these immigrants were nearly allied to the Church in faith and practice, the Rural Dean, Dr. Smithett, at once resolved to adopt them as subjects of missionary effort, and at the same time, if possible, to procure for them a missionary and teacher of their own nationality and faith, who would be willing to teach them English, and subscribe to the Articles, &c., of the Anglican Church. With the consent of the Lord Bishop of Toronto and the Archdeacon of the district, the Ven. Dr. Fuller, negotiations were entered into with the Rev. Ian Bjarnasson, Professor of Ancient Languages in Lincoln College, Iowa, a thorough English and classical scholar, and Presbyterian of the Scandinavian Church. Although, however, the two Churches are a unit in doctrine, discipline, government, and worship, Prof. Bjarnasson's scruples could not be overcome in the matter of ecclesiastical allegiance, and at the same time no appointment could be made except on the above conditions, subscriptions, &c.

At the last meeting of the Board of Missions of this Diocese, steps were taken to remedy the difficulty and supply the want. A catechist and lay reader, Mr. Sgt. Jonasson, was appointed. The Diocese of Toronto, in short, the Can-

adian Church at large, except in the case of Indian or French missions, does not follow this course, although both are so emphatically missionary ground; but in this case for the present there was no other alternative. Mr. Jonasson is an intelligent young Iclander, of some two years' residence in this country, and has acted, since the arrival of the colony, as interpreter. He is now under the Bishop's license, performing the combined duties of schoolmaster and lay reader, in connection with the work of the Rev. F. Burt, the long tried, worthy, and zealous missionary of the district.

A new church was recently opened in the village of Apsley, about forty miles northeast of Peterboro, in the new county of Haliburton, erected by the neighborhood, unknown to the Bishop or clergy until ready for public worship. It is dedicated to St. George, and will form in the future the nucleus of Church work in that sparsely settled, but long neglected, portion of our back territory. On this occasion Dr. Smithett visited the mission station twenty-five miles beyond, under the charge of Mr. Joseph Gander, catechist of the Continental and Colonial Church and School Society, London, England. Mr. Philip Harding Reeve of Cardiff and Monmouth, is at present acting as lay reader at St. George's, Apsley by special license of the Diocesan.

A successful concert was given on Tuesday last, Feb. 23, in the new Town Hall, Millbrook, in aid of the Organ Fund of St. Thomas' church in that village. Too much credit and approbation cannot possibly be given to Rural Dean Allen, rector of Cavan, for his efficient labors throughout the parish.

We have been requested to insert the following address to the Lord Bishop of Toronto, lately presented to him, and signed by such of the clergy as were at the quarterly meeting of the Committee of Synod on the 16th inst., and who could have it submitted to them since that time. As there was no general meeting of the clergy of the Diocese (as was the case on the 30th of last December), it was impossible to obtain all or most of the signatures of those who would have gladly signed this address. It must, therefore, be received as coming from a portion only of the clergy of the Diocese.—*Montreal Herald*.

To the Right Reverend the Lord Bishop of Toronto,—
We, the undersigned clergymen of this Diocese, most of whom have addressed your Lordship in condemnation of the course adopted by the Church Association for attaining objects set forth in their constitution as published in 1873—objects as dear to every one of us as they can be to any member of the Church Association,—beg leave respectfully to approach your Lordship again, to declare in the most solemn manner possible that we equally condemn what is commonly known as "Ritualism." More particularly, we repudiate the Romish doctrine of the corporeal presence of Christ in the Lord's Supper; Eucharistic adoration; all bowings and crossings before the Lord's table; the elevation of the elements in the celebration of the Holy Communion; the use of incense during divine service; the mixing of water with the sacramental wine; the use of water bread; the inculcation of the duty of *communicants regularly* to render confession to the minister previous to the reception of the Lord's Supper; the use of any vestments except the surplice, stole or scarf, and hood, in saying the prayers or ministering the sacraments or other rites of the Church; that we understand the term "Priest" to be an abbreviation of the ancient term "Presbyter," and the term "Altar" to mean "the Lord's table."

We also avail ourselves of this opportunity to declare to your lordship our strong disapproval of the circulation of *The Church Chimes*, "the Vox Clamantis in Deserto," "The Path of Holiness," and all other works of a Romish tendency, amongst our people; that we have done all in our power to prevent their circulation in our parishes.

We feel ourselves compelled reluctantly to adopt this course in consequence of the general tenor of the tracts published by the Church Association scattered wide and cast through our parishes, and whose writers have confounded the great body of the clergy of this Diocese, in whose behalf we claim to speak, with the Ritualists, whose practices and principles we utterly condemn and repudiate.

T. B. FULLER, D.D., D.C.L., Rector of St. George's church, Toronto, and Archdeacon of Niagara.
WILLIAM McMURRAY, D.D., D.C.L., Rector of Niagara and Rural Dean.

STEWART HOUSTON, M.A., Incumbent of Grace church, Waterdown.

WM. LOGAN, M.A., Incumbent of Fenelon Falls.

STEPHEN LETT, I.D., D.D., Incumbent of Collinwood.

T. W. SMITHETT, D.D., Incumbent of Lindsay and Rural Dean.

F. TREMAYNE, M.A., Incumbent of St. Paul's, Newmarket.

HENRY B. OSLER, Hon. Canon and Rector of York Mills.

F. L. OSLER, M.A., Rector of Ancaster, Dundas, and Rural Dean.

JAMES MORTON, Welland.

THOMAS BULL, Incumbent of Tecumseh.

JOHN FLETCHER, A.M., Incumbent of Scarborough.

J. H. MCCOLLUM, A.M., Rector of St. Thomas' church, Toronto.

JOHN WILSON, M.A., Incumbent of Grafton and Rural Dean.

HENRY BRENT, M.A., Rector of Newensto, and Hon. Canon.

J. D. A. CAYLEY, M.A., Assistant Minister of St. George's church, Toronto.

D. I. F. MCLEOD, M.A., Rector of Chippewa.

J. GAMBLE GEDDES, M.A., Rural Dean.

WILLIAM BELT, M.A., Incumbent of Ottawa.

E. J. FESSENDEN, B.A., Fergus.

JOHN W. FLETCHER, B.A., Nanticook.

JOSEPH FLESHER, M.A., Shanty Bay.

T. W. ALLEN, M.A., Rector of Cavan and Rural Dean.

ALEX. DIXON, B.A., Rector of Louth, and Hon. Canon.

N. C. MARTIN, Norval.

G. H. HOOPER, Glenallan.

Toronto, Feb. 11, 1875.

A. S. Church News.

ALABAMA.

At a regular meeting of the Standing Committee held on the 1st inst., the Committee signed the testimonial 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.

ALBANY.

Correspondence of The Church Journal and Messenger.

The Rev. Dr. Beers, rector of St. John's church, Ogdonsburgh, having been called to the rectorship of Trinity church, San Francisco, Cal., placed his resignation in the hands of the vestry, who declining to accept it, gave him a two months' leave of absence. He has gone on a visit to San Francisco.

ARKANSAS.

Correspondence of the Church Journal and Messenger.

On St. Matthias' day (Feb. 24), in St. John's church, Helena, the Bishop, the Rt. Rev. H. N. Pierce, D.D., LL.D., assisted by the Rev. T. B. Lee, and the rector, the Rev. C. A. Bruce, advanced to the priesthood the Rev. B. T. H. Maycock, officiating at Camden, and the Rev. Robert B. Trezovant, M.D., officiating at Batesville. The sermon was preached by the Bishop, and was a clear and logical setting forth of the fact of the Christian priesthood, and was listened to by a large and attentive audience.

HELENA.

CENTRAL PENNSYLVANIA.

The Bishop of Central Pennsylvania proposes to proceed with his Spring visitation (after fulfilling appointments before announced) in the following order:

- April 8, Thursday, Evening, St. John's, Huntingdon.
- 9, Friday, Evening, St. John's, Bellefonte.
- 11, Sunday, A. M., St. Matthew's, Sunbury.
- 12, Monday, Evening, Christ church, Lykens.
- 13, Tuesday, Evening, Trinity, Shamokin.
- 14, Wednesday, Evening, St. Peter's, Hazleton.
- 15, Thursday, Evening, St. James', Eckley.
- 16, Sunday, A. M., St. Mark's, Mauch Chunk.
- 19, Monday, A. M., Consecration of St. Mary's chapel, S. Bethlehem.
- 20, Tuesday, Williamsport Convocation, Bloomsburg.
- 21, Wednesday, Evening, St. John's, Catawissa.
- 22, Thursday, Evening, Christ church, Danville.
- 23, Friday, Christ church, Milton, and Watsonstown.
- 24, Saturday, P. M., Lewisburg.
- 25, Sunday, A. M., Christ church, Williamsport.
- 26, Monday, Evening, Church of our Saviour, Montoursville.
- 27, Tuesday, P. M., St. James', Derry.
- May 2, Sunday, A. M., St. Luke's, Scranton.
- 3, Monday, Evening, Church of Good Shepherd, Scranton.
- 4, Tuesday, Evening, St. James', Dundaff.
- 5, Wednesday, Evening, St. Paul's, Pleasant Mount.
- 6, Thursday, Ascension, St. James', Pittston.
- 7, Friday, Evening, St. John's, Ashley.
- 9, Sunday, A. M., Christ church, Towanda.
- 10, Monday, Evening, St. Matthew's, Pike.
- 11, Tuesday, Evening, Grace church, Great Bend.
- 12, Wednesday, Evening, St. Mark's, New Milford.
- 13, Thursday, Evening, Susquehanna Depot.
- 14, Friday, Evening, Grace church, Honesdale.
- 16, Sunday, A. M., St. Paul's, Wellsboro.
- 17, Monday, Evening, St. Luke's, Blossburg.
- 18, Tuesday, Evening, St. Peter's, Fall Brook.
- 19, Wednesday, Evening, St. James', Mansfield.
- 20, Thursday, Evening, St. Andrew's, Tiooga.
- 21, Friday, Evening, St. John's, Lawrenceville.
- 23, Sunday, St. Paul's, Troy.
- 24, Monday, Evening, St. Paul's, White Haven.
- 30, Sunday, P. M., St. Michael's, Birdsboro.

Correspondence of The Church Journal and Messenger.

SUSQUEHANNA DEPOT.—The Rev. Joseph H. McElroy, late in charge of the mission here, has abandoned the ministry of the Church. He at one time officiated in St. John's church, Ashley.

The next regular session of the Schuylkill and Lehigh Convocation, will be held in Trinity church, Reading, on the 15th of April. The preacher is the Rev. S. M. McElwee.

CENTRAL NEW YORK.

Correspondence of The Church Journal and Messenger.

The Standing Committee of the Diocese of Central New York, at their meeting in Syracuse, March 2d, unanimously withheld consent to the consecration of Dr. De Koven, Bishop-elect of Illinois, and Dr. Jaggat, Bishop-elect of Southern Ohio.

Grace church, Utica, has the sympathy of the whole county, and indeed of the Diocese, in the death of its Junior Warden, Charles B. Coventry, M.D. Few men are better known, and none stood higher in the esteem of the community. To acquirements which placed him in the foremost rank of his profession, he added the tenderness of a woman, and the humility of a child.

Following is a copy of the proceedings of the meeting of the vestry of Grace church, of which body the deceased had been a member for the past twenty years:

Grace church, Utica, Feb. 25, 1875.

A copy from the proceedings of a meeting of the vestry of Grace church, Utica, held this afternoon.

The death of Dr. Charles B. Coventry, the junior warden of the church, having been announced by the rector, the following gentlemen, viz: the Rector, Mr. Ziba Lyon and Mr. Edmund A. Graham were appointed a committee to prepare an appropriate minute, to be entered upon the record.

The committee reported, that while advanced years are always suggestive of an approaching dissolution; yet the vestry have learned with great regret and deep sorrow, that their valued friend and associate has been called away by death, since a life of more than three score and ten years had left him still a clear and vigorous intellect, and varied powers of usefulness. His singular promptness, disinterestedness, caution and vigilance, have made him a most efficient co-laborer for three years as vestryman, and for seventeen years as warden. His modesty, urbanity, impartiality, and marked purity have commanded our great respect, warm regard and fullest confidence; and we are painfully conscious that we experience a severe and heavy loss in being deprived of

his mild but firm determination, judicious counsels, and the wisdom of his large and varied experience. We feel that we, in common with his many friends and afflicted relatives, will find our fullest and richest consolations in the remembrance and contemplation of his genuine integrity, earnest devotion, and unostentatious piety; and may well congratulate ourselves if we are able to reach his standard of consecration of heart and holiness of life. In him there seems to have been fulfilled the promise "Thou shalt come to thy grave in a full age, like as a shock of corn cometh in his season."—Job. v. 26. The clerk is hereby requested to furnish a copy of this minute to the family, with the assurance of our deep sympathy, and to secure its insertion in the daily papers of the city. The vestry will meet at 2 o'clock to-morrow, Friday, and attend in a body the funeral of our respected and venerated friend and brother, the late warden of Grace church. All of which is respectfully submitted.

EDWIN M. VAN DEUSEN,
ZIBA LYON,
EDMUND A. GRAHAM,
Committee.

BENJ. F. RAY, Clerk of the Vestry.

CONNECTICUT.

Correspondence of The Church Journal and Messenger.

THOMASTON.—A course of sermons by the rector and neighboring clergy is being delivered in Trinity church, on Friday evenings, during Lent. The first was delivered by the Rev. S. Brainard Duffield, minister of St. Peter's, Plymouth. The second by the Rev. Samuel D. McConnell, rector of Christ church, Watertown. The third by the Rev. Gouverneur M. Wilkins, rector of St. Michael's, Litchfield. The fourth by the rector, the Rev. Thomas S. Ockford. This parish seems to be in a very flourishing condition, under the faithful labors of its zealous rector. The church edifice is an exceedingly neat and tasteful structure. The parish is the third in the town of Plymouth, and located in a rapidly growing village, it certainly has a bright prospect for the future.

MARBLEDALE.—The Lenten services in St. Andrew's Parish are held on two mornings in the week at the Rectory, and on Friday evenings at the church. We would commend this plan of rectory services to those parishes where the opening of the church for week-day services is, for any reason, impracticable. On Wednesday evenings services are held in St. John's, Washington, which, together with St. Andrew's, is under the faithful rectorship of the Rev. William L. Peck.

NEW HAVEN.—The Rev. Peter A. Jay has, it is reported, resigned the rectorate of Grace church.

IOWA.

Correspondence of The Church Journal and Messenger.

It having been asserted that the Standing Committee of the Diocese of Iowa had given consent to the consecration of Dr. De Koven, a correspondent writes to say that this was the action, not of the Standing Committee, but of only three members of it, who have thus "committed the Diocese to an act she will repudiate at the coming Convention."

KENTUCKY.

Correspondence of The Church Journal and Messenger.

Bishop Dudley preached his first sermon in his new field of labor on Sunday, February 28, in St. Paul's church, Louisville. At the close he referred to his recent appointment, and to this his first appearance among his people—that his giving up of a peaceful, happy home, with all its pleasant associations, to come out here, had been due, not to any preference that he himself had felt for such a change, but that he had taken the step in obedience to the will of the Master. He expressed himself pleased, however, with the hopeful condition and prospects of his mission-field of labor, and doubted not that his association therewith would be a very pleasant, and, he hoped (under God), a very prosperous one.

The mission under the Rev. Mr. Bonham, in Grace church, Louisville, closed on the evening of Sunday, Feb. 28. Another mission began the following day in Calvary church.

LONG ISLAND.

Correspondence of The Church Journal and Messenger.

March 4th, in St. Barnabas church, Brooklyn, 22 persons were confirmed.

March 5th, in St. John's church, Long Island City, 11 persons were confirmed.

March 7th, in St. Mark's church, Brooklyn, 18 persons were confirmed. In the church of the Messiah, Brooklyn, 19 persons were confirmed.

NEW JERSEY.

Correspondence of The Church Journal and Messenger.

At a meeting of the Standing Committee of the Diocese of New Jersey, held Feb. 15th, Howard E. Thompson was recommended to be admitted a candidate for Holy Orders, and Marcus H. Martin to be ordained Deacon. Consent to the consecration of the Rev. Dr. Jaggat as Bishop of Southern Ohio, was refused.

NEW YORK.

Correspondence of The Church Journal and Messenger.

THE CHILDREN'S FOLD.—The Executive Committee of this Institution report that they supported a daily average of forty orphan and needy children during February, being two less than the number for January, and that the health of all continues uniformly good. It is an interesting fact that there are fewer applications for admission during the Winter months, notwithstanding the hard times, than in the Summer. It would seem that other agencies are more efficient in Winter than in Summer, or else there is less of distress and want among children then. On comparing notes with a large institution, the same fact is found to exist. We have observed this for several years: Be the times more or less propitious, we have more applications in Summer than in Winter. At all seasons, however, our accommodations are unequal to the demand.

E. C.

We regret to learn that the Rev. Dr. Tyng Jr.'s son, who is about twelve years old, met with quite an accident one day last week. He was playing with a pistol, when it was accidentally discharged, the ball making quite a wound in his face. It was a narrow escape from instant death. The Rev. Dr. Tyng is now absent in Florida.

His labors have been so great that his strength has been severely taxed. He is very much better, we learn, and it is hoped will, in a few weeks, have entirely recovered. While he will be distressed to hear of the accident to his son, he will receive the congratulations of his relations and friends, and rejoice with them that the results were not more serious.—Register.

NORTH CAROLINA.

BISHOP ATKINSON'S APPOINTMENTS.

