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Vol. VI.—No. 37
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TORONTO, THURSDAY MORNING, MARCH 4, 1875.

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The Church Journal & Gospel Messenger,
THE METROPOLITAN PAPER OF
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Calendar.

MARCH.

- 7 Fourth Sunday in Lent.
- 14 Fifth Sunday in Lent.
- 21 Sunday before Easter.
- 22 Monday before Easter.
- 23 Tuesday before Easter.
- 24 Wednesday before Easter.
- 25 Thursday before Easter; and Annunciation Blessed Virgin Mary.
- 31 Good Friday.
- 7 Easter Evng.
- 21 EASTER DAY.
- 29 Monday in Easter Week.
- 30 Tuesday in Easter Week.

News of the Week.

A new church is to be erected for the parish of St. John, London township. The ladies of St. John's, Strathroy, are working to remove a heavy burden of debt. A meeting for the Mission Fund of the Diocese of Huron was held at the Cronyn Memorial church, London.—Sabrevois Mission is the name of an interesting work in the Diocese of Montreal.—Trinity College, Toronto, is the subject of an interesting letter in the Canadian department.

The Bishop-elect of Illinois accepts, provided the Bishops and Standing Committees assent.—The Standing Committee of the Diocese of Indiana refuses to give its consent to the consecration of the Rev. Dr. DeKoven.—The Standing Committee of Kentucky also declines to consent to Dr. DeKoven's consecration.—The Standing Committee of Long Island signs the Rev. Dr. Gillespie's papers.—Dr. Percival takes the place of Bishop Adams on the Standing Committee of Louisiana.—Aid is asked for the work in Minnesota.—An interesting centre of work is St. Andrew's, Jackson, Miss.—An Association of Clergy in this city has sent a letter of condolence to the widow of the late Samuel A. Clark, D.D., of Elizabeth, N. J.—Coöperation is asked for the labors among the poorest of the poor, on Blackwell's Island. The Rev. P. B. Morgan begins a mission in St. Ann's church, New York, on the 7th inst.—The Bishop of Pennsylvania holds an ordination in St. Mark's church, Philadelphia, on the 20th ult. Reading for the House of Correction, is asked for.—A Pittsburgh clergyman has added his name to the roll of those who have given the lie to the slanders about clerical offensiveness.—The Bishop of Vermont is on his tour of Lenten visitations.—The Bishop of Western New York is to lecture in Christ church, Rochester, in Passion Week. The parish has chosen the Rev. J. L. Tucker rector.

SUMMARY.

One correspondent suggests an effectual way of disposing of the claims of the elect of Southern Ohio and the elect of Illinois.

Bishop Williams offers a few words in behalf of the Society for the Increase of the Ministry.

The Rev. W. B. Bodine, in a manly card, expresses his regret for having signed the Cheney letter.

The Rev. P. B. Morgan writes a card in reference to his personal work in behalf of the Episcopal Evangelization Society.

We give No. 4 of the Rev. Mr. Bonham's Mission Appeals.

The Editorials this week are—Is It Worth While? A Very Late Precedent; A Letter from the Chancellor of the Cathedral, with some comments; Lenten Thoughts; some shorter articles, and Book Notices.

"Not only with our Lips, but in our Lives," and "Mabel's Vocation," will be found not only very good for Lenten reading for our young people, but also for suggesting ideas for some Lenten work.

"How to Pray Rightly" is an extract from Bishop Oxenden's late work on the subject of Prayer. It is most excellent Lenten reading.

The letter of W. H. H. on Southern California, will be found—as all letters from him are—interesting and instructive.

We have another communication on Vestments. "A Reader" very kindly furnishes the "key" to a "sum" recently given in our News and Notes.

A question asked by X. is answered.

Foreign.

GREAT BRITAIN.

Under "Political and Personal" items the *John Bull* has the following:

The foreign papers are now naming Archbishop—soon to be Cardinal—Manning as one among some four likely successors to the Pope. Who would have supposed some fifty years ago that such a contingency would ever be talked of in connection with the clever, active schoolboy of that time? The Archbishop was great in sports—cricket, football, and rackets—as well as quick at his books. When he went to Oxford he was always up to everything, and had leisure for everything, and no one ever heard him plead want of time when he was asked to join some pastime or expedition. It was in the Oxford Union Debating Society that Archbishop Manning first saw Mr. Gladstone. They met afterwards as friends in the rooms of the present Bishop Wordsworth of St. Andrew's. At the time that Manning joined the Union there was an unusually bright galaxy of debaters there—Gladstone, Sidney Herbert, Roundell Palmer, Milnes Gaskell, Tait, and Cardwell. Mr. Manning was thought by many to be the chief orator of them all, though now it must be confessed that his sermons are often mediocre.