- | | | |
|-----------------------------------|------------------------------------|-------------------|
| 13, P. M., Rockfish. | MARCH. | 14, Fayetteville. |
| | APRIL. | |
| 1, Jackson. | 17, St. Luke's, Washington county. | |
| 3, Windsor. | 18, St. David's. | |
| 4, Woodville, Bertie county. | 19, Columbia. | |
| 6, Surfresboro. | 21, Plymouth. | |
| 7, Winston. | 23, St. James', Beaufort county. | |
| 8, Gatesville. | 25, Lake Landing, Hyde county. | |
| 9, St. Peter's, Gates county. | 27, Bladenville. | |
| 11, Hertford. | 29, Bath. | |
| 12, Woodville, Perquimans county. | 3, Zion church, Beaufort county. | |
| 13, Elizabeth City and Edenton. | | |
| | MAY. | |
| | 2, Washington. | 6, Hamilton. |
| | 4, Juncosville. | 8, Scotland Neck. |
| | 5, Williamston. | |

BISHOP LYMAN'S APPOINTMENTS—SPRING VISITATION.

- March 14, Fifth Sunday in Lent, Durham.
- 28, Easter Day, Tarborough.
- 31, Wednesday, Greenville, Pitt county.
- April 1, Thursday, St. John's, "
- 2, Friday, Snowhill.
- 4, Sunday, Kinston.
- 6, Tuesday, Holy Innocents, Lenoir county.
- 8, Thursday, Beaufort.
- 11, Sunday, Newberne.
- 13, Tuesday, Swift Creek Bridge.
- 14, Wednesday, St. John's, Durham's Creek.
- 15, Thursday, South Creek.
- 17, Saturday, Blount's Creek.
- 18, Sunday, Trinity church, Beaufort county.
- 23, Friday, Sanford.
- 24, Saturday, St. Mark's, Deep River.
- 25, Sunday, Pittsborough.
- May 2, Williamsboro.
- 4, Goshen, Consecration.

Collections in each congregation for Diocesan Missions.

OREGON.

CORVALLIS.—Services were held in this station by Mr. G. W. Boyd, on the Sunday after Christmas. The attendance was very large compared with what it is usually at this time of the year, and the offerings were very liberal. The people had beautifully decorated the chapel, and joined heartily in the services. They have determined to procure good lamps; and one young man has promised to give oak posts for a fence with which to enclose the half-block on which the chapel stands. We feel more and more encouraged by the zeal shown by the small band of Churchmen here.

ST. PETER'S CHURCH, LA GRANDE.—The near approach of Christmas found us with a church inclosed, but only temporary seats; but by a determined effort, the day before Christmas found us well provided with a full supply of commodious and handsome seats, so that on Christmas Eve, the Sunday-school under the guidance of Dr. Nevius were able to hold a most pleasant, and as we trust, profitable festival. The church was handsomely, if not elaborately, decorated with evergreen, the windows illuminated, and a tree (of course) brilliant with lighted tapers and motto cards. The exercises, made up of portions of the service from the Ritual, always so grand and impressive; beautiful carol singing by the children, exhortation and catechizing by the Doctor, were, taken together, most interesting. The Doctor introduced another change as an experiment, which to our surprise worked admirably. Instead of distributing costly gifts to the children and visitors around the tree, the children and all present were allowed the privilege, after the manner of the three Magi, who came to our Saviour bringing presents, gold, frankincense, and myrrh, to bring their little gifts and make a common offering in aid of the great mission work, thus imparting a healthful tone to the inaugurating ceremonies of Christmas festivals in this new Church Building.—Oregon Churchman.

PITTSBURGH.

Correspondence of The Church Journal and Messenger.

St. John's parish, West Brownsville, Penn., now in charge of the Rev. Horace E. Hayden, received a very refreshing visit from the Bishop on the evening of the Second Sunday in Lent. A half-hour before the service, the Sunday-school, numbering 150 scholars, assembled in the lecture-room to meet the Bishop, who addressed them words of encouragement and godly counsel. At the evening service, the church, which seats only 220

persons, was overflowing with a congregation of over 400 persons, many more going away, unable to find standing-room. After Infant Baptism, administered by the rector, and a discourse by the Bishop upon the subject of Church Training, and very happily timed, the apostolic rite of Confirmation was received by a class of ten persons. On the next day, at 10 A. M., the Bishop confirmed one person in private, for St. John's, and administered the Holy Eucharist to about twenty persons.

It was truly a delightful season. This class of eleven is the third class confirmed in this parish since its organization in 1872. The friends of St. John's church will be glad to hear that the parish has doubled its numbers and its members since then, and that a good work is being done through its instrumentality.

The rector, besides his usual services at St. John's, has been holding on some services every second and fourth Sunday afternoon at Greenfield, within the parochial limits of St. John's, where there is a population of nearly 3,000 persons, a State normal school, and only two organized Christian bodies, with few religious privileges. The congregations are large, and the prospect for the Church very encouraging. E.

SOUTH CAROLINA.

We announced a few weeks ago that the Rev. W. H. Johnson, who had joined the Cummins schism, had retraced his steps and returned to the Church. In a letter he makes acknowledgment of his errors, and states that he had informed the Bishop of South Carolina of his desire to return, requesting him to suspend immediate action in his case. But the sentence of deposition had already been pronounced. The Bishop, however, informed him that he would consult with the Standing Committee on the subject of reconsidering the deposition.

SOUTHERN OHIO.

THE REV. DR. JAGGAR AND HIS LOYALTY TO THE CHURCH. Editors of *Standard of the Cross*:

The election of the Rev. Dr. Jaggar to the Episcopate of Southern Ohio has given rise to many inquiries and newspaper discussions respecting that gentleman's "views and position," especially in relation to an unfortunate document known as the "Cheney letter," being an expression of sympathy on the part of certain leaders of the so-called "Evangelical" party with a misguided, and as he proved to be, contumacious presbyter, under discipline, in the Diocese of Illinois. The recent republication of that letter, with the name of Dr. Jaggar with others appended thereto, caused me, as I know it did many others, to have serious misgivings as to the propriety of the confirmation of the Bishop-elect, (notwithstanding his, otherwise, fair record of purity of life, fidelity to duty, and eminent success in the presbyterate) unless, indeed, he could give such assurances of his loyalty to the Church, as might satisfy all reasonable men. With a view of obtaining, if possible, an authoritative statement of the Doctor's present position and sentiments, with reference especially to the "Cheney Letter," and the inferences which some seem honestly inclined to draw from it, I have, in a recent correspondence with him, urged upon him to furnish for publication, some explanation, or statement on the subject. I am happy to say, that after declining, for reasons highly honorable to himself, to say or do anything as a witness in his own behalf, he finally forwarded a copy of the following correspondence between the Bishop of Pennsylvania, and himself, to be used at my discretion. I feel, therefore, that it ought not to be withheld from the public, and respectfully ask for it a place in the *Standard of the Cross*. Very respectfully,

JAMES MOORE,

Rector of St. Peter's church, Ashtabula, Ohio.

BISHOP STEVENS TO DR. JAGGAR.

PHILADELPHIA, Feb. 20, 1875.

DEAR DR. JAGGAR: From the fact that you signed the letter of sympathy to Mr. Cheney of June, 1871, the inference has been drawn that you are disloyal to the Church; that you approve of the omission of certain specified terms in the Baptismal Office; and that you hold that any one acting on the obligations of individual conscience has the right so to do.

As some really honest minds are perplexed by these assertions, and as it is important that we should clearly understand your true views and position, I beg leave to ask you to say whether these inferences and assertions are correct, and do represent the sentiments which you hold and teach. An early answer will greatly oblige, yours very truly,

(Signed) Wm. Bacon Stevens.

Rev. Thos. A. Jaggar, D.D.

DR. JAGGAR'S REPLY.

RE. REV. WM. BACON STEVENS, D.D., LL.D.:

My Dear Bishop: I have received your courteous letter in which you ask me to define my views in regard to certain questions which have been raised by the Cheney letter. You know how reluctant I am to appear for myself in this matter of the Southern Ohio Episcopate; but it is due to you, from whom I have received so much kindness and consideration, that I should relieve your mind of any doubt which may have been created concerning my loyalty.

I have never felt free to omit "certain specified terms in the Baptismal Office," nor do I approve of such irregularities. I hold, of course, that the "obligations of individual consciences" are supreme, but I do not hold that the omission of any specified terms in the Book of Common Prayer, should be resorted to as the proper or justifiable remedy for a minister of this Church.

I sympathized with the "perplexities and sorrows" of Mr. Cheney, under the first sentence which was pronounced upon him, and signed, as expressive of my sympathy, the letter which has been published; but I disavow emphatically the interpretations which have been put upon certain phrases in that letter, and which might imply that I countenanced him in his resistance to the decision of the court. The letter, sharply analyzed, may admit of such inferences, but the ground of my action was sympathy with one peculiarly tried, and not approval of his course; and certainly I have not approved of his subsequent conduct.

I think you know how the spirit and sentiment of the

Convention of 1871, caused me, with many others, to become more firmly settled in the conviction that my position in the Church in which I was born, and under whose ministry and liturgy I was reared, was not to be an apologetic one, but that of one holding that our Church was in all its essential features both Scriptural and Apostolic.

Events transpiring more than a year since, and to which I need not here refer, have only deepened those convictions—and I may venture to hope that my record in Philadelphia sustains, as of no recent growth, my decided opinion that there should be no departure from ritual law in the public offices of our Church, either by omission or addition.

It is scarcely necessary to assure you, my dear Bishop, that I should not have accepted the call which involves for me so much sacrifice, if I had not believed that I could promise "conformity to the Doctrine, Discipline, and Worship of the Protestant Episcopal Church," with a true and loyal heart.

I have tried to meet fairly the questions which were in your mind, and I hope my answers may prove satisfactory. I leave you to use the statement as your good judgment may dictate. I am yours, very sincerely,

(Signed)

THOMAS A. JAGGAR.

Philadelphia, Feb. 22, 1875.

VIRGINIA.

Correspondence of The Church Journal and Messenger.

CALL FOR HELP.—Lamb's Creek church, an old colonial building, is situated in the county of King George, Va., fifteen miles from Fredericksburg. The doorway step has cut on it the year 1783, but the old records make mention of it as early as 1722. Thus having withstood the war of 1776, it was unfloored by the soldiery of the late war. The family of Mathew Maury, the most scientific man the world has ever produced, interested themselves, and with a small contribution from England, put it in comfortable repairs.

Never since its cornerstone was laid, has our beautiful service been fully sounded to the praise and glory of God by the instrumental hand of man, save by the present weak voices, once stronger, but the best the poverty-stricken community can offer. For the first time since the war, we have, with the aid of the Missionary Fund and a few Church workers, secured the services of an enterprising young clergyman. Its former wealthy proprietors, church wardens and vestrymen, where are they?—long since tottered to the grave; and shall the Kingdom of Christ totter in the old landmarks? Shall the sound of the Gospel die where it was first planted?

There is a large field of usefulness in its vicinity, real missionary ground at home. The people are in earnest to revive this old church, and prevent its utter extinction, but from the impoverished condition of this land, scarcely able to support their minister. My plea is before you. Will you not help us? Will you not give us a donation to purchase a \$300 organ for this old church? Ten miles from this site, we are trying to build a chapel to connect with this old church, which will secure to it the services of a pastor. The object of this chapel is to gather in a number of poor, who are living like heathens, without God in the world; and a few families who desire to accomplish this reform, cannot do it without the help of those whom God has prospered, and are charitable. To either of those objects, we will be most grateful for a little help. Please address Robert A. Gray, Senior Warden of Lamb's Creek church, Fredericksburg, Va.

I heartily commend this appeal to the liberality of Christian people. The church referred to needs, and is worthy of, support.

HENRY WALL,

Rector of St. John's church, Richmond, Va.

WESTERN MICHIGAN.

Correspondence of The Church Journal and Messenger.

The Rev. George D. Gillespie, D.D., was consecrated in St. Mark's church, Grand Rapids, Feb. 24th, St. Matthias' Day; the Bishop of the Diocese of Michigan, at the request of the president of the House of Bishops, acting as the Consecrator. The Bishops in attendance were the Bishops of Long Island, Vermont, Indiana, Missouri, Massachusetts, and Wisconsin.

The procession of Bishops, clergymen, and laymen, formed in the chapel, which is attached to the south side of the church. The sermon was by the Bishop of Long Island, who was too ill to take any other part in the service. The text was 2 Timothy i. 13, 14. The presenters were the Bishops of Indiana and Massachusetts, the attending presbyters being the Rev. Dr. Schetky and the Rev. S. Earp. The testimonial of election by the Diocese was read by the Rev. J. W. Bancroft, secretary of the Diocese; the consent of the Standing Committees, by the Rev. J. F. Conover, secretary of the Standing Committee; and that of the Bishops, by the Rev. V. Spalding, the senior presbyter of the Diocese. The Litany and Consecration service were read by the presiding Bishop.

There were in attendance eighteen clergymen from the Diocese of Michigan, two from that of Missouri, and twenty-one belonging to Western Michigan. Several of the pioneer Churchmen of the old Diocese of Michigan were present, together with representatives of the vestry of St. Andrew's church, Ann Arbor, who took place in the procession. The spacious and beautiful church was filled to its utmost capacity. Warned by your free ad-

monition as to descriptive passages, I will only state that there was a lull in the late severe weather, that all of the arrangements of the rector of the parish were admirable, and that the services evidently made a deep impression on the large congregation, which was made up in part by laymen of the new Diocese, from the old Diocese of Michigan, and from other Dioceses.

In the evening a missionary meeting was held, which was well attended by the laity, and at which all of the Bishops were present except the Bishop of Long Island.

The first address was delivered by our own Bishop, just consecrated, and in tones and with words of a deep earnestness, which produced at once the solemn hush of eager listening. He was followed by addresses from all of the Bishops, the last being made by Bishop McCook, whom Bishop Gillespie in his remarks had addressed with feeling words of gratitude and affection for his uniform friendship and kindness to him during his service as presbyter and secretary in the Diocese of Michigan. As the writer was compelled to leave before the conclusion of the service, it was not his privilege to hear the addresses of all of the Bishops. The names of the Rt. Rev. Fathers, however, will justify his conclusion that they were such as would encourage and animate the Churchmen of this new Diocese, and nerve our Bishop for the work of his high and holy office. That work began at once. He was consecrated on the morning of yesterday, presided at a missionary meeting last evening, and to-day began at Emmanuel church, Hastings, the visitation of the Southern portion of his Diocese, which will occupy him until March 17th; in a few days from which date he expects to enter upon a visitation of the Northern part of the Diocese. The Churchmen outside of Michigan will soon learn, by the issue of his ministrations, as the Churchmen of all our State have long known, his admirable fitness for the Episcopate. J. W. C.

Communications.

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

For the Church Journal and Messenger.

THE ILLINOIS ELECTION.

THE CONVENTION OF ILLINOIS SEVERELY REBUKES THE HOUSE OF DEPUTIES; AND WARNS THE STANDING COMMITTEES.

Feb. 11, 1875.

I have just read the extraordinary Report and Resolutions of the Committee of Thirteen in the Illinois Convention. By a threat of the summary adoption of the whole document in a thin House, the minority seems to have been driven into assenting to what was adroitly termed a "compromise" resolution, submitting the entire Report to the "judgment of the Church at large." This alleged "compromise" fully accomplished the very purpose proposed by the Committee in its concluding resolution, viz: to convey this threatening missive, with its elaborate and plausible argument, "to the Standing Committee of each Diocese in the United States."

The election of Dr. DeKoven by this Diocese, immediately upon the defeat of a less pronounced candidate of the Ritualistic Party, was a very bold defiance of the deliberate sense and judgment of the Church in this country in regard to Eucharistic doctrine. But the position assumed by this mandatory document is an attempt to change our whole Ecclesiastical system, in a way which would virtually destroy the Catholicity of this Church. By the terms and principles of this Report, the Church in its several departments is converted into mere offices of Registry, submissively to enter upon their records, with compulsory assent and consent, the mandate of a Diocesan Convention, when it elects a Bishop. All the safeguards, all the muniments which the Church has placed around this high and sacred office, for her own protection, and for the protection of religion, are swept away at one fell swoop by this imperious demand, and the Church and the truth so far as they are represented by the Episcopate, are placed at the mercy of a Diocesan Convention, too often factious, party-drilled, or driven, in the emergencies of a contested election, to a mere haphazard conclusion.

With an imposing show of legal argument, the Report is characterized by the strangest confusion of ideas in regard to its very subject matter; a confusion which pervades and vitiates each one of its positions.

The Church has carefully guarded the access to the various Orders of its Ministry, to prevent the intrusion into them of unfit or unworthy persons. With especial care has she tried to guard the highest of them all, the Episcopate.

First, The Diocese in Convention assembled must elect. And the solemn and searching language of the Testimonial prescribed for the electors, is well calculated to secure from them the most diligent inquiry, and the fullest possible knowledge, in relation to the act they are about to perform. On the supposition that this high duty has been conscientiously fulfilled, this initial step

in the process of elevation to the Episcopate makes in the contemplation of the Canon, a strong *prima facie* case in favor of the person on whom the choice of the Convention has fallen. This *prima facie* case diminishes, and is intended to diminish, somewhat, the labor and responsibility of the tribunal which is next called upon to act in this momentous transaction.