Colonel Forney, the American Commissioner for the Centennial Exhibition, who is now over here, has been paying a visit to Monsignor Capel at his new quarters at Kensington. By the way, it may not be generally known that the house which the principal of the new Roman Catholic College occupies was formerly tenanted by a very different kind of man. The Monsignor's predecessor was Lord Dundroary—Mr. Eothern, to wit.

At St. Paul's Cathedral on Tuesday morning, Feb. 2d, immediately after Matins, a grandchild of the Archbishop of London, Bishop Claughton, was christened at the font in the nave near the west entrance. It is more than 170 years since the last christening was solemnized in the Cathedral, the date being 1703 in the register.

By the death of Canon Kingsley a chaplaincy in ordinary to Her Majesty becomes vacant. There are thirty-six royal chaplains in ordinary, who receive from the Crown the annual payment of £30 each, and twelve "honorary chaplains in ordinary," without salaries.

The Archbishop of Canterbury, in the course of a lengthened address on the present aspect of educational affairs, has deprecated the transference of any more of the Church schools in his Diocese to School Boards. According to the reporters, his Grace said he was not at all convinced that the new system was much better than the old, and we trust, therefore, that with such support the action of the National Society in this matter will be carried forward more vigorously than ever. It is perfectly true that by allowing his school to be "taken over," a clergyman may relieve himself of much anxiety and perhaps of direct pecuniary responsibility, but we are convinced that no more serious blow can be dealt to the Church in any parish than by the disruption of the time-honored connection between Church and school. The protest of his Grace at the present moment is, therefore, specially valuable, and Churchmen will do well to be on the alert, for there is no way in which the advocates of disestablishment are working more insidiously, or are making more direct advances, than by thus robbing the Church of one of the highest and holiest of her privileges—the instruction of those who, whether they realize it or not, are, by virtue of their baptism, her children.

In presiding at the Canterbury Diocesan Conference on Wednesday, Jan. 20, the Primate endeavored to moderate public expectation as to the ecclesiastical legislation of the coming session. He showed that as the Convocation of the southern province was not to meet till the 13th of April, and its conclusions on the subject of rubrical revision would have to be referred to the Convocation of York, it was not likely that Parliament would this year accomplish much in that direction.

It is stated that Mr. Hyde Clarke has in the press a volume treating of Prehistoric Comparative Philology, the common origin of culture in the old world and America, and the relations of the Aced of Babylonia to the languages of Indo-China and America.

From the same source we learn that Mr. C. G. Leland has written a work entitled "Fu-Sang, or the Discovery of America by Chinese Buddhist Priests in the Fifth Century." It will be published in London and New York simultaneously.

Mr. Disraeli has granted a pension of £50 a year to the widow of Giovanni Battista Falcioni, the faithful servant of Lord Byron, celebrated in the writings of the great poet, as well as in those of Moore, Rogers, and Shelley, by the name of "Tita."

We understand, says the *London Church Review*, that at the recent conference of the Bishops, held at Lambeth, there was a majority of twelve among their Lordships for maintaining the rubrics of the Prayer Book unaltered.

It is stated that the Rev. M. Popoff, the son of the well-known Russian priest in London, has been appointed chaplain to the Duchess of Edinburgh. The Rev. M. Speransky, hitherto of the cathedral of St. Peter and St. Paul, in St. Petersburg, is likewise to be attached to the household of the Duchess in the capacity of deacon, under M. Popoff. The Imperial Court of Russia is engaged in selecting a Russian choir to sing in her Royal Highness's private chapel. Each of the choristers is to receive a salary of 1400 roubles a year.

At a recent dinner on the occasion of the reopening of a

parish church, the Bishop of Peterborough was thus severe upon the Member from Birmingham:

He saw in what had taken place in that parish a tolerably fair answer to certain statements that were made recently by a very eminent statesman in the town of Birmingham. He entertained the greatest respect and a feeling of personal kindness for that very eminent man, for whom, however Englishmen might differ from him, there was a kindly feeling throughout the country. Nevertheless that statesman, in a speech hardly worthy of his reputation, and scarcely worthy of the great crisis, the national crisis in which he delivered it, was pleased to say there was no such thing in our Church as promotion by merit, and that all promotion that came in our Church came from interest and importunity. That was a startling charge, a very sweeping one, to bring against the patrons in the Church, public and private. From the most eminent person in the realm to the most obscure patron, all were supposed to be so entirely unconscious, so entirely indifferent to the great solemn trust of their patronage, that they never appointed nor would appoint any person to the cure of souls except for the base motive of interest, or the scarcely less worthy motive of freeing themselves from importunity. It amounted to this, that from the time of the Reformation until now the one halcyon moment of pure patronage in the Church of England consisted in the brief, the too brief, period in which the right hon. gentleman himself was an ecclesiastical patron and held the seals of the Duchy of Lancaster.

The Rev. James Bandinel, the founder of the Association for Promoting the Reform of Convocation, now absent in Madeira on account of his health, has written out, in reference to revising the rubrics, some suggestions which he calls peace proposals. In sending these to the *John Bull* for publication, Archer Gurney says there is a limit to the diversity allowed in the Church: "I encountered no little hostility myself in pointing out, some years ago, certain of those excesses which Mgr. Capel has made it his business, so gratuitously, and I must almost add, impertinently, to denounce."

Among the suggestions of Mr. Bandinel, are—1. The permission to read the first five Articles of Religion, or the first, second, and fifth, instead of the Athanasian Creed. 2. The recommending the use of a different dress when administering the Holy Communion. 3. The exclusion of the ceremonies involved in the "ornaments rubric"—incense, lighted candles in the day, &c.—but permitting the erection of extra parochial chapels, where these and other ceremonies not marvellous may be allowed. 4. In reference to the position of the consecrator, revise the rubric thus: "He shall, standing where seemeth to him most convenient, say the prayer of consecration as followeth." 5. Restore the mixing of the Cup. 6. In the Office for the Visitation of the Sick, permit the alternative use of the Absolution in the Communion Office, and declare by rubric that the Absolution is of no avail without sincere repentance and faith. 7. In the Communion of the Sick, recommend, but not require, the participation of more than the celebrant and the sick.

On Friday night, Jan. 29, Edward Burtenshaw Sugden, first Lord St. Leonards, died at his residence, Boyle Farm, Thames Ditton, having almost achieved the venerable age of ninety-four. In his biographical notice, the *Hour* says his name must be added to that proud list of Englishmen who from humble birth have reached the highest offices of State. Like Lord Tenterden, he was the son of a hairdresser. Whether Richard Sugden's business was on a small scale or on a large one, we have no means of knowing. The shop, which is said to have been in Burlington street, has of course long ceased to exist. Whatever may have been the precise position in the world of his father, young Sugden was early set to earn his bread in no very dignified capacity. He was employed as errand-boy in the office of Mr. Groom, a conveyancer, in Henrietta street, Cavendish square. The story goes that Mr. Groom was in the habit of consulting Mr. Butler, the learned editor of "Fearn's Contingent Remainders" and "Coke upon Littleton." Butler happened one day to be in Mr. Groom's office, when he was bantered by Mr. Groom about a supposed error in one of his books, which the conveyancer said had been discovered by his office-boy. Butler insisted upon having the office-boy into the room, and Sugden made his appearance. The error into which the great author had fallen, is said to have been so clearly pointed out by the office-boy, that the author gave way, admitted he was wrong, and became his critic's firm friend. Butler went to Sugden's father, and represented that the boy was meant for greater things than running errands and cleaning ink-bottles, and Sugden was eventually entered a student of Lincoln's Inn.

He must have been at this time some twenty years old: for he was born in 1781, and it was not till 1807 that he was called to the Bar. While still a student, he began the work which was to bring him briefs almost before he was ready to receive them. In 1805 was published his "Vendors and Purchasers," which, in a day when law-books were few and meagre, at once made his reputation as an acute real property lawyer, and has since gone through fourteen editions.

He was made King's Counsel in 1822, Member of Parliament in 1826. In 1829 he became Solicitor-General of the Duke of Wellington. He became Chancellor of Ireland in 1835. In 1852 the Great Seal of England, with the customary peerage, was bestowed upon him. It is a remarkable instance of the attainment in England of highest station by one of very lowly birth.