For, secondly, The Divine institution knows nothing of a mere Diocesan Bishop. A Bishop is a Bishop of the Catholic Church, and the restriction of his ordinary jurisdiction to the limits of a Diocese is a mere expedient and economical partition of the general powers of the Order, in certain specified particulars. But this convenient distribution of authority does not take away the general jurisdiction which inheres in the Office, and makes each Bishop a sworn guardian of the Faith in the whole Church, and subjects each one to the official visitatorial power of his brethren. Therefore, each organized Provincial or National Church, claims and exercises a potential voice in the creation of a Bishop. The canons of the American Church designate, as the second step in the execution of this high trust, the solemn assent and testimonial of the House of Deputies of the General Convention, in one contingency, and of the Standing Committee in every Diocese in another. Recognizing the *prima facie* case made in favor of the fitness and worthiness of the Bishop-elect, by the previous action of the Diocese, and with the knowledge that the Church at large has not the opportunity of such minute and searching inquiry as the Diocesan Convention is bound to make, the Testimonial prescribed for this higher tribunal, representing in part the Catholic Church, leaves out some of the particular specifications contained in the Testimonial presented by the Diocesan Convention.

But let any man consider the earnest, solemn, *personal* terms of this second Testimonial, and see if he can understand it to be a mere perfunctory-obedience to a *mandamus* sent down from a higher to a lower court. Yet this assumption, this strange fallacy, pervades the entire Report sent out by the Illinois Convention.

On the contrary, the language of the Testimonial, and the whole accompanying proceedings, impose upon this representative tribunal, in either of its forms, the most solemn responsibility to speak the truth; and to use every available means of knowing the truth of which it is required to speak any thing less than this, would be the wanton betrayal of a sacred trust, a flagrant injury to the Church of the living God. Ordinarily there has been little difficulty in the faithful discharge of this high duty. For, as a general rule, the Dioceses and Conventions have been careful in the choice of their Bishops. But when a Diocese, in a determined spirit of self-will, attempts to thrust upon the Church as one of its Bishops, a man whose doctrinal views, touching the very heart of Christian religion, are in avowed antagonism to the express doctrine of the Church, it is the plain duty of every representative of the Church to defeat and rebuke that attempt, in the most emphatic way.

Having thus seen the true relation of the House of Deputies, and of the Standing Committees, respectively, in the matter of making a Bishop in the Church of God, it will not take long to dispose of the strong assertions, and of the show of argument in the Illinois Report.

First of all, it is asserted that the House of Deputies was guilty of unwarrantable "usurpation" in presuming to enquire into the fitness of the Bishop-elect of Illinois, and that the Standing Committees will be guilty of a like "usurpation" if they dare to enquire into the fitness of the new Bishop-elect. And the changes are rung upon the language of the President of the House, declaring that the enquiry was conducted with "judicial clearness and calmness," as a proof of the "usurpation of judicial functions." It is the first time I ever heard it alleged as a crime against a body concerned in an appointment to office, that in the discharge of this official duty the members of the body acted with *judicial* calmness. Is it better that they should have acted capriciously, ignorantly, or corruptly? The *honest* discharge of the appointing power, however distributed, involves, *ex necessitate*, the exercise of judicial functions—JUDGMENT in the discrimination of character, in the determination of conduct. There was no trial of Dr. Seymour, either as a man or as a presbyter. No right of his was in issue or in jeopardy. It was simply an enquiry, to inform the judgment and the conscience of men charged with a high official duty—of men whose interest in the question of his elevation to the Episcopate was just as real and as strong as his own.

The Report proceeds to inform us that the whole function of the House of Deputies or of the Standing Committees in this matter, is to testify, as witnesses called in a court of justice, to what they *already know*. If they are ignorant, they must remain in that blissful state. Surely it might have occurred to the distinguished lawyer who drew up this paper, that when a person who has been called as a witness in any case, is found to know nothing about it, he is simply told to "stand aside." He is not required to sign a solemn testimonial, which is to

work incalculable mischief or incalculable good, in regard to a matter of which he knows nothing at all. In the case before us, the persons asked to testify, instead of being mere witnesses called to tell what they know in regard to an issue joined between two parties in a court of law, are the appointed guardians of the honor and integrity of the Church, called upon to perform a duty involving the dearest interests of that Church, and bound, therefore, by the most sacred obligation, to use all reasonable diligence to be correctly informed concerning the matter of which they are required to affirm.

After awhile, it seems to have dawned upon the writer of the Report, that possibly, there might be something which these official "witnesses" would have a right to inquire about: and he generously enlightens them as to the limits of the knowledge which they may legitimately seek. They may ascertain, the Report says, whether the person about whom they are to testify has ever been tried and condemned for any offence which would disqualify him for the Episcopate. A regular trial and condemnation, it is affirmed, is the only legitimate source of information for the House of Deputies, or for the Standing Committees; that is to say, a Diocese must have elected as its Bishop a man already degraded from the Ministry, or the reluctant "witnesses" must sign the Testimonials, expressing their confidence in his fitness. To use the language of the Report, this, at least, would seem to be "a *reductio ad absurdum*."

The most specious argument in the Report maintains that this Testimonial must be signed in any case in which a Bishop would be bound to give a Letter Dimissory. The speciousness of this argument comes from a mere *verbal* coincidence, where the circumstances are altogether different. The Presbyter has a vested right in his office, which can only be disturbed or taken away by trial and condemnation. When he asks for Letters Dimissory, therefore the Bishop must either grant them, or institute a trial. He has no right to deprive the Presbyter of his function by indirection. But no Presbyter, previous to consecration, has any vested right or property in the Episcopate. And all the parties concerned in conferring that high office upon any Presbyter, not only have the right, but are bound upon their consciences, to act as seems to them best for the honor of God, and for the good of His Church. A parallel case illustrates the distinction.

The President of the United States with all the power of his army, cannot *legally* punish the vilest criminal, until after trial and conviction. Will it be contended that before such trial and conviction, the President is bound, or even possesses the moral right to nominate such a man to a high and responsible office? And if the President could be so derelict as to make such a nomination, would the Senate be precluded from inquiry, and bound to confirm that nomination?

It would be too long to go into the last point of this remarkable document—the limits of true and false doctrine. In the case now at issue, this point has been decided with gratifying unanimity by the American Church. It is mainly by guarding the access to the several Orders of the Ministry that a Church can effectually exercise her Divine commission as an *Ecclesia Docens*. Laxity, or faithlessness, here, will soon lead to corruption, and to ultimate apostacy.

The imperious and denunciatory tone of the document we have been compelled to examine, as well as the election just made, is in suggestive keeping with the general policy of the party it represents—the apparent determination to carry every point by persistence and bravado.

A CHURCHMAN.

For the Church Journal and Messenger.

"SENTIMENTALISM."

Messrs. Editors: I read most of the leaders in THE CHURCH JOURNAL with great pleasure and profit. But your article of Feb. 18th, on "Sentimentalism," to my apprehension, needs explanation. You say that "by the universal law and comity of the Catholic Church, Dr. Colenso is a deposed Bishop." And yet you rate him as a thoroughly honest man. I understand that the Catholic Church is a divine institution, founded on the Apostles and Propriets, Jesus Christ Himself being the chief cornerstone. This institution must necessarily be very comprehensive as to its membership, seeing that its Founder came into the world, not to establish a small society, with its constitution and bye-laws, but to draw all true and honest souls to Himself. He rejects none, we are assured, who come to Him, proposing to be His disciples. But perhaps He knew nothing about the universal law and comity of the Catholic Church. And, indeed, whatever this law and comity may be, I suspect it to be part and parcel of that mediocrity which you seem generally to hold in such just contempt. Nothing of the kind do I find mentioned in the writings of prophets or apostles, or the recorded sayings of the Son of God. The Bible does indeed raise a wall between one class of people and another, but it is between the good

and the bad only. "Ye shall discern between the righteous and the wicked, between him that serveth God, and him that serveth Him not." Such is the plainness and simplicity of Scripture. Now I understand that deposition from the Episcopate is not exactly excommunication from the Church. Yet it may be said to be a partial excommunication, seeing that it mars the fellowship previously existing, and is calculated to discourage and alienate the deposed. The grounds for such deposition should be just and lawful, according to the letter and spirit of the Divine Law, otherwise the deposition is an iniquity which the Judge of all must condemn. Now I should be glad to have it made clear that Dr. Colenso was justly and lawfully deposed—not according to the law and comity of the Catholic Church, which may be whatever you may choose to make or call it—but according to the law of God, and the comity of the fellowship of all true and honest souls. Show us what and where the walls are in the Church of God? PROBOS.

For the Church Journal and Messenger.

THE CANON OF RITUAL.

Messrs. Editors: It seems to me that the article of Dr. Hopkins on "The New Canon of Ritual," in the January number of the *Church Review*, ought to receive a few words of notice and reply. Perhaps the *Review* itself would be the most proper place for such a reply; but your journal will reach and be read by ten times as many persons as the *Review*, and I have but very few words to say.

The Doctor claims that the Canon is unconstitutional, and says, in italics, "that is now conceded all round."

This is surely a mistake: Does the Doctor suppose that the vast majority of the two Houses of the General Convention voted for a measure that they regarded as unconstitutional? Would he have done so himself? Or is he so much better than they?

The Doctor seems to lay great stress on the fact that so little was said in its favor, or rather so little in answer to the "arguments" and objections that were urged against the Canon. But I can assure him that a good many of us felt,

- (1.) Sure that the Canon would pass by an overwhelming majority;
- (2.) That it was best to give those who were opposed to it an opportunity to say all that they might feel disposed to say against it; to occupy *all* the time allowable for its discussion, if they should wish to do so. And
- (3.) We felt, many of us at least, that there was no need of answering their objections; that their "arguments" were forceless, and their entreaties unavailing.

Now for the Canon itself. Dr. Hopkins claims that it is unconstitutional, because it is a trial, or provides a mode of trial, for Presbyters contrary to Article VI. of the Constitution. Now, I do not doubt, but there may be a sense of the word "trial" given in Webster's "Unabridged" in accordance with which what is directed to be done in § II. [I.] of the Canon may be called a trial. But certainly it is not a trial in the sense in which that word is used in the Constitution.

But waiving that, the vindication of the Canon is more simple than such an argument implies, and stands on other grounds.

In our Church the Bishop is regarded as the chief executive officer. As such he is clothed—as all executive officers of necessity must be—with the discretionary power of interpreting any words or formularies he may have occasion to enforce; which interpretation of his must stand as the law until it is reviewed and overruled by some higher authority.

Now a Bishop, as part of his ordination vows, is bound, "with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrine, contrary to God's word." And the Deacon is bound "to reverently obey his Bishop and other chief ministers, . . . following with a glad mind and will their godly admonitions." And this vow is repeated on his ordination to the Priesthood.

Under this rule there can be no doubt that it is made a Bishop's duty to inquire and see whether a Deacon or Presbyter is teaching strange or erroneous doctrines, and if he finds reason to think that such is the case, he is bound to advise and "admonish," if need be, the Deacon or Presbyter to do so no more.

Is this a "trial"? If so, then what is provided for in § II. [1] of the Canon, is a trial. But then the Bishop was authorized to make this kind of trial before the Constitution was adopted. It is an inherent part of his office, and the Constitution was never intended to interfere with or restrain it.

But suppose the doctrine or practice is not clearly either "strange" or "erroneous," but only "doubtful"? Dr. Hopkins makes great ado over the use of this word "doubtful." If a thing is *doubtful* it is not either clearly right or clearly wrong. It may be one of those things which St. Paul calls "lawful," but not "expedient." Here an act may be lawful in the sense of not

being expressly prohibited by any law, and yet be doubtful as to its lawfulness, and clearly inexpedient and mischievous.

Now I have no doubt—there can be no doubt—that a Bishop has a right to inquire into such practices and teachings; and in view of the fact that they are inexpedient and mischievous, “advise,” and if need be “admonish,” either Presbyter or Deacon, that he do so no more. Would not such advice be “godly”? Is not the Priest or Deacon bound to “follow” it?

Now what does the Canon really do?

(1.) It makes it *obligatory* on the Bishop “if he has reason to believe, or if complaint be made,” &c., to proceed to inquire, &c.

(2.) It makes it his duty to summon the Standing Committee, and *with them* investigate.

(3.) It makes it the duty of the Bishop to admonish, &c., and prescribes the form in which it shall be done.

Now thus far if anybody has a right to complain of restraint upon their liberty, it certainly is *not* the Presbyter or Deacon. It is the Bishop. He is *commanded* to do what was perhaps a matter of discretion before. He is limited by the consultation and advice of his Standing Committee the first may be no safeguard to the Priest or Deacon; but the latter certainly is of the nature of a safeguard to his liberty.

But I take it that no one will complain that there is anything unconstitutional in thus directing that a Bishop shall do his duty, and providing a safeguard for the clergy under his jurisdiction in his performance of it.

One thing more: the Canon provides §II [2] that “if the minister shall disregard such admonition it shall be the duty of the Standing Committee to cause him to be tried,”—this may be providing for two things that were not before parts of one Canon Law.

(1.) It makes it the duty of the Standing Committee “to cause him to be tried.” It may have been a matter left to their discretion before, whether to cause him to be tried or not.

(2.) It makes the minister liable to presentment and trial for “neglecting,” or not “following” the “admonition,” according to his ordination vow.

But if these are new, they certainly are not unconstitutional.

And this is all there is of it. The Canon does not make anything by way of either Doctrine or Ritual unlawful which was lawful before. It does not attempt any such thing. It only provides for Discipline, authorizes, directs, and in certain cases *commands* its enforcement.

In conclusion I have one word for Dr. Hopkins himself. He has used severe language in speaking of the Canon. My word to him is, that whenever hereafter he finds himself inclined to use such expressions with regard to anything which either a *good* man has done, or a *wise* man has said, he had better suspect that he is laboring under a total misapprehension of the matter; either that, or that he is trying to defeat a measure, which, in any fair view of it, is not liable to any serious objection.

W. D. WILSON.

The Church Journal

AND

GOSPEL MESSENGER.

NEW YORK, MARCH 11, 1875.

SENTIMENTALISM.

We print in another place a communication headed “Sentimentalism,” written, as we are assured, in good faith, and under pressure of conscientious opinion.

And because it deals with a common difficulty, which more or less affects a large number of honest people, we admit it, and make some remarks upon it.

It goes, as one may see, on a conception of the Christian Church, which is not at all that received and advocated in these columns. To remove that conception, would require us to go into an exhibition of first principles, which would be scarcely interesting to our readers, and would lead us into a range of writing in which we take no interest whatever.

Our correspondent's theory, if we understand it rightly, is that all good men are members of the Christian Church, and that as long as they are good men they cannot be expelled, or at least ought not to be, from outward communion with that Church; that doctrine is practically of no importance, and the Church has no right to discipline for false doctrine; that sincerity and honesty of purpose, and the conscientious conviction that one is doing God service, and means to do such service, makes him a true Christian and a genuine member of the Church of God.

That seems to us, to be the line of thought. True be-

lief is nothing. The only distinction is that of conscientiousness.

And yet, even here, the writer would enter a *caveat*, we think. He would insist that there must be a belief in God, in order to find a ground for moral sanctions, and that the Divinity of our Lord must be accepted, in order to give us assurance that His morality is eternal and binding.

So that after all, at the threshold, *some* true believing is necessary to any true living.

The theory of course opposed to this, which we take to be the theory embraced in the Article “I believe in One Holy, Catholic, and Apostolic Church,” is that there is an outward and visible Church, which has, like all outward and visible bodies, a government, a law, and an order, and a necessary power of discipline. That this Church is to preach and teach a fixed Faith and a settled morality, that it is to guard both; and as the first is the basis of the second, it is to purge itself from evil believing as well as from evil-living; that it is the pillar and ground of the Truth, the visible witness for God on earth; and that it can allow no man whom it believes to be misleading the souls of men into false and doubtful believing, which in the end lead to false and doubtful living, to hold authority within her, or to speak with her authority and in her name.

Manifestly to prove this last theory, is not our place here, and to the mass of Churchmen who have learned it from Catechism and Prayer Book and Pulpit, would be as uninteresting as the spelling-book to a Greek professor.

But we may put down here a few texts, which will suggest the side of truth which our correspondent's theory ignores.

He has a half truth. We do not wish him or any one else to throw even a half truth away. The true way is to complete it—to make a sphere of it—by taking the other half.

For it is a truth that honesty and conscientious sincerity are the main things; that without them, all orthodoxy of creed amounts to nothing.

But conscientious sincerity to be good, must have the Truth. Conscientious sincerity in a Lie, in a blunder, in a mistake, is ruinous. The man who holds a falsehood, is capable of mischief precisely in the degree of his honesty in the falsehood. No man did so much mischief to the Christian Church as young Saul of the tribe of Benjamin, because he was a more conscientious, honest, God-fearing Jew than any Pharisee or Scribe. They hated the Christian Church as much as he, but not being so sincere, they did not hate it with such a discriminating, honest, and religious hatred.

And just here we may as well remark, that there is no evidence to show that St. Paul was any more sincere than Saul. When persecuting the Truth, he was acting honestly by his lights. He surely was not, therefore, a Christian! It was not to make him more sincere, but to illuminate his understanding and his conscience, and make him sincere in the truth, instead of sincere in the lie, that the Lord flashed upon him in his persecuting path. And yet sincerity is so valuable conscientious truth to conviction, so precious that the bitterest persecutor becomes the loftiest saint!

But to pass on. Our correspondent quotes from the Scripture. “No Scripture is of any private interpretation.” That is, no text must be taken away and interpreted apart from other texts, apart from “the proportion of the Faith.” The great mass of error always has come from such interpretation.

The Prophet is speaking to God's own People, those already in the visible Church. The text has no reference to people outside. God tells the people He will judge them as His own, and all being the same in Faith, and outward privilege, the only possible difference in case is a moral one—the only distinction possible, is between the bad Jew and the good Jew. Manifestly there is no speech here of honest and sincere, or of dishonest and insincere, Assyrian or Babylonian idolaters.