The conversion of the interior of a church into an auction mart is an event of rare occurrence, but a scene of this kind

was lately annotated, when the materials of the old parish church in Whitechapel were disposed of by public auction, previous to the edifice being taken down and a new church erected on the site, towards which Mr. Coope, M.P., has contributed £12,000. The sale took place in the body of the church, when such a motley audience as was perhaps never before seen within its walls assembled in large numbers. The entire number of lots disposed of was seventy, of which sixty consisted of the materials belonging to the interior of the edifice, the remaining portion being connected with the main walls and fabric of the building. The entire amount realized for the building and its interior fittings was a little more than £950. The new church, which is immediately to be proceeded with, will be one of the largest in the metropolis. The building about to be demolished was erected about 1620, on the site of a chapel originally dedicated to the Blessed Virgin, about the time of the Conqueror. Old records state that "On the 20th of June, 1649, there died in his own house in Rosemary-lane, Richard Brandon, the official executioner for the City of London, and the man who, it was generally supposed, decapitated Charles I." In the burial register of the church there is the following entry under 1649:—"June 21st, Richard Brandon, a man out of Rosemary-lane. This R. Brandon is supposed to have cut off the head of Charles I." No traces, however, of the grave of this man can be found. The wife of John Howard the philanthropist, was interred in the churchyard.—*Morning Post*.

A proprietary chapel at Bath, known as Margaret Chapel, was recently brought to the hammer, and sold to an enterprising music-seller for £1,950. It was built in 1773, and named after the then lady of the manor. Over the altar was a painting of the Adoration of the Magi. The opening sermon was preached by Dr. Dodd, who was hanged for forgery. In the days when the rank of fashion and town resorted to Bath as they now do to Brighton, Margaret Chapel was huddadadally filled by a large congregation, who were content to spend an hour and a-half in seeing, being seen, and being preached to (not at, we may aver). Of late years the resistless wave of revived devotional feeling has passed over Bath, and having swept away the high pews from the neighboring Christ church, it prompted the congregation of Margaret Chapel to build for themselves a church more suitable for Divine worship, the handsome edifice known as St. Andrew's, Walcot, being the result. No change having been made to the proprietor with a view to continuing the use of the chapel for religious purposes, it has been unconditionally sold, and among other suggestions it has been proposed to convert it into a skating rink and gymnasium, or a concert hall.

GERMANY.

A bill has been submitted to the Prussian Diet by independent members, with the object of regulating the legal status of Old Catholics both towards the State and towards the Church of Rome, and above all, of determining their claims to the temporalities enjoyed by the latter. The bill secures to the Old Catholics a share in the temporalities corresponding to their numbers, and concedes to them full liberty to form State-recognized congregations and parishes. The measure meets with general favor, and is understood to be in principle approved by the Government, so that its adoption more or less modified is considered certain.

SPAIN.

The correspondent of the *Temps*, writing from Peralta on the 24th ult., says:

King Alfonso, who makes a point of going to mass every morning before mounting his horse, has allowed it to rest to-day (Sunday). The only task of the army has been to assemble in a large field near the town to hear, or rather see, mass solemnized by Don Evarista, the chief chaplain at headquarters. Alfonso's devotion, perhaps a little affected, ought to disarm all the Carlists who pretend to be fighting because the Liberals do not sufficiently respect religion, but these fanatics will doubtless find pretexts for not abandoning the war. The fact is, that of the two armies confronting each other it is impossible to say which is the most bigoted and which the less religious. To a foreigner the difference is imperceptible. On both sides there is the same respect for external worship, and the same laxity of morals, the same license of language. Mass is performed with both; but the ceremony ended, they swear and blaspheme with energy in both camps.

SWITZERLAND.

The *Continental Herald* says: "The Grand Council of the Canton of Glaris has been called on to decide on two important religious questions. The first, which was a proposal to separate the Church and State, was rejected by 57 votes against 16. The second proposition, which would have for its effect the suppression of the Capuchin Monastery at Naefels, was defeated by 69 votes against 19. It is to be remarked that the Protestant element is largely in the ascendant in the Council, which contains only three Roman Catholic Deputies. Since the Reformation the people of the Canton have always been remarkable for their tolerance, and both sects have always lived on amicable terms. In the capital the same church has always served for the two services. In the time of Zwingle, the Pastor 'Schudj, who had been at first a Roman Catholic priest, but afterwards joined the reformed religion, officiated alternately in the church for the two forms of worship. In reply to some reproaches for this, he answered, 'If I am a Protestant in the morning, and a Catholic at night, can I not be a Christian the whole day?' About twelve years ago the whole town of Glaris was burnt down, and the church shared the common fate. It was then proposed to build two separate churches, but almost the entire population refused to agree to this proposal, and one church serves for the two religions to this day."

BELGIUM.

The Ultra-montane journals attack with the greatest violence the Belgian Minister of Foreign Affairs, because he admitted in the course of the debate on the maintenance of a Belgian envoy at the Papal Court—a post which the Liberal opposition wishes to see abolished—that the manifestations of Belgian pilgrims at Rome are not approved by the majority of Belgian Catholics, and that it is the duty of the Belgian envoy to enlighten the Pope on this subject. The Belgian Liberals see the only remedy for the ever-growing sacerdotal imperiousness in the complete separation of State and Church, and it is in this direction that whenever they return to power, action will be taken by them. The large to-morrow with them. There the idea prevails that at the present time, when the religion of the overwhelming majority of people is determined entirely by the accident of birth, the State should not be hampered by any connection with religious sects, and its absolute sovereignty should be clearly established.

Canadian Church News.

MONTREAL.

The Rev. H. F. Evans, rector of Christville, Province of Quebec, occupied the pulpit of St. James' church last Sunday evening. In his discourse, he gave some interesting particulars concerning the origin and progress of the Sabrevols Mission. At the time when the people of the eastern part of this Dominion, then known as Acadia, were compelled to leave their homes, some of the exiles formed a settlement within a few miles of Montreal, to which they gave the name of Acadia. At the time of the war of 1812, an English officer presented a descendant of one of those men with a copy of the Holy Scriptures. That Bible was the means of converting a father and mother, who afterwards settled at Sabrevols. In 1816 a school was opened there, and a pastor, Daniel Gavin, gathered a congregation in one of the *habitant's* cottages. A kind-hearted Christian was soon raised up, who built a church for the mission, which had been in part supported by contributions from Western Canada. There are now three congregations—one at Sabrevols, another at St. Francis, and the third near Sorel. One hundred and thirty-four persons had left the Church of Rome to join the Episcopal Church. The number who had passed through the school was four hundred. There are seventy pupils at present in the school, and many applications have to be refused on account of lack of accommodation. The sum of \$8,000 is needed to make the building what it should be. The influence exerted by a single Bible in the foundation of the Sabrevols Mission, is a wonderful illustration of the truth of the promise, "Cast thy bread upon the waters, for thou shalt find it after many days."—*Orilla Patriot*.

HURON.

CHURCH OF ST. JOHN, LONDON TOWNSHIP.—At morning service of last Sunday, the Rev. H. W. Halpin officiating pro tem. for Venerable Archdeacon Marsh, announced a vestry meeting to be held to arrange definitely for the building of a new church, to replace the old frame building that has served so long. Plans and estimates have been prepared for a church to cost \$8000. The old church is one of the oldest, if not the oldest one, in the diocese. The late Bishop, then a young man, on his first arrival in the country was the incumbent of St. John's, and the whole township was his parish, though his mission might be said to be without limits. He said, in later times, in speaking of his parish, it was bounded on the north by Lake Huron, ninety miles from his parish church. At that time the original forest was still growing on what is now the site of London, the diocesan city, and beneath the old trees at the Forks was the camping ground of an Indian nation.

It is full time that the old church should be replaced by one more in accordance with the requirements of the parish. London township was from its first colonization a stronghold of the Church. The settlers were of that class in the old country that is the strongest bulwark of Church and State, the loyal Protestant yeomanry of England and Ireland, and that character they maintain unchanged. The church of St. John is five miles from the city of London, having a site of four acres in the little village to which it has given name. Beneath the shadow of the venerable building are the tombs of hundreds who, having worshipped within its walls, sleep in peace, awaiting the hour when "they shall be satisfied, when they awake with His presence." We learn with pleasure that the Church's work is prospering throughout this very parish. There seems to be a new life infused into her members. The congregations are much larger, and the Sunday is doing its own good work.

CHURCH OF ST. JOHN, STRATHROY.—Objectionable as the arising of funds for Church purposes by fancy fairs, concerts, and the many means found necessary to induce people to give even small contributions to such an object as should command their hearty voluntary support, we cannot withhold due credit from the ladies who toil unweariedly for the support of the Church. The ladies of the church of St. John's, Strathroy, are not the least in this labor of love. The church and rectory there are pressed with a heavy burden of debt, and the ladies are continuously working to remove the burden. Last week they gave another of their pleasant entertainments, and they were very successful, enabling many to spend a very happy evening, and realizing a nice little sum to add to their liquidating fund. So continuous have been the exertions of the fair laborers, and so successful have those labors been, that we believe they will ere long see their aim accomplished, and their church freed from debt, achieving greater triumphs than she can now when this heavy incubus weighs down her energies.