We now proceed to cite a few texts, which being parts of God's Word, are not to be ignored, nor to be made to contradict other texts. They are texts which the “Sentimentalism” we discussed slurs over. It finds no place for them, and yet as they stand plainly set down, any theory *must* find place for them, or it must give up all claim to account for *all the facts*.

We see not how under our correspondent's theory there is any place for them; under the other, they range themselves naturally.

The first is a word of our Lord (Matt. xviii. 17): “And if he shall neglect to hear them, tell it unto the Church; but if he neglects to hear the Church, let him be unto thee as a heathen man and a publican” (excommunicate).

The second is a word of St. Paul (Gal. i. 8): “But though we or an angel from heaven preach any other Gospel unto you than that ye have received let him be accursed.”

Again, from the same Apostle (2 Thess. ii. 15, iii. 14):

“Therefore, brethren, stand fast and hold the traditions which ye have been taught, whether by word or our Epistle.”

“And if any man obey not our word by this Epistle, note that man, and have no company with him, that he may be ashamed.”

And again (Titus iii. 10): “A man that is an heretic, after the first and second admonition, reject.”

Hear again the tender and loving Apostle St. John (Second Epistle 10): “If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God-speed.”

These are but a few specimens of the utterances of God's Word on this matter of examining into truth of doctrine, and treating those who deprave it, and of the taken-for-granted power of the Church in so doing.

Of course the Church may make a mistake in her discipline, but she is far less likely to do so in disciplining for doctrine than for morals. For doctrine is always set out publicly, advocated, and explained.

But the possibility of erring in a duty, does not excuse from the duty. And the man injured by the Church—disciplined for doctrine he does not hold—is no worse in the sight of God. But his method of making his discipline not a harm but a good to him, is to take it modestly and patiently.

In the case of Dr. Colenso, we are clear that the Church in South Africa did only her duty—did in fact what would have compromised her character, and faithfulness to her character and obligations as a Church, as the above commands are in evidence, not to do.

A HALF-GOSPEL.

The complaint of the small hold which Christianity has upon *men*, is a common complaint, and a just complaint. The number of men who leave the business of religion to their wives and children, and who more or less believe that it is fitting so to leave it, is very large.

There may be many reasons for this state of things. One reason at least occurs to us as deserving notice, and as being perhaps the root and ground of many others.

The type of popular Christianity most preached, is a sentimental and feminine type. The uses claimed for Christianity most commonly are sentimental and feminine uses. The reasons by which it is recommended to the attention and regard of people, are reasons which have special weight with women, and not so much weight with men. The emotional side of it has been dwelt upon to the forgetfulness of a certain earnest, hard, unemotional and somewhat repellent side, which is nevertheless quite as real as the other.

The common conception of Christianity is undoubtedly that it has a power to comfort in trouble, to console in sorrow, to sustain in distress; that it is a thing especially for times of sorrow, pain, and trouble. And all this is true if we understand by it real, and not merely sentimental, comfort consolation, and help.

But if it is to be such a comfort and consolation, it must be a real and serious thing in itself. For fantastic troubles, for unreal and fanciful sorrows and distresses, we cannot believe real religion can much care. It deals with realities if it be a reality itself, and not with hysterical emotions or “the luxury of woe.”

And the case stands thus. We have so allowed unreality to eat into our lives that escape from trouble, deliverance from pain, are sought as the highest good, and that actually it has come to pass that even religion is valued for the comfort it brings, and the ease it produces. It is preached as an anodyne for spiritual pain, it is valued and recommended as a soft and slumberous strain of gentle music to lap a sentimentally suffering soul in a gentle luxury of regret and longing.

It is wonderful how little people appreciate the difference between such a conception and the very actual and real Christianity represented and at work in the New Testament. One stands in astonishment that two such different things could even pass under the same name.

For certainly the Christianity of the New Testament is far from being a sentimental religion. It is a religion that deals, on the other hand, with realities, and very common, hard, and even rough realities too. The scourging, the buffeting, and the Cross, the nails, and the spear-thrust have not much sentimentalism about them. The stoning of Stephen, the beheading of the Baptist, the killing of James, the stoning and imprisoning of Paul, are very harsh and bare facts.

The uses laid down in the New Testament are substantial and real uses also. It is to help men lead honest, upright, genuine lives before God and men, that this religion has been given. They are expected to do honest work, and earn honest wages, to eat no man's bread for nought, to be good fathers and mothers, and faithful husbands and wives, to owe no man anything, to walk honestly in the sight of all men, and to live in the fear of God.

And this life is not represented as easy. “Strait is the gate,” saith the Lord Himself, by which men enter into

life. The favorite figure of the Apostle Paul is that of a battle. The Christian life is a fight. It is a race too, a wrestle, a struggle as of the athlete in the arena, according to the same Apostle. He figures it as a strenuous, intense, continuous strain, calling out all the man's powers, a strain that tries the muscles, and tests the endurance, and in which even one like himself may well pray not to fail in the end.

There is this very hard, toilsome, muscular, and masculine side to our religion, which lies visible on the face of the New Testament. It calls for strenuous work and energetic wrestle, for patience, courage, fortitude, and energy. There is, in its first preachers and apostles, iron in the blood. They were not sentimentalists, and had no notion they were sent to sentimentalize for others. They were clearly very substantial and real men, and their business in this bad, hard world, a very substantial and real business. Like all genuine men, they were capable of vast tenderness. But they were also quite as capable of hot wrath and withering scorn and fierce and bitter indignation. To them an earnest Christian life meant manful work and manful daring. There were toilsome heights to be scaled, a real hell to be escaped, a real heaven to be won.

The writings of the Apostles are full of instruction and exhortation for a working life in a working world. There is not a word in them for the sentimentalism of the monastery or the nunnery. But also, there is not a word in them for the Protestant sentimentalism that preaches religion as an anodyne for human pain.

They never represent salvation as the gift of effeminate tenderness to the lazy and the luxurious. It is a prize given to the stalwart wrestler, to the battered soldier, to the laborer stained with the dust and sweat of the vineyard where he has toiled, to the athlete panting from the long tug and strain of the arena. It is a gift not to be vaguely wished for, not to be sung about in melodious verse, and rhapsodized about in flowing prose, but to be won as the victor won the olive leaves at Olympia with toil of blood and breath.

And this sort of Christianity has never perished, we may say, so much out of human thought as it has in our own day. Even when the poor cowardly virtues of the cloister were by a strange blindness taken to be the flower of Christianity, there still remained, outside this emasculated type, the sense and feeling for the knightly virtues of courage, and honor, and truth; and real manhood in a real rough world, still felt it could and ought to, if it did not, consecrate itself to Christ.

It has been left to our own age to exaggerate the weakest of all the monkish virtues into the full ideal of Christianity. Salvation has become so easy that lazy good nature and effeminate dread of pain can have it for the asking. We have forgotten that God hates as well as loves, that His wrath burns as well as that His heart pities, that the Lamb of God is also the Lion of Judah, that He Who died upon Calvary is also the King of kings, Whose vesture is dipped in blood and His sword bathed in slaughter.

Our most popular hymns, are translations from monkish hymns, and express the monkish mysticism and unreality. They are strangely different from the masculine hymns we used to sing, from the reality and intensity of the Psalms. "Jerusalem the Golden," the most popular of our introductions in this line, breathes the whole spirit of this unreal, mystic, and effeminate type of religion; and to hear, as one has remarked, a school of hearty healthy boys, with their heads full of to-morrow's cricket match, singing about longing to die and yearning to go to the golden city, gives one a startling sense of the incongruity of popular religion with every day life.

How much of the queer variations of this popular religion, as we see it in practice, owes its existence to the sentimental conception of Christianity, we will not now enquire. Manifestly that conception lies at the base of forms as widely different as a revival and a revived confessional, a campmeeting and a vested and blazing altar, a "magnetic preacher" and a bowing and genuflecting priest. In each case the emotions are appealed to. In each case sentiment and sensuousness are the avenues at which entrance is sought. In neither case is the strong brain assaulted, nor the manly and strong heart questioned of its purposes.

If we are preaching a religion to the sentiments, need we say we must be content to find the sentiments only respond? If we are preaching a weak, flabby, tearful, nerveless religion, a religion without iron in its bones, fire in its blood, and righteousness eternal in its right hand, what can we expect save that it shall be a religion for funerals—a wreath to lay on coffins?

We deny not the use there, be it remembered; but has Christianity none other? Shall we have nothing to tell of hard work for living men, of controlling strength for the strong, of real tug and strain in the bitter wrestle of life, of religion which shall hold the hands that grasp life's rough tools and lighten the stern eyes, that know no tears, and sustain the heart that needs no sympathy from men, and knows no fear unless it fear the eternal God?

If we really preach the Christianity of Christ and St. Paul, we shall have men listening and obeying as of old. If we preach a religion for women and children, we must be content to find women and children, and some feminine men, our interested disciples.

But have we a right to preach a half Gospel?

It has been attempted to create the impression that the Rev. Dr. De Koven, in his speech in the General Convention, in some way modified, or even retracted, the views announced in the Convention of 1871, defunded before the Wisconsin Convention in 1874, and in the "Theological Defence" published and distributed by him thereafter, as also in an article in the *Church and the World*.

That Dr. De Koven retracted nothing, and modified nothing, no Theologian who will look at the speech, need be told. That he never will retract or modify, his own character is guarantee.

How little ground there is for the idea of any retraction or modification in his speech, may be judged from the following extract, which, if we remember rightly, is almost word for word what was said in England by a leading Extremist in view of the passing of the "Public Worship Bill":

"You may take away from us, if you will, every external ceremony; you may take away altars, and super-altars, and lights, and incense, and vestments; you may take away, if you will, the eastward position; you may take away every possible ceremony; and you may command us to celebrate at the altar of God without any external symbolism whatsoever; you may give us the most barren of all observances, and we will submit to you. If this Church commands us to have no ceremonies, we will obey. But, gentlemen, the very moment any one says we shall not adore our Lord present in the Eucharist, then from a thousand hearts will come the answer, as of those bidden to go into exile, 'Let me die in my own country and be buried by the grave of my father and my mother!' for to adore Christ's person in His Sacrament is the inalienable privilege of every Christian and Catholic heart. How we do it, the way we do it, the ceremonies with which we do it, are utterly, utterly indifferent; the thing itself is what we plead for."

The Hon. Montgomery Blair has written to James H. Roberts, Esq., of Chicago, a letter in reference to Chancellor Judd's decision of the questions in regard to the illegality of the election of the Rev. Dr. De Koven. As to the view that a divided vote is not to be counted, Mr. Blair thinks that "such a position need only to be stated to be seen to be untenable." Mr. Judd took the same ground in the General Convention in 1871. The Committee to whom the subject was referred decided unanimously against him. Mr. Blair admits that the Bishops and Standing Committees cannot inquire into the regularity of the election. He says:—

Their power extends only to confirmation; but power and duty are correlative, and they are, therefore, bound to decide on their responsibility to the Church whether the nomination ought to be confirmed. And when it appears by the admitted facts, that he was not elected, but that he has accepted the position with the knowledge that he was not elected, there ought to be no doubt about his disqualification. Dr. Seymour declined to be re-elected, declaring that he could not have accepted when first elected if he had known of the division in the Diocese, which was subsequently manifested. But the opposition to him was much less than to the present nominee, who is the chief of the mischief-making mediavalists. He is disqualified, therefore, in the judgment of his best friends, even if he had obtained the election fairly. But when, in the spirit of a mere partisan, he is willing to take the office, not only against the well known wishes of the great body of the laity of the Diocese, but even without being elected to it, and nothing but discord and disaster can follow from his confirmation, there can be no doubt that he ought to be rejected.

Up to the time of going to press, seventeen dioceses have been heard from. Of these, seven have signed Dr. DeKoven's papers, viz: Alabama, Albany, Iowa (?), Maine, Missouri, Tennessee, Wisconsin. Ten have refused to sign, viz: Central New York, Central Pennsylvania, Delaware, Indiana, Kentucky, Louisiana, Michigan, Minnesota, Pennsylvania, Texas.

In reference to Iowa, we are informed that the action being that of only three members, its legality is called in question.

It was asserted in the late Illinois Convention, that the Rev. Dr. Rudder of St. Stephen's church, Philadelphia, had expressed himself satisfied with the Rev. Dr. DeKoven's speech at the late General Convention, on the subject of Eucharistic Adoration. A friend in Illinois wrote, making inquiry as to the truth of this statement. The latter replies in a pamphlet, which lies before us, entitled 'A Letter to a Layman of the Diocese of Illinois.' The following is the author's reply to the assertion above quoted:

In reply, I would simply say that I was not satisfied with the statement concerning Eucharistic Doctrine made by Dr. DeKoven in the late General Convention. It was not a statement which I could accept. But as I then understood it—for I have not seen the stenographic report of the debates—it was a considerable modification of his views as expressed in the General Convention of 1871. This fact, or supposed fact, I was glad to recognize, and it gave me great

pleasure publicly to call attention to it, and to express my own gratification concerning it.

Dr. Rudder then goes over the subject of the legal right of the General Convention and of the several Standing Committees, to consider the personal qualifications of a Bishop-elect, and to assent to, or repress assent to, his consecration. He shows clearly and conclusively, in opposition to the Committee of Thirteen, that such action is neither illegal nor unprecedented.

I would be very thankful if you could answer through your paper the following question: Has Dr. Guette's book, entitled "Exposition de la doctrine de l'Eglise Catholique orthodoxe," published about six years ago in Paris, been translated into English and published in America? If so, could you say where the book can be had? J. M.

Book Notices.

SERMONS ON THE CHRISTIAN YEAR. By the late Rev. John Koble, author of "The Christian Year." Vol. I. Lent to Passion-Week. pp. 458. James Parker & Co., Oxford and London. New York: Pott, Young & Co. 1875.

There are forty-six sermons in this volume, which, as the Preface tells us, were all, with one exception, preached to the author's village congregation at Hursloy, between 1840 and 1855.

The sermons are marked by great simplicity and directness, are full of tenderness and emotion, and the words of a man "mighty in the Scriptures."

They show a marvellous acquaintance with the motives and springs of human action, the workings of conscience, and the recesses of the human heart. Their knowledge of God is only equalled by their knowledge of man. It may seem strange to superficial thought, that a retired student, a poet whose life was lived distant from the crowded ways of men, should reveal such intimate knowledge of human nature, its weaknesses and temptations.

But after all, is it not true that to know men in the reality, and not merely on the superficial surface, one must study them in solitude? Did Herod know men as John the Baptist knew them? Did Pharaoh know them as Moses knew them, after his forty years sheep-keeping in the desert lands about Mount Horeb?

Perhaps none know men so little as those who suppose they know them best—taking the surface for the depths.

John Keble knew men as saints and poets and deep thinkers know them—measured their lives and purposes by the measures of the pattern given in the mount of high saintly vision, and spake to them with a face all aglow with that eternal light that illuminates all darkness.

The discourses contained in this volume are for Lent and Passion Week. They deal with questions of personal temptation, with the deep things of Penitence, Confession, Faith, and Prayer. The study of them will reach many a heart, and make many a pulpit richer in simplicity and fervency.

THE DOCTRINE OF DESCENT AND DARWINISM. By Oscar Schmidt, Professor in the University of Strasburg. With twenty-six wood-cuts. International Scientific Series. New York: D. Appleton & Co. 1875.

This is the most outspoken book yet published on the question. It assumes simple, blank Atheism, and goes on the supposition.

Mr. Darwin himself, it is well known, carries out his theory to no such conclusion. But his disciples, especially in Germany, are not affected by any scruples. Assuming a doubtful theory as a scientific axiom, they push it to its bitter end; and in Prof. Schmidt's hands the end is materialism, pure and simple—a universe that has no God; that, like Topsey, was never made, but 'just growed.'

Apart from its value as a metaphysical argument for Atheism, we see no reason why the book should find a place in any scientific series whatsoever.

HEALTH: A HANDBOOK FOR HOUSEHOLDS AND SCHOOLS. By Edward Smith, M.D., F.R.S. New York: D. Appleton & Co.

An excellent book, not beneath well-educated adults, and at the same time not above the comprehension of the youthful members of a family. The author's aim has been to prepare a work on health which might be useful to the elder scholars in schools, and to the public generally. Without at all tending to incline one to reason dyspeptically on the subject of diet and exercise, it imparts such information as every one who has a regard for his health, and who would know how to take care of that wonderful and delicate mechanism, his body, should possess.

'Shams in Lent, or the Real and False in Lenten Duties,' is the title of the Rev. Dr. Potter's Ash-Wednesday discourse, of which E. P. Dutton & Co. have made an admirable tract. We give a brief extract.

Macmillan's Magazine for February opens with a review of Dr. Livingstone's last journals, by an enthusiastic admirer, Sir Samuel W. Baker. 'The Walter Press' is a description, by A. J. Wilson, of the press bearing this name, which the writer regards as surpassing anything of the kind in existence. It was invented in the office of the London Times, and with the attendance of only a man and two boys, turns out 12,500 copies of that paper in an hour. 'Orange' is a historical account of that celebrated city, by Edward Freeman. Situated within sight of the Alps, and surrounded by French territory, it maintained its independence to the time of Louis XIV. In 'The Case of Langalibalele,' Mr. Thomas Gibson Bowles shows that the Zulu chieftain was hardly dealt with. 'The Unfinished Chapter in English History' shows that Denmark has a claim upon the

Oaks and Shetlands. Archbishop Manning finds the author of 'Prussia and the Vatican' a vigorous antagonist. The other articles are 'Chapter I. of an Essay on Natural Religion'; 'Recent Latin Verse'; 'Life's Cost,' a poem; 'Charles Kingsley,' by A. H.; and Chapter XXX. of a serial, 'Castro Daly.'