MISSIONARY MEETING AT BISHOP CRONYN MEMORIAL CHURCH.—The annual meeting in behalf of the Diocesan Mission Fund was held at this church last week, and was very successful. There were able addresses on mission work and mission support, delivered by the Very Rev. the Dean of Huron, the Rev. Messrs. Kellogg of St. Thomas, and Richardson of Hamilton, and V. Cronyn and J. J. Dyas, Esqs., members of the Memorial church. An excellent spirit animated the meeting throughout, and the amount of the collection was double that of the past year. There is every reason to hope that the subscriptions throughout the parish will show a like result, and will be largely increased. We must congratulate the rector, the Rev. W. H. Tilly, on the earnest Church spirit manifested by the people to whom he has been sent. The result of his labors for so short a time as the parish has been organized—only a couple of years—demonstrates that the services and teaching of the Church are of more than human power and influence in every state and circumstance in which we may be placed.

ONTARIO.

BIRTH.—At Mayfield Farm, 10th Concession, Markham, Canada, on the 18th of February, the wife of Christian Reesor, Esq., of a son.

TORONTO.

TRINITY COLLEGE.—The affairs of Trinity College have recently obtained a large share of public attention. A series of letters, statements, and replies, from professors, graduates, and outsiders, have been published in the daily secular papers, touching the condition of that institution, and the character of the theological and general instruction imparted there. Some of these letters were rather personal in tone, yet on the whole the controversy has been conducted with a fair measure of dignity and good temper.

The College was founded by the late Dr. Strachan, Bishop of Toronto, about twenty-three years ago; and during his life, its operations were attended with a fair measure of success. Since his death, some eight years ago, the institution has not flourished as it deserved. It has not received that hearty and liberal support from the Churchmen of Canada which we would all rejoice to see extended to the only University in the Province devoted to the training of our youth in the principles of the Church of England. Complaints have been made as to the inefficiency of the various departments of the College, the paucity of its professors, and the inadequacy of its equipment for imparting a broad and liberal university education; and comparisons unfavorable to Trinity have been drawn between it and some of the Colleges at Oxford and Cambridge.

So far, at least, as this branch of the case is concerned, nothing could be more unfair than these complaints, or rather the spirit in which they are made. Let the Canadian people endow their Church University as it ought to be endowed, before they complain of its inefficiency. Let those who are trying to pull it down, change their tactics and rally to its support. Let them send their sons to be educated by it. Let them cease their attacks upon its reputation, and give a cordial and generous support to those who are trying to build it up and make it efficient.

It is said the Low Church party have no confidence in the Provost, nor in the Theological training of which he has the direction. But surely this can be no reason for abandoning the College. If it is true that the Provost is teaching doctrines foreign to the Church of England, the great Church of the Reformation, then it is the duty of his assailants to have him formally impeached and set aside, and a proper person put in his place. If it is not true, the charge is a libel on the Provost. It has been made in various ways direct and indirect for years past, and notably by the Church Association very recently; it has worked irreparable damage to the College, and is the main cause of its limited success. As the case now stands, the Provost is in the position of a man who is accused without any evidence to support the accusation. To say that the majority of the graduates of Trinity sympathize with the High Church party, is quite irrelevant to the question at issue. That fact does not impeach their standing as sound and loyal Churchmen, as we should hope any reasonable Low Churchman would be ready to admit.

The Church Association recently published a pamphlet in which the statement was made that "the few young men in our midst at present offering for the ministry, are being trained up in Ritualistic or High Church views, and with strong Anti-Reformation and Anti-Protestant views"; and in another paper, issued under the same auspices, it was stated that the members of the Church of England "feel it impossible for them to assist in maintaining a Student's Fund for the support of young men who are carefully trained to look with aversion on our Church as a Church of the Reformation, and to abhor the name of Protestant."

On the third of February instant, the Council of the College met for the purpose of inquiring into the truth of these charges. Notice of the meeting had been served on the leading members of the Church Association, requesting them to appear and maintain their charges. But they did not appear, nor did any person appear on their behalf. The Provost attended and read before the Council a paper in which he explicitly denied the charge of Ritualistic teaching. He avowed his belief—

I. That the Eucharist is not a repetition or continuation of the sacrifice, but shows forth a memorial of it.

II. That the body and blood of Christ are eaten and drunk only after an heavenly and spiritual manner. He denies that worship or adoration can properly be directed toward any particular place, or any visible object under the belief that the body and blood of Christ are there locally present.

III. He objects to any ceremonies, usages, or ornaments not authorized by the direct prescription, or by the habitual practice of the Church of England. As examples of ceremonies against which he protests, the Provost mentions the following: (1) The introduction of lights for any purpose other than their natural and obvious use. (2) Incense. (3) The crucifix. (4) Postures and gestures not enjoined by the rubrics and canons. (5) Elevation of the elements. (6) Wafer bread. (7) Mixing water with the wine.