Parish and Family Reading.

SERVE HIM IN YOUR WORK.

One Sunday evening after the children were in bed, and the nursery was set in order, Susan went down to the kitchen in search of some ink to write a letter home to her mother. Every one was in church except Betsey, who was trying to cook two suppers at once for the parlor and kitchen, besides doing some arrears of Anne's work, which had, as usual, been left on her hands. She looked flushed and tired, and Susan mentally resolved that she would stay and help her instead of writing a letter, as she had meant to do.

Betsey gratefully accepted her kindness, saying 'I was quite glad to hear you coming down stairs, Susan, for I feel very lonesome and low-spirited to-night.'

'What ails you, Betsey?' asked Susan, kindly. 'I hope you've had no bad news from home.'

'Home!' said poor Betsey with a sorrowful laugh; 'oh, Susan, I've got no home. There's only my poor little sister that lives in the city with an old woman I found to take her in. My mother died of consumption when I was quite a child, and my father—well, he was unthanking, and he went away. I've had to do for myself ever since I was twelve years old, and now it's a hard pinch to find money to pay for little Polly's schooling; but I'd like her to be a better scholar than I am. And then I'm so *throng* you see, it makes me feel a bit tired—not that I'd mind that though, if it didn't hinder me on a Sunday from thinking about my soul.'

Betsey always spoke of her soul as if it were something quite apart from herself, a sort of separate existence for which she was unable to provide.

'That's just what I've heard my own mother say many a time,' said Susan, 'when there were eight of us, and I was but fourteen. What with the washing, and the stitching, and the children, and getting things ready for father, she'd be so tired that when she went to church on a Sunday she could hardly keep her eyes open.'

'Yes,' said Betsey, 'and that's how it is with me. I feel tempted to ask the Lord sometimes how I'm ever to get to heaven when I'm obliged to live all for this world.'

'Mother used to think that too,' said Susan; 'she fretted over it many a time, especially when she was ill, as she often was, of course. But when father was working in Manchester, we went to live there for two years; and when little Patty was born, and mother was near dying a few days after, there came a clergyman to see her, and she told him all her trouble, and how she'd never been able to serve the Lord as she wished because of serving her family. "*But you must do both at once,*" says he.'

'Well, I'm sure,' said Betsey, 'that was poor comfort! How could she do both, I'd like to know?'

'Well,' said Susan, 'that's just what mother asked him, and she cried and was quite upset, for she thought he was making things harder for her than ever. But he explained what he meant, and spoke so kindly about it. "I suppose," he said, "you work so hard for your family that you haven't ten minutes in the day to call your own, until you're so tired that you just throw yourself down to sleep." "Yes, sir," says mother, "it's just that way; I'm working from morning till night without a minute's rest." "Well, then," he said, "it's plain that if you can't serve the Lord in your work, you can't serve Him at all; but be sure of this, it's in your work that He means you to serve Him. Try it when you get well. Do all the things you've been doing for your family, but do them for the Lord, and see if you don't do them better than you ever did before." Then mother asked him if he thought our Blessed Lord would notice such common things as she had to do all day, and he said "Why shouldn't He? Didn't He condescend to *live* among common things at Nazareth? Didn't He help in them, as far as we know, for many years of His life? And wasn't He as much the Son of God then, as when He was healing the sick or raising the dead? Depend upon it," he said, "the Blessed Lord doesn't despise either you or your work if only you do it for Him."

'Well, to sure!' said Betsey. 'Perhaps that was a true word too. Did your mother take comfort in it?'

'Yes, that she did,' replied Susan. 'When she rose up from that illness, she set herself to view things differently from what she'd ever viewed them before; and when the work was hard, or the washing was heavy, or she was kept from church by her baby, she used just to offer it all up to the Lord as something she'd got to do for His sake. Oh! it made her a different woman! Mother's never fretting about her soul now; she's always cheerful, and doing her best to serve the Lord Sunday and Monday alike.'

'She must be glad,' said Betsey, 'that the clergyman came to see her. He must have been a nice man, I should think.'

'He was nice,' said Susan, earnestly, 'going about those dirty streets and back alleys doing good all day. We've not forgotten him, though he's far away now. And he gave us something to remember him by when we were leaving Manchester. You'll never guess what it was.'

'A Bible, maybe,' said Betsey, 'or some good book?'

'No,' replied Susan, 'it was just a picture of our Blessed Lord working in the carpenter's shop at Nazareth when He was a young child. It hangs up in our kitchen at home, and I'm sure it's kept us from being idle many a time.'

'I wish I could get such a feeling about my work,' said Betsey, earnestly; 'I should think a deal more of my cooking if I felt it was pleasing the Lord.'

'Well, I'm sure in pleasing master you would be pleas-

ing the Lord,' said Susan, gently. 'The Bible itself, you know, tells us as much as that.'

'I'd do anything for master!' said Betsey, warmly; 'he's the only person that ever found time to say a word to me about my soul.'

'Well,' said Susan, 'if you don't mind my naming it, I think master would be greatly pleased to have his meals punctual and his meat a little more done. I've noticed him, you know, at the table, and it seems to take away his appetite if the joint isn't roasted enough.'

'Dear me!' said Betsey, quite concerned; 'and that's always happening, either through my forgetting the fire, or my getting orders so late.'

'I wouldn't wait for the orders, if I were you,' said Susan. 'I'd just go to mistress and get her leave to put the joint down at the proper time, and then if you had the fire all ready, and took notice by the clock how long it was cooking, you could judge what time to allow for pieces of different sizes.'

'So I could,' said Betsey; 'and I'll begin to-morrow.' And she kept her word, not only on the morrow but all through the following week, until it became a habit with her both to mind the fire and to look at the clock; and the result was that Mr. Temple, when he came in from a parish round, found his dinner ready for him and was able to eat it, nor did he fail to make some kind remarks on Betsey's improvement, which Susan eagerly reported to her for her encouragement.—*First Year in Service.*

MISSION WORK LONG AGO, AND ITS RESULTS.

[We make the following extracts from a sermon by an aged and infirm clergyman, the Rev. Kensey Johns Stewart, recounting some missionary experiences in Maryland in the old times. The sermon was delivered on a visit to his former field of labor, on the thirty-fifth anniversary of his entrance upon it.—*Eds. CHURCH JOURNAL.*]

It was about the close of the year 1840 that I took charge of the four churches, and many outstations belonging to Spring Hill and Stepney parishes.

Religion was at its lowest condition. Bishop Stone had served the parishes for a quarter of a century, until they failed to provide his horse feed.

The salary promised me from four churches was \$400. Out of that amount I must keep a horse and cow; pay house rent; and meet all the expenses of my family.

There was not a chimney to either of the churches; the stove-pipes went out of the windows; they smoked whenever the wind changed; and frequently I was compelled to stop the services till one of the stoves could be relieved of its fire and smoke.

In winter, the rule was that with every protection of coats and overcoats, my teeth chattered and my hands were numbed as I sought to conduct the worship of God.

The windows were broken; the doors could seldom be closed; the fuel had sometimes to be cut on Sunday morning while the people waited shivering around the cold stoves.

The suffering to which I was constantly subjected during services in cold churches, after long and weary drives, cannot be described in words, unless you fancy a periodical burning of a martyr at the stake.

There were no means of communicating with the outside world except the slow and uncertain sailing vessels, the weary stage coach or private conveyances. In winter, when it became necessary to meet an engagement, I have travelled more than one hundred and fifty miles in a sulky-buggy to reach Baltimore.

Many of the people would willingly drive for hours, and expend a whole day to save the value of twenty-five cents.

The contributions of such persons towards sustaining public worship were generally very small.

I have expended ten dollars in visiting families who owned farms, but contributed only from one to four dollars a year towards Church expenses. I found this the larger class of people in the parish. There were not two families in the whole district who had regular family worship.

There was neither Sunday-school, Choir, Christian-school, nor any association of the people for sympathy, fraternity, or Church work. I found it impossible to procure a comfortable house until the later years of my residence in Salisbury.

I do not remember a single shade tree near the church; and there were few in the town of Salisbury.

The weather had drifted and washed away the sand from about the foundation of the church, until I could run my hand under its walls, which had spread and cracked until they were no longer safe.

The churches were each placed in good repair. A new roof, floor, doors, and braces were furnished at Salisbury; the foundations were secured; the first tree was planted, having been dug with my own hands, and brought on a timber cart, amid the speculations and remonstrances of lookers-on. Men confidently asserted that neither trees nor grass would grow in the dry hot sands of the church. But the tree grew, and became the forerunner of others, which now shade and beautify the town.

The church at Green Hill also received a renewed roof. The church at Tiaskin was plastered and made comfortable.

Spring Hill church was repaired. A church was built at Quantico.

In accomplishing these things, I had to multiply services and visits, until every family was awakened to a sense of the responsibility of maintaining the public worship of God.

It was usual for me to drive fifty miles, and attend two services on the Lord's day.

I adopted a rule to be punctual, even at my distant appointments; and a so-to-keep them, irrespective of the weather.

This rule often subjected me to exposure to cold and heat, storm, and night-rides; and to all the dangers that attend thereupon.

I have been lost in swamps and forests by night; my

buggy has been upset, when it was so dark that I could find it only by groping around me till I discovered things that had been thrown out in its fall; and many hair-breadth escapes have satisfied me of that protection which is constantly afforded us from above, while we are in the discharge of duty.

But by far the most serious and offensive obstacles met with in my work, resulted from the opposition of partisans in religious matters, and chiefly from men who were unable to appreciate any need of religious or social improvement, or from ungodly men whose mode of life rendered it necessary for them to oppose and resist teachings that they could not understand, and restraints that they hated.

Of these men and women, few if any now remain to be annoyed by this censure.

I have had the sad satisfaction of having met, a few years since, and been cordially greeted by one whom I had felt compelled to drop from the list of communicants of the Church because of scandalous offences; and as he is now dead, I am justified in saying of him that as he was perhaps the most determined, so he was far above other opponents of my ministry in mental capacity and persistence, and in some rare social virtues.

Some of these men repented of their errors; but all of them seem to have met with the inevitable judgments, which they often heard me denounce against such, warning them of the loss of all things here and hereafter. For I do not know of one of them whose home has not been sold; their families scattered; and all their earthly hopes perished.

But the building of churches, and the establishment of more frequent public worship, is a small thing compared with the conversion of wicked men, and the regeneration of the souls of those who were aliens to the commonwealth of Israel, and strangers to the covenants of promise. It is impossible for me to state, or for you to understand, how many miles of travel and exposure by night and by day; how many prayers and labors; how much thought and talk I had to expend during weeks and months of unremitting toil, upon men whose age, superior mental endowments, wealth, and station, justified an unyielding and decided aversion to such radical changes of thought, feeling, and habit, as were insisted on by so youthful and inexperienced a person as I then was.

Among the many and varied results of these labors I recall the names of ministers of the Gospel whose clerical education or youthful school days, or whose ministry was associated with these parishes during the period of my labors here.

The Rev. Samuel G. Callahan had been led by circumstances to merge his ministerial character in that of teacher of a small school in Delaware. I succeeded in procuring him a school at Spring Hill church, and had him elected assistant minister in the parish, where he continued to officiate every alternate Sunday, and to assist me in my work; until, when he removed, he had re-established ministerial work and character.

Among the names upon my private journal of those whom I baptized, I find that of the Rev. James S. Elliss, who, with his brother the Rev. William Elliss, are laboring in the Dioceses of Delaware and Rhode Island.

The Dashiell family furnished two clergymen, whose early associations are with these parishes during the same period. One of them has taken a high rank among the teachers of his country, as Professor in St. John's college, Annapolis, Md. The other is in charge of St. Michael's parish, Diocese of Easton.

The Rev. Thomas R. B. Trader and the Rev. A. W. Seabrease were of this parish; and Mr. Seabrease and his father were baptized by me.

The Rev. Meyer Lewin, D.D., was a candidate for Orders in this parish in charge of our schools, and reader; he was ordained deacon while here; and his first charge was the church built at Quantico.

In my visits I adopted a rule always to have family worship, if the occasion justified it; to inquire of each one why they neglected any ordinance of the Church; and even to seek occasion for such strictures.

In my preaching I insisted upon strict conformity to the requirements of religion, but especially upon immediate and hearty response to the love of Him "Who, being found in fashion as a man, humbled Himself even to death upon the cross, that He might deliver them who through fear of death were all their lifetime subject to bondage; and destroy him that had the power of death."

I taught your fathers that as there is nothing like the Bible, and nothing in the Bible like that which tells us of our blessed Lord, so there is nothing but damnation in sacramental forms without the presence of the Holy Ghost; and so, when He is present, life, health, and strength are always given in the sacraments, save only to reprobates.

I found a wonderful decay of respect for sacred things. Upon the sacred table in the chancel at Spring Hill church, stood a common tub; it was filled with water; a common gourd was in it, and during the worship of God, men went to that tub and drank, throwing the water upon the floor!

I have seen women gather during prayers in a large pew in the centre of the church to laugh and talk.

Notwithstanding the kindly relations that existed between myself and the ministers and people of other denominations, I have known excellent and godly people to turn our most sacred things into ridicule, and to think they did God service when they called us by such names as excite the dislike of our fellow citizens.

Gladly would I have remained among you to this day; but, after seeking to avoid the event of separation from my parish by sending my family away and remaining alone among you every Summer; and, after the failure of their health notwithstanding these precautions, my own health failed; and the constant drain upon the people for the expensive works that have been named, for our schools, and for charities, began to make it difficult to me; the demands for my own support; and, beyond all these, He Who sent me here had work for me elsewhere; and so it was that He moved me away.

I come back to visit the grandchildren (great-grandchildren?) of those whom I baptized or married, and I

find a remarkable and gratifying fact. I find that the toil and labor bestowed upon men and women in those years of exposure and self-denial were not in vain, they were not misspent.

The chiefest of you all in works and love for the Church, and in social excellence as well, are the descendants of those for whom I expended all I had.

Men who expended much time and labor upon houses, farms, and political parties, and laughed me to scorn when I compared my work with theirs in earthly results; where are they? and where are their houses, farms, and political parties?

I find them all gone. The places that once knew them shall know them no more forever. They were giants: I was a mere stripling. And yet so great is the superiority of this kind of work, that here I see before me this day results worthy of much greater effort.

My friends! there is no work that pays like this. You, like others before you, are tempted to expend your vital forces upon things that will soon perish.

If those to whom I preached and upon whom I urged these truths in former years could now tell you their experience, they would advise you that were it given them to relive and again use life's forces, as you now have them, they would expend them chiefly in the way that I have spent them while laboring here, and not in things that are vain and unprofitable; they would multiply tenfold their labors and gifts to honor our Lord and educate and aid others in a life of economy, industry, thrift, piety, and enjoyment.

They would eschew the accumulation of wealth as a dependence against future need; they would expend their strength to promote the rule of partisans in political or religious sects; and the personal and family feuds that that once seemed to them of such great moment to their own or the public welfare.

One of the chief advantages of religion is the wonderful blessing and wealth of enjoyment it affords (secures) us to-day; its wealth of all earthly things; its insurance against earthly risks and deaths; and specially its present and extraordinary gifts and endowments of personal peace, education, and pleasure, as well as reliable friendships.

Some of those of whom I have spoken, and who have entered upon their rest, now realize that they lost all these pleasures and all this wealth for this life, although they have gotten the life which is to come. They not only lost all chance of personal crown and glory (for that state excels in rest; but this, in work, education, and glorious stores that may be laid up), but they lost a life of pleasure, as well.

Alas, how many Churchmen make themselves and their neighbors miserable, by ungodly, irreligious, or intemperate lives; and how many are poor and thriftless all their days; while we urge upon them wealth, peace, health, wisdom, rank, and enjoyment!

The world has none of these to offer you; religion secures them all.

Whenever such an one as Paul refuses, or gives them up, and suffers "many deaths" for our Lord's sake, and for the truth's, he has done it wisely and of choice, in order to purchase better things for others, and a surpassing crown of glory for himself, hereafter. For, we are saved by our Lord's gift, not by our repentance, faith, or works, but what we do and suffer for Him after that, and of choice, will be rewarded even to a cup of cold water given in His name. And when we are chastened for our wilful misdemeanors, it is not the misery of outcasts, but we are still as children, in and of His Household, whose wealth and pleasures are secured for all time.

These things are true: they are the experience of all who try them. They are the experience of him who addresses you.

I came to Salisbury in 1840, without a home, and accepted a salary of \$100 a year. During thirty-five years of hard work as an Evangelist, I have but once had more than \$500 a year offered in any church where I labored. But in all those years of toil, exposure, and wanderings, I never met the man of wealth or worldly power and rank, whom I had any reason to suppose enjoyed life as much as I have done. And I am now gray-headed, almost blind, and entirely without salary or other worldly dependence; but I would not exchange the position thus occupied, with its few remaining chances of work for our Lord and His Church, for the wealth and rank of any worldly man on earth.

LENTEN RETIREMENT.

Lent is rightly regarded as the season for withdrawing from the world. Admitting that the routine of an ordinary life is in every way an innocent one,—which is certainly a very large admission to set out with,—it must still be a wholesome thing, at certain times, to turn aside from our wonted pleasures and preoccupations, and pull ourselves out of the eager whirl and bustle which is so large a part of our modern life. And if there were no other argument for Lent than this, that it makes a break in the round of gayety and amusement with which alone some people are eager to crowd their days, it would still be a valid argument. If one has not courage and independence enough to order his own life in rational and healthful lines, if most people are such mere waifs upon the current of the hour that they can only be oddied into solitude by some conventional damming-up of the tide on which they float, then it is well that there is such a conventionalism to interpose at some fixed point in the hot and hurried hunt for pleasure, and turn the fevered life aside into the quieter channels of an enforced idleness. To be withdrawn for a season from frivolous, exciting, and exhausting surroundings, is certainly something, even if such withdrawal is born of no serious impulse, but simply of the desire to render obedience to a social usage.

But still the question remains, not merely what shall we withdraw out of? but rather how supremely, what shall we withdraw into? Shall we withdraw from the excitements of society into the innoxious excitement of six weeks of novel-reading? Shall we retire out of late hours and midnight revels into early rising and noontide indolence? Shall we merely desert certain

public haunts of amusement in order that we perpetuate our self-indulgences in some less ostentatious or less conspicuous form? There is a cry that one hears in the social world, as it passes within the penumbra of Lent, the burden of which is the necessity of getting up some "quiet entertainments" which shall help people through the dulness of these forty days. In God's name let us ask ourselves, is it not possible to exist that long without providing some fresh titillation for our jaded natures? Must we be forever catering to the pitiful passion for pleasure, and is there no better use for our Lenten retirement than to drug ourselves with sleep, or to orientate our intelligence with the very dish-water of literature, or feebly attempt to dissipate our dulness with cheap recreations in diminished doses? To cultivate such a retirement may be to withdraw from much that the world calls gayety, and from much more that is downright dissipation; but in so far as it pretends to imitate the retirement to which the New Testament bids the disciples of Christ, it is an odious and contemptible sham!—Rev. Dr. H. C. Potter.

SECULARISM OF THE PARISH.

The most conspicuous of our institutions is the Parish. It is there that material and spiritual supplies intermingle their streams. Too often the baser current is as stealthy as it is muddy, flowing in, as Cæsar says the Arar flows into the Rhone, *incredibile luit de, ita ut oculis in utram partem suat judicari non possit*. In the parochial economy, therefore, where there are a material apparatus and building to be kept up, where bargains are to be made and money is used, where a sacred function has to be procured and supported, where there is a minister and perhaps a choir to be paid, there is the first considerable chance for a worldly encroachment. If then it should happen that the principal charge of the parochial temporalities falls into the hands of men not thoroughly penetrated with the principles of the Kingdom of Christ, not spiritually minded, nothing can be more likely than that the interests of that kingdom should suffer. In a thousand ways, little or great, the house will be divided against itself. What else can possibly come of an attempt to carry on an enterprise of disinterested, self-sacrificing, holy love, which is really what a Parish is, on the principles of a shrewd, hard, contracted selfishness? What else can come of trying to conduct a work of sweet-hearted charity—which is what a parish is—by the maxims of an obstinate self-will or a jealous self-indulgence? The very tempors and habits which pulpit, and altar, and font are setup to root out or regenerate, are in command; and, in the horrid phrase of their odious vulgarity, "run" the establishment. Sometimes the minister is pinched in his salary, put off when he should be paid, stung with every species of insult that sordid arrogance can inflict, or pecuniary dependence can suffer. Sometimes his peace is worried out because he is gratuitously fancied to take sides; or, again, because he resolutely refuses to take sides with one envious family or angry faction in his flock, against another. Measures are ordered that bear cruelly on the poor, and perhaps shut out penniless people from the sanctuary. A sensitive worshipper is insulted and alienated. Debts are made from worldly pride, or paid by worldly devices. Whatever in the appointments, the music, the preaching itself, exercises a worldly attraction; or whatever takes treasure away from God and gives it to worldly interest, is pushed forward. Many a righteous plan of the Rector for the people's good and for the honor of the Church, is crippled or discouraged, either by a worldly indifference or a worldly calculation. Where is the remedy? It is in the faithfulness of the faithful members of Christ's body. In no narrow bigotry, but in a fair, open, kindly loyalty to their cause and their Head, they must see to it that a spiritual trust is spiritually administered; that a house of God is not conducted as if it were a house of trade, a savings bank, or a theatre. I certainly would impose no arbitrary or unreasonable tests of character. We have in our congregations some reverential, high-minded and even devout men who, from mis-education or misfortune, come short of their public religious obligations, and who nevertheless are of great service to Church interests by their business tact and practical judgment. But there is another class of men who really have no other claim whatever to be entrusted with Church management than that they are accustomed to manage elsewhere in town meetings, politics, the market. Not to confide to them a cause for which neither their training nor their tastes suit them, is not to treat them with disrespect. We need not wait for legislation. We need not come into collision with any law of the State. Laws not filled out with popular conviction, especially laws of restriction, are not effectual. The Church has only to follow the same rule of common sense, that is followed by every commercial corporation, viz: to commit its offices to men whose knowledge, experience, and hearts are in their business. On that indisputable ground, she can, if she will, work a vast religious reform, and possibly do as much just now to set forward the pure Gospel of Jesus Christ as by novel ecclesiastical projects, or disputations over occult questions which the disputants are not in a condition to understand. Ought she not to bethink herself that it is high time? Let her lift up herself in humble and holy superiority to the paltry standards of a frivolous and perishing world. A Parish that represses its nobler instincts, shuts up its Bible, doing this or leaving undone that, out of a servile deference to a thrifty citizen who is eminent in the community, not for a lofty morality or a Christian benevolence, but for the fatness of his inheritance or the success of his speculations, is guilty of a betrayal of the Son of God, crucified for our sins. We all know well enough what is urged. The Church needs the rich worldling's favor, or his wealth, or such dribblets grudgingly yielded out of it as she may cajole from him with her compliments. Does she? The Church doubtless has many needs. God knows how well we are kept in mind of that. But she needs not a penny for which she has to pay her Redeemer's blood. If she cannot do large things as she would like, she can do smaller things which God will bless, and do them with clean hands and a pure heart. If she cannot build a tower, she can dwell, and

pray, and sing her Lord's songs in a tent. If in some rural hamlet she cannot feed and clothe Christ's minister, she can join the hands of two or three neighboring flocks together to feed and clothe him, and the Father of an infinite majesty will not despise them or him. If there cannot be a sermon every Sunday, there can be an open door and an open Prayer Book and Bible, and some godly layman to read. If the man of money at a station chooses to come and kneel down there with her children and be blessed, let him come with just so much consideration as the day-laborer and house-servant at his side, no more, no less. If he will "go away," the issue is not between the Church and him, but between him and his Judge. Whatever else we are, let us be clean, and being clean we shall be strong, and have a joy that the secularized Churches know nothing of, and a peace that the world cannot give. Depend upon it, we shall be stronger and stronger. Depend upon it, this way lies a sure path to such welfare and powers as we have never known—as we never shall know so long as we worship Christ with our theories, but property with our practice—God in prayer, and "this world" in policy. Let us take care not to give His people the shadow of a reason to believe that we ever covet any man for our vestry or confirmation list, or congregation, on account of his social standing or his fortune. There was a time once when the Church had neither silver nor gold, and yet she could bid lame humanity "rise up and walk," and the world was afraid of her when it did not love her, and she marched across the continents, and took the throne of the earth. We read history and we kindle and thrill at the grand independence of the heroes of faith, and we kiss the feet of "Athanasius contra mundum." We read of ancient meannesses and hate, and scorn and berate them. We loathe greedy Pope Julius sending his sycophantic cardinal to pay court to Maximilian because he wants money and soldiers of him, as we do the whole reign of the Society of Jesus, which was hardly more of Jesus than of Judas, whose motto, "Ad Majoram Dei Gloria" screened every conceivable cupidity, and turned the most imposing ecclesiastical fabric the world has ever seen into a den of robbers and thieves. And then we come home, and keep shy of the nobilities, and wink at the senilities, and call it a prudent concern for peace and prosperity! God forgive us, and gird us up with a more Apostolic mind!

It may be worth a moment's notice, that it has been thought to be an apology for inviting the world to take official custody of the kingdom, that as the Church grows up from small local bands at first, it is necessary for the young parish to borrow doubtful material from the world in order to make up a parochial organization. But there is no necessity for an organization till there are devout men enough to make it up. It would be quite as well for religion if many of these nascent and feeble stations remained dependent on the protection, as they are on the support, of the Diocese, till the root of the matter had struck and spread among them far enough to ensure a competent body to contain the planted life.—*Diskop Huntington.*

THE MASTER WORKMAN.

Appleton's Journal for Feb. 6, has an admirable article commenting upon a paper in the London Quarterly Review. The following extract is worth a dozen rhodomontades on the "Dignity of Labor."—[Eds. Church Journal.]

We should learn that the imagination of a man is to be used not for the glorification of another's work, but that he may have pleasure in his own; that his first duty is sound work, and that in this his highest object and chief end, should be the culture of the soul that has been given him for his particular development and constant care. When these are admitted as "the rights of man," we may begin to hope.

It is not in England only, nor to architecture alone, that these remarks apply. They are equally true, though perhaps not so obviously, of the other fine arts, and they are emphatically true of architecture in America. A man who learns to lay a ruler on a sheet of paper, and pencil a straight line by the edge of it, and to calculate the number of bricks required for a wall of given dimensions, forthwith calls himself an architect. His forms are borrowed without reason, repeated without variation, and used without the remotest idea of adaptation to climate, topography, and purpose. If he produces any thing good, it is an accident; if his buildings do not fall by their own weight, it is generally because practically they have no weight, nor any appearance of it. He sees somewhere a trick of ornamentation, or a formula of construction which pleases him, and forthwith proceeds to make it the architectural mannerism of his town. The new church, the parson's residence, and the deacon's mill, are scarcely distinguishable from one another.

If we can persuade our workmen to educate themselves up, we shall compel our architects to educate themselves down. If we can have thought, and care, and pride, behind the chisel, we shall presently have imagination behind the pencil. If there is no hope in designers who are incapable of execution, neither is there any in workmen who are earnest in nothing but in desiring the shadow. The great problem is not how we shall teach men rules, but how we shall persuade them to think and to cultivate a habit of thinking. When the workman every day questions every process of his work, however simple, whether it might be done better, looks at every tool and asks himself whether it might not be more efficient, then we shall begin to have worthy results, and then the laborer will begin to be also the designer.

There is no part of any work so simple as not to be worth an occasional question looking toward improvement. Suppose, for instance, a carpenter, putting sash-fastenings on a window, should pause and ask himself why they are always placed on the right-hand side. He would be excessively stupid if he did not quickly see that, in contravention of the universal custom, they ought to be on the left-hand side; because the fingers of the left hand are sufficient for springing the catch, while generally the superior strength of the right arm is needed for raising the sash.

Or, suppose a cabinet-maker should give a little thought to the question why ordinary furniture is perpetually shedding its casters; why four-fifths of all the sofas in existence are holding up one foot, like a shivering chicken. It ought not to take him long to discover that when the wheel was thrust out from under the centre of the swivel, in order to make it trail, a leverage was furnished by which the superincumbent weight is continually at work prying off the caster. And the proper remedy would at once suggest itself: to make the part which is to be embedded in the wood twice as long (its length now is less than the diameter of the wheel), which would involve no expense but the cost of the additional metal, a small fraction of a cent. A little thought at this point would save housekeepers an incalculable amount of worryment.

These small every-day affairs are the alphabet in which the workman must begin his education. One thought breeds another, and one principal discovered by thought is of more value than ten handed down in precept. The writer in the *Quarterly* declares that "Our workmen are acute and clever to a folly about pay, but for all else their minds have been crushed out of them; and in the great and many-sided building-trade, ubiquitous and constant in its movement, the whole class of working men is sunk into the lowest state of mental and imaginative feebleness. We have given to the workman power in political affairs, but we entirely deny his right and special fitness to direct his own. He obtains his share numerically in the election of the government that rules us all, but he is counted quite incapable to manage his own work, and, like a beast of burden, or a child, is put in harness or in leading strings, and reined and guided, 'blinkered' and controlled."

We are inclined to think this is largely, if not wholly, the workman's own fault. The records of the Patent Office—how what wonderful things he has done in the way of improving mechanical powers. The same faculties which have been exercised so freely for that purpose, would enable him to perform an equal service for art. He has done nobly for the saving of labor; let him now see what he can do for the creation of beauty. And above all, whatever may be his success in the more imaginative fields of thought, let him never cease to be a workman; let him not be cheated by any conventional idea of rising above hand-work into the region of head-work. It is as necessary for him to retain his daily familiarity with both, as that he not only breathe the pure air of heaven, but walk upon the solid earth.

FED BY AN OSTRICH.

BY SOPHIE MAY.

We all know how the prophet Elijah went and dwelt by the brook Cherith, "and the ravens brought him bread and flesh in the morning, and bread and flesh in the evening." That was a miracle; but we often hear in later times of providences almost as extraordinary.

About fifty years ago, a missionary and his family, with a few friends and two or three Hottentots, were travelling in Cape Colony, across a high, sandy table-land, called the Karroo. They were in wagons drawn by oxen; a week's journey was before them, and they had very little food to carry except a small sack of rice. They tried to buy some provisions at the last town they left, but could only obtain a poor crippled goat; and as there were eleven in the party, this did not last very long. On the second day of the journey, while resting in a sandy plain, Mr. Broadbent, the missionary, heard the voices of turtle-doves, and following the sound, went into a thicket with his gun, but did not succeed in bringing down a single bird. The last piece of goat was eaten, and the party were living on rice, which the Hottentots did not like; but even that would soon be gone, and then what was to be done for food!

They had still five days of travel across a desert, where they would see very few signs of vegetable life. They might meet now and then with a bird on the wing, and with the timid and swift springbok, but there was no certainty of ever hitting one.

After resting and talking about the matter for a few hours, the time came to proceed with their journey. But here was a new difficulty. The Hottentot who was called the "cattle-watcher," could not find all the oxen.

"But you must go and hunt for them if they have strayed away, and we shall have to wait for you," said Mr. Broadbent, annoyed by the delay.

In the afternoon the cattle-watcher returned with all the oxen but one, which was still missing. In his search, however, he had come upon the nest of an ostrich, and he brought with him two of the eggs, saying there were a great many more. The faces of the party brightened, for they knew that ostrich eggs, when fresh, are very wholesome food.

With a hammer they broke one end of those the Hottentot had brought, but to their disappointment each egg was found to contain a living bird.

"Don't be cast down," said Mr. Broadbent cheerfully, "the Lord will provide."

As they could not pursue their journey without the missing ox, he went with the two Hottentots to search for him, wading through two or three miles of deep sand, and finding him at last not far from the ostrich nest.

On approaching the nest, they saw the female ostrich sitting upon it, and though she had been disturbed before by the "cattle-watcher," she remained till they were quite near, and then ran off at hearing the report of a gun near by.

For several miles around the ground was sandy, and covered with thinly-scattered bushes. A great many loose feathers were lying about the nest, which the ostrich must have shed while setting; and in the nest were forty eggs arranged with great precision. Fourteen (not counting the two already taken away) were close together in the middle, and on these the ostrich had just been setting; they were as many as she could cover. The remaining twenty-six were placed very uniformly in a circle, about three or four feet from those in the middle. The eggs in the circle they found to be quite fresh, and Mr. Broadbent expressed surprise; but the Hottentots told him these had been provided as food for the yet-un-

hatched birds in the middle. The mother had intended to break them, one after another, and give to her young brood, as they came out of the shell. There would be exactly enough, for, by the time the eggs were all eaten, the birds would be strong enough to go abroad with their mother, and pick up their own living in the desert.

"What a wonderful proof of an overruling Providence," exclaimed Mr. Broadbent.

The female ostrich was not as timid as he had expected, and all the while they staid by the nest, which was nearly an hour—making a fire and boiling some of the eggs—she remained at a short distance looking towards them; and there they left her.

The eggs weighed three pounds each, and measured seventeen inches in circumference. Mr. Broadbent and the two men carried away nearly all the fresh ones, and thus their wants were supplied for the whole of the journey over the Karroo. For a meal they broke an egg into a bowl, and after beating it well, stirred in a little pepper and salt, and fried it in a pan. It made an excellent substitute for bread to their coffee, and they had an egg or two to spare when they arrived at the station.

This is the story as I have heard it; a true one, no doubt; and I have thought it worth repeating, as an illustration of the fact that God often uses unexpected methods in providing for His people.

For the Church Journal and Messenger.

TO THE MEN

Who listened to the morning sermon for the
First Sunday in Advent.

The preacher's words from the pulpit rang,
And echoed the aisles and arches through,
But ere the murmur had died away
It seemed break on the ear anew.

Was it the voice of a mortal man,
Or only the echo, weird and grim?—

"We men must work for the world, you know,
And leave the women to work for Him.

Early and late doth our business call,
We rush to obey its slightest whim;
Let us have rest from our six days' toil,
And leave to women the work for Him.

Chained to the desk and the office stool,
Doing the work of a mere machine,
Are we still to work when Sunday comes?—
What do the words of the preacher mean?

A silence followed, but soon there came
A softer sound by way of reply—
Clearer and sweeter 'twas borne along,
And passed like the Summer breezes by:

"Are all the men in this work-day world
By the god of business thus enslaved?
Money and time are not all there is
That a man hath to be lost or saved.

Hath not God given you eyesight clear,
Which never in this world's work is dim,—
Quick to detect an error in cash,
Utterly blind to the work for Him?