IV. He objects to prayer for the dead, beyond those general supplications for the benefit of the faithful dead collectively as well as for the living, touching the "accomplishment of the number of God's elect and the hastening of His Kingdom," so that the dead in Christ, as well as the living, may at length have their "full consummation of bliss."

V. He objects to and discourages auricular (or private)

confession, save in those exceptional cases expressly provided for in the Prayer Book.

VI. He deprecates the introduction of terms, whether relating to doctrine or ritual, from the language of other religious bodies, those terms having been long foreign to our Church.

The Provost affirms that his teaching has been and is according to the above statement of his views. It seems to cover the principal disputed points, and we should like to know what objections there can be to the doctrinal statement as enunciated by the Provost. It seems to show the latter gentleman to be a man of most moderate views, and far removed from those Ritualistic notions which the Association profess to fear as opposed to the principles of the Reformation. As the Association did not see fit to appear and support their charges, it is rather too much to expect the public to believe them in the face of the Provost's denial. Under the circumstances the Council of the Collogo could only come to one conclusion, which they expressed in the following resolutions:

1. That this Corporation having, by notice of the cause for calling this special meeting, given to the Dean of Toronto, as a member of this Corporation, the opportunity of meeting the members of this Corporation, and openly before them, explaining the grounds or evidence upon which the statements referred to, in the notice of this meeting, as put forth by the Church Association, are based; express their great disappointment and regret that the Dean has not felt it to be his duty to be present at this meeting, and to justify or withdraw the statements made over his name, as Chairman of a Committee of the Church Association, in reference to the teaching of Trinity Collogo.

2. That this Corporation having on this occasion assembled for the express purpose of inviting any members of the Corporation, and more especially the Dean of Toronto, to bring before the Corporation any evidence that they might possess, of such teaching in Trinity Collogo as has been set forth in the report and appeal of the Committee of the Church Association, and no such evidence having been offered or even suggested, the Corporation declare that, in their opinion, those statements are entirely without foundation.

Whether the Church of England, in England, is a Protestant Church or not, we do not stop to inquire; but in Canada it certainly is, and the lands now possessed by that Church are the best evidences of the fact. The Act 31 George 3, Cap. 31, commonly cited as the Constitutional Act, authorized by its 36th Section, a reservation of lands for the maintenance and support of a Protestant clergy. These lands, commonly known as the Clergy Reserves, were claimed by the Church of England, not only as being a Protestant clergy, but as being the only Protestant clergy defined by the Act. The late Bishop of Toronto, at the head of his clergy, claimed the whole of the reserved lands, and endeavored to exclude not only the Dissenting Churches, but even the Established Church of Scotland. We cannot here detail the manner of settlement of this knotty question. It is sufficient to say that a large number of Church of England clergy are in possession of lands, and in receipt of incomes derived from the Clergy Reserves, and that they received these as being a Protestant clergy under the Act. Consequently, if they are not Protestant in the usually accepted sense of the word, they should refund the money and relinquish the land. Their attendance at the Diet of Spire need not be proved to constitute them a Protestant clergy. We arrive, therefore, at the conclusion that if the Church of England is Protestant in no place else, it is Protestant in the Diocese of Toronto. We think so because it holds on to the Protestant endowments. When the late Bishop was agitating the rights of the Church of England so zealously, who ever heard of that Church being anything else than Protestant? Who ever heard of the Diet of Spire then? Surely so much land was never set aside for those nineteen Protestants who had been dead and buried for two hundred years, and who, moreover, were not clergy, but laymen?—*Montreal Gazette.*

U. S. Church News.

ILLINOIS.

Correspondence of The Church Journal and Messenger.
297 West Taylor street, Chicago, Feb. 21, 1875.

MESSRS. EDITORS: Will you announce in THE CHURCH JOURNAL that the Rev. Dr. DeKoven, Bishop-elect of Illinois, has signified to the Committee his acceptance of that great responsibility, and that the Bishops and Standing Committees consenting, he will in due time enter upon the duties of the office to which he has been called.

GEO. F. CUSHMAN,

Racine, Feb. 15.

To the Rev. Dr. Chase and others:

MY DEAR BRETHREN: In reply to your letter informing me of my election to the Bishopric of Illinois, allow me to say that I hereby accept the office to which the Diocese has elected me, and should the Standing Committees and the Bishops approve the testimonials and consent to the consecration, I will with the help of God seek to be your faithful and loving Bishop. I am respectfully and truly your brother and servant in Christ.

JAMES DEKOVEN.

INDIANA.

INDIANAPOLIS, Feb. 25, 1875.