Hath not He given you able brains,
Which thinking *one* thought bids fair to spoil?
Do not the wisest physicians say
That *perfect rest* is a *change of toil*?

Let pillar and arch and crimson pane,
Usurp the place of the office walls;
And the notes of childish prayer and praise,
The noise and hurry of business calls.

Give one short hour to the youthful soul—
'T will do no harm to your own, oh men!
For is not the One who 'entered in'
And taught on the Sabbath, with you then?

Do then this work while yet it is day,
For evening comes and the light grows dim;
Draw nigh at once, and without delay,
And help us women to work for Him."

Rye, Dec. 6th, 1874.

A WELSH LEGEND.

A writer in the *London Guardian* gives the following story, which he says he heard from the late Mr. Isaac Williams, and which greatly interested Mr. Keble on his first visit to Wales:

Ascending Plinlimmon under the guidance of an old mountain shepherd, Mr. Keble's party and their Cardiganshire host (who acted as interpreter) visited the several sources of the Severn, Wye, and Rheidol, all of which take their rise in that unfrequented range. Their guide related to Mr. Keble the following tradition:

"Three sisters, Hafren (Sabrina or Severn), Gwy (Wye), and Rheidol—such was the order by seniority—lay down at even on 'Pen Plumlymon.' Before they slept they entered into covenant that the first waker should rouse her sisters, and then, all starting together, try who first could reach the sea. But the eldest, Hafren, waking very early, unkindly stole away, and gliding undiscovered down the peaty slope long before daybreak, took a winding course. Charmed by the flowery meadows, she wandered far and long northward and eastward, nor bethought herself of the task or promise which over night had been undertaken. Meantime her sister, Gwy, waking at sunrise and finding her elder sister gone, noiselessly crept out of her mossy bed, then scampered off along the mountain side, eastward—Steddfa gerrig—

hoping to find her somewhere. After long search she found Hafren in a distant valley, and they two together, a faithless pair, joined their course, and sped seawards, trusting that Rheidol still lagged far behind. It was past high noon when the youngest awoke, deserted and alone. But with eye fixed upon the westward ocean, she darted off. Helter skelter, down the rocks, leaping from crag to crag, she bounded on, and long before her treacherous sisters, gained the coast. Hornight's resting-place on the mountain, with Pen Plumlymon saw overhead, is still pointed out as *Llyn Llygad Rheidol*—the pool of Rheidol's eye."

The "peaty slope" and "mossy bed" exactly describe the source of Severn and Wye respectively.

The Press.

[From the N. Y. Times.]

THE MONEY VALUE OF EDUCATION.

The money value of education is clearly declining. There was a time when what is generally understood as a good education, had a pecuniary value of some importance both to men and women. But its day has gone by with the general spread of education. Men and women do not succeed nowadays simply by being well educated, but because they possess certain faculties which superior education may or may not have enabled them to turn to more or less remunerative account. The field for instructors appears to be more especially glutted. A few days ago we adverted to the plan attempted by Mrs. Crawshaw, in England, of employing young ladies in domestic service. The experiment has grown out of the frightful amount of penury among the educated class. It seems to prevail also in the British colonies. The Melbourne *Argus* lately announced that the dearth of useful house-servants is represented as being greater than ever, and the number of housekeepers seeking servants at the registry office is frequently greater than those requiring situations. Capable servants can easily obtain very high wages and a comfortable home, but, as usual at this season of the year, they take a holiday of a month or two. On the other hand, governesses appear to be a drug in the market. They are very badly paid. In the month of November a rich merchant advertised for a governess for his five children. The advertiser wanted a person of complete education and varied and extensive accomplishments, and the remuneration offered was twenty-five pounds per annum, or ten pounds less than his housemaid received, and the governess was to have neither board nor lodging. The prospects of governesses in Victoria appear, therefore, rather worse even than in England—which is really saying a great deal. What is to come of this state of things? Superior education seems nowadays to be chiefly needed for the rich, since by expanding their minds it enables them to be of greater use to their neighbors, and to defy the demon *ennui*, which is so apt to assail them. It has clearly ceased to be, except under special circumstances, and more particularly where women are concerned, a money-making possession.

There is a remarkable story told in proof of this in one of Sir Bernard Burke's volumes, relating to the vicissitudes of families. It was communicated to him by a gentleman whose name is given, and who vouches for the entire truth of the story. Many years ago he had been acquainted with an Irish gentleman of ancient family, a vain, selfish, expensive person, who died leaving two daughters, who ought to have been co-heiresses to a handsome property, penniless. Fortunately their mother's valuable jewels had, by good chance, been secured to them, and happened to be in the custody of a London banker. They privately left their father's home for London after his funeral, and through the aid of a former maid of their mother, got a modest lodging there. Finding that she was earning her living as a laundress, they insisted upon assisting her. She laughed and said they would "soon get tired of that." So they did, very tired; but nothing daunted, they, to her astonishment, persevered. Presently the *ci-devant* maid saw a chance of taking a valuable laundry business near London. The young ladies sold some of their mother's jewels, and the three entered into partnership. The business prospered exceedingly. One day the relator had occasion, during a visit to London, to dine with a friend in the suburbs, whose house was about a mile from a railroad station. He had scarcely left this latter when a smart shower came down, and seeing a large, comfortable, roomy cottage close by, he begged permission of a highly respectable looking elderly woman to take shelter. She most civilly welcomed him to her very snug apartment. The kettle was singing on the hob, an appetizing aroma of buttered toast was in the room, and she begged him to sit down and take a cup of tea. While they were chatting, a door opened and a younger woman entered. Her dress was one for work, and her sleeves were tucked up to her elbows. The visitor looked, and, to his utter astonishment, there was the young lady whom he had last seen in her father's luxurious halls. He could not then stay, but came for a long chat another day. "But why," said the elder, when she and her sister had poured out their story, "didn't we become governesses? that's what you were going to say." It was, and he admitted it. "In the first place," said she, "we doubted our thorough competency to teach, and then, at best, what should we have earned? Scarcely enough to save twenty pounds a year at the most, while now we have so thriven, having been able lately to take a large laundry contract, that we are actually saving at the rate of two hundred pounds a year."

And were they one whit less ladies than in the old days of their grandeur? And would they have stood in a more enviable social position as 'only the governess,' bullied by Madame, worried by her darling girls, snubbed by the servants, and passing lonely evenings in the dreary school-room, each sister longing for the other? We think not. These young ladies showed true wisdom, and many in similar plight might follow their example with profit.

Communications.

For the Church Journal and Messenger.

AWAKE! AWAKE! O ZION!

God designs that the righteousness of His Church go forth with brightness, and the salvation thereof as a lamp that burneth. And He who said "I am the Light of the world," said to His disciples, "Ye are the light of the world." The Church having light must not place it under a bushel; and having blessings for the world, she must not conceal them. For, as the Church was established to shed forth light, and show to those in darkness the road to ceaseless bliss, it is high time to awake out of sleep, and shine upon the sons of wretchedness.

THE BROAD ROAD TO WOE IS CROWDED.

Vast multitudes are living without God. Infidels daringly deny His existence. Looseness of thought has led to looseness of conduct. Doubt and vice are walking hand in hand. Crime and profligacy are on the increase. Existing prisons are full, and more are needed. Perilous times have surely come, for evil men and seducers are waxing worse and worse. Many are giving heed to seducing spirits and doctrines of demons. Satan is going forth as an angel of light. The world has formed an alliance with the Church, and is leading her with soft but unrelenting grasp. Christians go to the opera and to * * *, and the opera has been invited to the Church. Faith is weak, and love cold, and hope dim. Some have departed from the faith; and some who have not, are not Christ's living epistles. Infidelity gains strength through

THE WORLDLINESS OF CHRISTIANS.

The Saviour's foes assert that "Christianity exerts so little influence upon its followers, makes them so little superior to other men, allows them to exhibit so much meanness, overreaching and lack of integrity and holiness of spirit, love of even sinful amusements, that it is questionable whether Christianity is at all a very mighty transforming power." Though all do not thus act, they have to share the reproach brought on Christ's body. Because the prevailing worldliness is slaying the spiritual life of multitudes, some cry with Jeremiah, "O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people."

EPISCOPAL LAMENTATION.

Zion's overseers are sad that the Church is not as a crown of glory in the hand of the Lord, and a royal diadem in the hand of her God. One of our most eminent Bishops, whose praise is in all the churches, and whose heart yearns for the welfare of the Church, and the glory of her Head, says: "In some of our congregations the apathy is fearful. A torpid routine of prescribed performances appears to be about all that is left among them of the original operation of the Church of God. Fashion overlays devotion with a handsome but impious display. Levity and self-indulgence eat out the heart of all earnest faith. The Holy Ghost has been grieved away, and is not entreated to return. . . . A polite indifference, or an obstinate unbelief in the people, gradually benumbs the energies and deadens the zeal of the minister with a fatal chill!" But while the outlook is so gloomy, across the darkened sky appears

THE RAINBOW OF PROMISE.

If we take the plow of faith, and break up the fallow ground, and sow the seed of righteousness, God will bless us. If we pray in faith, and work in earnest, and adapt our actions to the laws of success, Zion's barren fields will again be fruitful, and the joyful workers sing

"Thou, Lord, didst send us a gracious rain,
And refreshedst Thine inheritance when it was weary!"

Twenty years since St. Paul's Cathedral, with all her choral attractions and rich ceremonial, was almost deserted. This magnificent Anglican Church centre was principally profitable to the Dean and chapter, and the choristers and vergers. The desolate aisles, dreary walls, neglected monuments, and dreariness of empty space, damp with London fog, sent a chill through the frame. The few scattered listeners to an emotionless sermon on the resurrection of Christ, or, torically only appropriate for a sermon on death, sent the gloom of a tomb over the hearer's spirit. The rendering of the whole service imparted the sensationalism of dreary Winter, and the liturgical worship and surrounding marble monuments to the dead, were in perfect harmony. But

THIS CHURCH WINTER HAS PASSED.

Vast congregations now assemble to hear the word of Life. Lessons are now impressively read. Praise no longer drags, and those who lead it behave themselves. Sermons no longer produce slumber, but thrill the heart and soul. The fresh life given to preaching has prevented the extinction of the mere handful of worshippers. The faithful and earnest proclamation of the Gospel has added to their number. The liturgical beauties of the Prayer Book are written on their hearts, and find vocal utterance, not in inaudible whispers, but in tones of holy fervor. The religious throbbings of the Church's Cathedral heart has propelled the life current through every diocesan artery; and with gladness all sing

"We praise Thee, O God! we acknowledge Thee to be the Lord;
All the earth doth worship Thee, The Father everlasting."

The whole Church is obeying the mandate "Awake! Awake! O Zion!" The deadness of the past forms a background, throwing out in bold relief the increasing life; and it would not be true to now sing

"Hosannas languish on our tongues,
And our devotion dies!"

THE SUN OF REVIVAL IS NOW BRIGHTLY SHINING.

Though the Church sky was dark and black clouds spread gloom, Christ was with His Church, and did not forsake her. Though the Church stars were few, and the few-stars dim, many Church stars are now brightly shining. Though the Church virgins slept, the Saviour's voice of love has awakened the slumberers. The black gloom of midnight has gradually departed. The Anglican Church no longer resembles a cemetery filled with the dead. And instead of spending all her strength to keep a few from "gentle sleeping," she labors with holy zeal to bring down in penitence those who to Jesus have never bowed the knee! The clergy do not spend all their time to regulate gestures and regalia, but to save the lost, adopt each other's agencies, strike the same key note on the grand Gospel organ, and sing with increasing swell the Gloria for God's blessing on their efforts. Are these signs of life at home? Is

THE CHURCH IN AMERICA AWAKING?

Stealing over Zion's slopes are the delicate tints of day-dawn. The dawning light is gradually deepening. From many earnest hearts the prayer is ascending:

"Revive Thy work, O Lord,
Thy mighty arm make bare,
Speak with the voice that wakes the dead,
And make Thy people hear.
Revive Thy work, O Lord,
Disturb this sleep of death,
Quicken the smouldering embers, Lord,
With Thine Almighty breath!"

The Church sky brightens. The orb of revival rises. Beams of brightness flash forth and gladden. Verdure is covering ground long fallow. Streams from the River of Life make glad the city of our God. Lost ones are drinking thereof, and there is rejoicing on earth, and greater joy above! Because Zion is listening to the voice *Awake! Awake!* she will soon arise, and shine. Then her Lord's reflected righteousness will go forth with brightness, and the offered salvation shine as a lamp that burneth. As Psalmists and Prophets prayed "O Lord revive Thy work!" "O Lord I beseech Thee, send now prosperity," let us not be afraid of the word "Revival," but labor for a genuine one; and then the Church will be a crown of glory in the hand of her Lord, and a royal diadem in the hand of her God. J. W. BONHAM.

Jan. 29th, 1875.

For the Church Journal and Messenger.

SQUEEZED LEMONS.

Has it ever occurred to those debating the question of the scarcity of candidates for the ministry, that a solution of their problem may be approached by noting the circumstance connected with squeezed (or where they use the strong perfect "squeeze") lemons? When lemonade has been made, neat and careful purveyors of the beverage always remove the squeezed lemons from sight, the same being, perhaps, good for flavoring, but for lemonade "never more."

Now it is an uncomfortable and hardly understood fact that clergy with families, and arrived at mid-life, are squeezed lemons. They have served the Church, and distilled preaching beverage to the people during their youth, unencumbered, say five, six, or eight years; then still longer, more or less encumbered, say ten or fifteen more; but at length, with families around them, they can no longer give strength, labor, talents, for no return, and having given all they could for nothing, they are drained preachers, squeezed lemons, and what will you do about it?

There are to-day in this land scores of such clergy, unemployed and anxiously (and vainly) seeking for employment. Meanwhile the Societies and Bishops are crying aloud "Give us men, that we may make ministers of them!" And yet when pointed to these unemployed and needy ministers "tout fait," they reply "O! they are not what we want. It is not merely ministers that we need, but a certain kind. We cannot support married men at all. We want young men, full of life, strength, and zeal, such as can live on a trifle; such as we can squeeze thoroughly until they marry or grow old, and then we shall need new ones." And they wonder, these Societies and Bishops, that the candidates do not appear.

They do not consider that there are too many squeezed lemons lying round loose; that is the reason. True, the societies do all they can to get the squeezed ones out of sight, by providing as many agencies as they can, and so sending them out to solicit nice fresh lemons; but still they cannot half clear away the necessitous. Those used and thrown by, lie around too plentifully to make the beverage seem inviting. This is the trouble, friends. It is not only foolish, but untrue, to raise this cry of inability to provide preaching beverage for lack of lemons, when there are plenty of lemons, only not young and

what you want. Provide a little more sugar and you can make excellent beverage from the material desiring to be used and lying ready to your hand. For a society to procure sugar instead of new lemons, cry out to the people that they must learn that the laborer is worthy of his hire; teach them a true appreciation of the work of the Gospel refreshment; explain to them that they who preach the Gospel should live of the Gospel, as the Lord hath ordained; show them that just as surely as a Bishop is to have but one wife, the presbyter and deacon are bound to have one wife and children and household, as patterns to the flock in all godly ruling and governance. Cry aloud to those having superabundance, that they give to aid others not able to do so well in maintaining this Gospel ministration, and so help feeble priests to a proper support of the ministry already waiting to be employed; provide for these, as the Lord ordained: "He that receiveth you, receiveth Me" so put away the disgrace and hurt of the Church in these squeezed lemons, who are now rejected; and the blessing would be found by the laity, "Give and it shall be given;" candidates would soon appear. Q. E. D.

For The Church Journal and Messenger

THE WIVES OF THE CLERGY.

MESSERS. EDITORS: You have so often proved yourselves the advocates of the ill-paid clergymen, that their families must feel themselves greatly your debtors. Little, however, has been said of clergymen's wives, and how heavily the burden falls upon them. Take the case of a salary of \$600 (and there are many such), not \$1.75 per day; below the wages of an average mechanic. How is a man to support himself, wife, and perhaps family, on such a sum, and yet maintain, what is required by all parishes of their clergyman, the outward semblance of respectability suitable to his position and profession? I will tell you how it is done: by denying themselves many comforts which others deem necessities; by the drudgery of the wife, who has to be both mistress and maid; by calculations until the poor head aches and the brain gets bewildered, as to how one dollar may be made to do the work of two or three; by weary days and sleepless nights, weary and sleepless from busy thought, striving to do without this or that, turning old garments inside out and upside down; for on less than \$1.75 per day, the butcher, the baker, the grocer, and the bill for lights and fuel (no small items in some parts of the States), have to be paid, to say nothing of the wear and tear, and consequent replacing of household furniture, &c., and clothing; and alas! minister's families find to their cost, that they need boots, shoes, and wearing apparel, as well as their more prosperous neighbors. Then, too, they must be ready to offer occasional hospitality, which always ensures some retrenchment in the coming days. Allusion is here made to clerical reunions and Bishop's visitations, when, as is the case in some parishes, the expenses of the entertainments are allowed to fall almost wholly, if not altogether, on the clergyman. In all these outlays not a word has been said of books, and yet they are real necessities, not luxuries, to the clergyman: but how can he supply this great need? I will leave his parishioners to answer this question.

In some cases, I know, a rectory is provided, and the minister is free from house rent, and in this better off than a mechanic, but consider their relative positions, and what is expected of each.

The clergyman's wife cannot receive her guests in the kitchen, the respectability of the parish forbids it; nor can she make one fire answer all purposes; and when several rooms have to be used, the expense and work are greater.

In some places the wife's time is supposed to be at the disposal of the people; as if the vestry's engagement with her husband included herself; and she is expected, in spite of her numerous home duties, to be frequent in her calls and untiring in her social relations.

If in addition to all these cares and perplexities there is a family to be clothed and educated, no one can wonder that the mother's heart often aches, and her tears often flow, when she asks herself where all these things are to come from? Trust in Providence, I think I hear some one say, who has never known what it is to struggle with privations. Yes, we do trust in Providence: God is our only trust. Yet God expects every one to do His own duty. Providence will not do the people's duty for them; and it is surely the duty of every Christian man and woman, not to do as little as they possibly can with any show of decency, but to do all they can for the support of the ministry, remembering that it is as individuals as well as parishes that they are accountable to God. I write feelingly, for I am

ONE OF MANY.

The Archbishop of Canterbury has conferred the degree of Doctor of Music upon Mr. W. H. Longhurst, organist of Canterbury Cathedral, who has for nearly half a century been a member of the musical staff of the Cathedral, first as chorister, then as lay clerk, assistant organist and master of the choristers, and latterly as organist.

News and Notes.

Mrs. Henry M. Field, wife of the editor of the New York Evangelist, died in this city on Saturday last. Mrs. Field was a lady who adorned not merely the society of her own home and immediate friends, but also the circles of literature and of art.

A certain country parish "hired" a clergyman. In due course of time a neighboring parish which had become vacant, sent a committee to hear the young divine preach, with a view to giving him a call.

It seems strange that churches of the same Communion should not use as much comity towards one another as is ordinarily observed among mercantile men: among them it is not usual to try and engage assistants from one another, but among churches it would appear that such things are not looked upon with the disfavor they should be.

All parties are deeply affected by this state of unrest among the clergy everywhere in our Church. The result is generally disastrous to the well-being of the Church.

All this reads well, but to make so fine a theory practicable, 1st, permanency should be possible; 2d, desirable; 3d, there must be no such thing as promotion in the ministry; and 4th, the man who happens to be rector at A, but afterwards finds his usefulness crippled there, must not think of resigning and accepting the parish at B, which is just suited to his peculiar education and tastes, and where he could do more good than at A.

As in the army, the officers of the Church militant must sometimes be removed from one post and assigned to another, as the exigencies of the service may demand; although there is now to some very limited extent, and might be to a much greater, such a thing as permanency in the pastoral office.

The Rev. S. F. Holmes, Chaplain of St. Barnabas chapel, publishes in the Tribune a card, warning the public against a person under the name of "Mrs. Frances Sanford." This person presents a recommendation purporting to be signed by Stephen Holmes, rector of St. Barnabas chapel, stating that her husband died five months ago, leaving three small children; that she has no means of support save her needle, and that she wishes means to assist her to Virginia, where she would be provided for.

The practical value of that wonderful invention, the sand blast, has now been demonstrated in such a variety of methods and applications as to admit of no doubt in regard to its permanent place in operative mechanisms. It reproduces on glass the finest steel engravings, it curves the most delicate designs on cut glass, it engraves cameos, and it does in five minutes, work which would take the most industrious stonemason hours to accomplish.

The true growth of the soul is not to be measured by our attempting many extraordinary duties, but by our power of doing simple duties well; and humility, when it reigns in the soul, carries this principle into practice. It bids us hallow our work, especially whatever may be to us hard or distasteful work, by doing it as a matter of principle. It bids us, when on our knees, use simple prayers. We do well to retain the very prayers which we used as children, however we may add to them; and to throw our whole soul into each separate clause and word.

"Among the religious periodicals that are exponents of the Episcopal Church, none are more ably conducted nor fuller of Church news than THE CHURCH JOURNAL of New York. Dr. Thompson, the editor-in-chief, is what is known as a Prayer Book Churchman, battling with equal earnestness Ritualism and extreme Low Churchism.

Insurance.

Does not the man who insures his life, receive personal benefits from his insurance? Does he not receive an equivalent for the money he invests, in addition to what he is doing for others? Take the case of a cold-hearted and selfish man. He is working hard because he has a family to support. His life is not insured; therefore he is anxious and careworn while he is endeavoring to lay by a part of his income. He is anxious because his property accumulates slowly, and because he realizes that, if he should die suddenly, his family would be left without sufficient to live upon.

There is a question which will arise in the mind of every intelligent person who begins to examine the subject of life insurance. When a man has determined to be insured, he then asks himself "Where shall a policy be taken?" The only answer to this question is: From one of the large and well-established companies having insurances widespread over the country; one of those companies which have surmounted the many difficulties that have arisen in the past, and which have strength to withstand every shock in the future.

"It is useless to attempt to add anything to what is said, and has been said, in regard to well-merited praise by the JOURNAL AND MESSENGER, as issue speaks so well for itself, and cannot fail to endorse it more and more to all its subscribers."

If every one of our readers would try Dobbin's Electric Soap (Cragin & Co., Philadelphia), they would, like us, become firm believers in its wonderful merit. Have your grocer order it.

Silver Bridal Gifts.

The Gorham Company, Designers and Workers in Silver, No. 1 Bond St., New York. The celebrated Gorham Silver can be procured through the leading Jewelers of the country.

Publishers' Department.

A Gentleman wishes to buy a few very fine old-fashioned articles of Household Furniture and Metal Ornaments, such as were in use a hundred years ago. Persons having such articles to sell, whether in wood or metal, will please send description and price to W. R. BLISS, P. O. Box 555, New York City.

We often have enquiries as to where the large steel plate engraving of the late Bishop DeLancy can be obtained, and for the benefit of such as may wish to possess this remembrance of a beloved and revered Bishop, we would say that there are still a few fine impressions left, and they can be had at the price of \$3, by applying to the present proprietor of the Church Journal, or through Lewey of Rochester, N. Y.

KEEP THE BABE SWEET.—Every mother in washing her child should use "Constantine's Plum Tar Soap." Nothing gives a healthier skin or imparts more beauty to the babe than this Soap. It keeps the body healthy, and the infant is not liable to the frequent maladies which attack the skin. Sold by Druggists and Grocers.

LEADING MEDICAL MEN patronize Dr. S. STRONG'S Remedial Institute at Saratoga, N. Y. It cures, by its unusual appliances, many cases incurable without them. Nervous, lung, female, and other chronic diseases a specialty. Send for a circular. 52-cow

Good Commissions or valuable premiums are given to agents for three first-class union religious papers. Canvassers are making excellent wages. AGENTS WANTED. Send for sample copy and terms. Address H. A. KING, Box 2289, New York City. 52-st

Notices.

CHURCH OF OUR LORD, 352 West 35th street.—Morning services, 10:30; Evening, 7:30. P. S.—A volunteer Organist wanted for an Evening Service. Address A. M., this Office.

THE SOCIETY FOR THE INCREASE OF THE MINISTRY needs \$10,000 before April 1. Address the Rev. F. D. HARRIMAN, Cor. Sec., Feb. 20, 1875. [53-34] Hartford, Conn.

LENT LECTURES, CHRIST CHURCH.—On Sunday evenings in Lent, sermons on the following subjects will be delivered in Christ church: God and Man—Sin—Atonement—Faith—Repentance—Hell.

On Wednesday and Friday evenings, sermons on "The Lost and the Saved"; Balaam and Rahab—Dives and Zaccheus—Agrippa and Cornelius—The Young Ruler and Mary Magdalene—Felix and the Penitent Thief—Demas and St. Paul. Daily Prayers at 9 and 4. On Wednesdays and Fridays, Evening Prayer at 7:30. Holy Communion every Sunday at 7:30 A. M., on St. Matthew's Day, the Fourth and Sixth Sundays in Lent, and the Annunciation, after Morning Prayer. Children's Service, with Catechising, Sundays at 8:30.

THE EVANGELICAL EDUCATIONAL SOCIETY aids Young Men who are preparing for the Ministry of the Protestant Episcopal Church. It needs \$30,000 for the work of the present year. "Give and it shall be given unto you." Rev. ROBERT C. MATLACK, 42-13t 1224 Chestnut street, Philadelphia.

House of Rest for Consumptives,

MOUNT HOPE, TREMONT, W. CHESTER CO. The increased accommodation obtained by the removal of the above Institution to its new premises, enables the Trustees to extend a larger measure of relief and Christian aid to Poor Consumptives than heretofore; and the Board confidently appeals to the public, to support a charity which, unsectarian in its management, and absolutely free to patients, attempts a work provided for by no other institution in this State. Application for admission of patients to be made personally, or by letter, at the house. HENRY V. CALMANN, President, No. 8 Wall Street, N. Y. WM. HARRIS, Treasurer, 6 West 45th Street. 44-st

WOODLAWN CEMETERY. At Woodlawn Station, Harlem, Railroad, six miles above Harlem Bridge, containing 300 acres. The Northeast entrance at the Railroad Station. The Southwest entrance, for carriages, on Central Avenue. Office, No. 48 East 23d Street. Association Building. Wm. A. Brown, Pres. LUGUS HOOKINS, Treas. JAMES L. SMITH, Sec. CATES E. KINGS, Comp. 1-71

WHAT OUR FRIENDS SAY OF US. "The more I read your paper, the more I like it. You appear always to say just the right thing in the right place, and at the right time, and what is still better, with the right spirit. I feel that we owe no little of the present united and conservative spirit of the Church to your wise and temperate editorials. God speed you."

"I am a poor country parson, but I feel that I would be much, very much poorer without your stirring and sterling paper."

"THE CHURCH JOURNAL AND GOSPEL MESSENGER is the best Church paper published, and I highly approve the fearless and decided course you pursue."

Churches in New York City.

- All Angels, West 81st, cor. 11th av. All Saints, 288 Henry, Wm. N. Dunnell, r. Annunciation, 144 W. 14th, Wm. Jones Seabury, r. Anthon Memorial, 48th st., n. 6th av., R. Heber Newton, r. Ascension, 6th av., cor. 10th st., J. C. Smith, D.D., r. Atonement, Madison av., cor. 28th st. Beloved Disciple, Madison av. and 89th st., Francis H. Stubbs; m. in c. Bethlehem chapel, 9th av., n. 83d st., F. Oertel, m. Calvary, 4th av., cor. E. 21st st., E. A. Washburn, D.D., r. Rev. Mr. Fisk, 38 E. 2d st. Chapel of the Atonement, 418 W. 41st st., Rev. Dudley D. Smith, r. Chapel of the Shepherd's Flock, 223 W. 43d, John F. Steen, a. m. Christ church, 6th av., cor. 35th st., H. M. Thompson, D.D., r.; Allan Shildon Woodie, B.D., d. m. Epiphany, 130 Stanton st., U. T. Tracy, r. Grace, 800 Broadway, n. 10th st., Henry C. Potter, D.D., r. Grace chapel, 14th, n. Irving pl., J. W. Kramer, a. m. Grace, 16th, n. 2d av. Harlem, D. Bradard Hay, r. Heavenly Rest, 6th av., n. 46th, R. S. Howland, D.D., r.; T. K. Conrad, D.D., d. m. Holy Apostles, 9th av., cor. W. 28th, J. P. Lundy, D.D., r. Holy Comforter, 365 West st., H. F. Roberts, m. Holy Communion, 6th av., cor. W. 20th st., F. E. Lawrence, D.D., r.; Henry Mottet, a. m. Holy Martyrs, 39 Forsyth, James Stillitt, r. Holy Saviour, E. 23th st., n. Madison av., A. B. Carter, D.D., r. Holy Sepulchre, 74th, E. of 4th av., J. T. Smith, r. Holy Trinity, n. e. cor. E. 42d and Madison av., S. H. Tyng, Jr., r. Holy Trinity, 4th av., bet. 129th and 130th, Harlem, Wm. Neilson McVickar, r. Incarnation, E. 35th, cor. Madison av. Intercession, W. 164th, n. 10th av., W. M. Postlethwaite. Madison st. Mission chapel, 256 Madison st. Nativity, 70 Avenue C, Calcutt Capp, r. Our Saviour, cor. Pike and South, R. A. Walker, m. Reconciliation, 81st st., n. 2d av., E. Soliday Widdomer, m. Redeemer, 83d, cor. 4th av., J. W. Shackelford, r. Reformation, E. 57th, bet. 4th and Lexington aves St. Alban's, Lexington av., s. w. cor. 47th, C. W. Merrill, r. St. Ambrose, Thompson, cor. Prince, F. Sill, r. St. Andrew's, 4th av., cor. 128th, G. B. Draper, D.D., r. St. Ann's for Deaf Mutes, 18th, n. 6th av., Thos. Galaudot, D.D., r.; Jolu Chamberlain, a. m. St. Augustine's chapel, 262 and 264 Bowery, Arthur C. Kimbor, in charge. St. Barnabas chapel, 306 Mulberry street; Stephen F. Holmes, c. St. Bartholomew's, cor. Madison av. and 44th street, Samuel Cooke, D.D., r.; Joseph M. Walto, a. m. St. Chrysostom's chapel, n. w. cor. 7th av. and 99th st., Thos. H. Sill, m., and G. C. Houghton. St. Clement's, 108 Amity, n. McDougal, T. A. Eaton, D.D., r. St. Esprit, 22d, n. 5th av. St. George's, Rutherford pl., n. E. 16th, S. H. Tyng D.D., r. St. George's chapel of Free Grace, 19th, n. 1st av., J. Eastburn Brown, a. m. St. George's German chapel, 14th, bet. 1st av. and Av. A., J. C. Felschliacker, m. St. Ignatius, 40th, bet. 6th and 6th avs., F. C. Ewer, D.D., r. St. James', E. 72d, n. 3d av., C. B. Smith, r. St. James the Less, 23d, n. 3d av., Wm. D. Walker, r. St. John Baptist's, Lexington av., cor. E. 35th, C. R. Duffie, U. D., r. St. John Evangelist's, Hammond, cor. Waverley pl. Wm. T. Egbert. St. John's chapel, Varick, n. Light, S. H. Weston, D.D., a. m.; W. H. Cooke, a. m. St. Luke's, 483 Hudson, I. H. Tuttle, D.D., r.; Arthur H. Warner, a. m. St. Luke's Hospital chapel, 4th, n. 5th W. A. Muhlenberg, D.D., r. St. Mark's, 10th, n. 2d av., J. H. Rylanor, D.D., r. St. Mark's Mission chapel, R. v. S. A. McNulty. St. Mary the Virgin, 45th, n. 7th av., T. M. Brown, r. St. Mary's, Alexander av., C. S. Stebbins, son. St. Mary's, Manhattanville, C. C. Adams, r. St. Matthias', W. 42d, n. 7th av., N. E. Cornwall, D.D., r. St. Michael's, Broadway & 99th, T. M. Peters, D.D., r. St. Paul's, 85th, w. of 3d av., Yorkville, E. O. Flagg, D.D., r. St. Paul's chapel, Broadway, bet. Fulton and Vesoy, Morgan Dix, D.D., r.; H. I. Haight, D.D., a. m. St. Peter's, 224 W. 20th, n. 9th av., A. B. Bacon, D.D., r. St. Philip's, 303 Mulberry. St. Stephen's, 63 and 77 West 46th, Dr. Price, r. St. Thomas', 6th av. and 63d, W. F. Morgan, D.D., r.; Joseph F. Jewitt, a. m. St. Thomas's chapel, 60th st., b. 2d and 3d avs., J. J. Roberts, m. St. Timothy's, 67th, w. of 8th av., G. J. Geer, D.D., r. Santiago, 22d, n. 5th av., Joaquin de Palma, r. Transfiguration, E. 29th, n. 5th av., G. H. Houghton, D.D., r. Trinity, Broadway, opp. Wall, Morgan Dix, D.D., r.; F. Ogilby, D.D., a. m.; Rev. Mr. Hitchings. Trinity chapel, W. 25th, n. Broadway, C. E. Swope, D.D., a. m.; G. T. Olmsted, a. m. Zion, Madison av., c. E. 88th, John N. Galleher, r.

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Clerical.

The Rev. Thomas B. Berry of Albany having accepted a call to the rectory of Trinity Church, Grauvillo, N. Y., requests that all letters, and papers for him be addressed Grauvillo, Washington county, N. Y., after April 2.

The rector of St. John's parish, Prince George county, Md., wishes his letters and papers sent, not to "the Rev. D. O. Dorsey," but to the Rev. James Owen Dorsey, Oxon Hill, Prince George county, Md.

Deaths.

At Montclair, N. J., Feb. 10, in the confidence of a certain faith, LUCIA GROONER BUNDEK, aged 27 years.

Acknowledgments.

THE TRUSTEES of the Methodist Episcopal Church, organized by the General Convention of the Church, have the pleasure to announce the reception from Samuel Elliot, Esq., of Boston, of a bequest, made by his son William Samuel Elliot, deceased, of \$1000, to be added to the principal of the fund.

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TOTAL ASSETS \$5,627,475 23 J. H. WASHBURN, Sec. CHAS. J. MARTIN, Pres.

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ÆTNA

INSURANCE COMPANY OF HARTFORD.

CASH CAPITAL \$3,000,000 00

CASH ASSETS AT MARKET VALUE, JAN. 1, 1875, 6,407,275 84

LIABILITIES 245,110 06

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ANNUAL STATEMENT Jan. 1, 1875.

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\$17,000,000 00 Gross Assets held by Board of Management in New York \$1,600,000 00

The Co.'s actual losses by Chicago Conflagration in 1871 were 1,749,457 81

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Yet the Company paid these losses at sight without borrowing or selling a single dollar of permanent investments; continued regular dividends to their stockholders, and at the end of 1873 had entirely made up (not however in this country) the losses of these two conflagrations, and all others, commencing 1874 with a surplus \$100,000 larger than ever before.

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