At a meeting of the Standing Committee of the Diocese of Indiana, held in the city of Indianapolis on the 25th day of February, 1875, the testimonials of Dr. De Koven, Bishop-elect for Illinois, being under consideration, the following preamble and resolution were adopted:

Whereas it has been certified to this Standing Committee that the Rev. James De Koven, D.D., of the Diocese of Wisconsin, has been elected as its choice for Bishop, by a special Convention of the Diocese of Illinois, held in Chicago on the 3d, 4th, and 5th of February, 1875; and this Standing Committee, as well as the other Standing Committees in the several Dioceses within the United States, are, by canon, authorized to act upon the testimonials of Bishops-elect, whenever such testimonials are to be submitted to them for their determination;

And whereas the said Bishop-elect for Illinois has openly declared, in many ways, his acceptance of, and belief in,

the doctrine of Eucharistic Adoration, and particularly and formally has avowed such belief in the General Convention of 1871, as may be seen in the published debates in the House of Deputies for that year; and furthermore, that the said Bishop-elect does advocate and bear confession, in cases other than that authorized in our Book of Common Prayer; that he commends and encourages the habitual practice of Auricular Confession;

And whereas the Bishops of this Church, in their Pastoral Letter of 1871, have officially condemned in plain terms the doctrine of Eucharistic Adoration, declaring it an "awful error, antagonistic to the doctrine of the Church, the teaching of God's word," and that "it puts in peril the souls of men"; and in the same Pastoral Letter, the customary use of the Confessional is pointedly condemned also;

Therefore be it resolved, by the Standing Committee of the Diocese of Indiana, that our action on this solemn occasion must be in accord with the action of our Reverend Fathers, the Bishops of this Church, who have made our duty plain before us, by their official condemnation of the doctrine of Eucharistic Adoration, and the habitual or customary use of the Confessional. They have in clear and definite language spoken to us, and to the whole American Church, of the dangerous errors involved in those imported doctrines. What they officially condemn in Church doctrine, we should, as loyal Churchmen, condemn also. We therefore reverently accept the teaching, and will follow, by God's help, the wise and safe counsel of our Bishops in this painful emergency, and do declare that we cannot give our "testimony without partiality or affection, in the presence of Almighty God, that the Rev. James De Koven, D.D., Bishop-elect of Illinois, is not, so far as we are informed, justly liable to evil report for error in religion," as is required of us by canon, when consent is given to the consecration of a Bishop-elect; and we do hereby refuse to give our consent to his consecration as Bishop for Illinois, and hereby authorize the Secretary to notify the Standing Committee of the Diocese of Illinois, of the action of this Standing Committee, and transmit to them a copy of this resolution.

KENTUCKY.

LOUISVILLE, Feb. 27th.—At a meeting of the Standing Committee of the Episcopal Convention for the Diocese of Kentucky, it was resolved not to consent to the consecration of Dr. De Koven as Bishop of Illinois.

LONG ISLAND.

At a meeting of the Standing Committee held on the 22d ult., consent was given to the Consecration of the Rev. George De Normandie Gillespie, Bishop-elect of Western Michigan. T. S. DROWNE, Secretary.

LOUISIANA.

Correspondence of The Church Journal and Messenger.

At a meeting of the Standing Committee, held on Monday, Feb. 15th, 1875, the Rev. John Percival, D.D., was elected to fill a vacancy caused by the consecration of the Rev. Wm. F. Adams, and the Rev. John Francis Gimult was elected President.

MINNESOTA.

Correspondence of the Church Journal and Messenger.

MESSRS. EDITORS: Since my return from the General Convention, I have suffered intense pain. My physician has advised me to go to a milder climate until warm weather. My great anxiety is for the work which is so near to my heart. I shall be grateful for any aid which friends may send to our Warden, the Rev. George L. Chase, Faribault, for our Divinity School; or to my brother, the Rev. George B. Whipple, Faribault, for Diocesan Missionary work.

Asking the prayers of the kind friends to whom I owe so much, I am your friend and brother,

H. B. WHIPPLE, Bishop of Minnesota.

Faribault, Minn., Jan. 20, 1875.

MISSISSIPPI.

Correspondence of The Church Journal and Messenger.

Between the close of the mission at Birmingham, Alabama, and the commencement of the mission in Louisville, Kentucky, the writer visited Jackson and Vicksburg, Mississippi, and learned what will doubtless interest your readers.

Though St. Andrew's church, Jackson, was destroyed during the war, through the liberality of friends abroad, and the zeal and self-sacrifice of the Rev. Dr. Crane and his parishioners, a new edifice has been erected. Though the church needs the spire without, and a new organ within, it has been opened for public worship; and if the friends who imparted Phoenix power to the ashes of the old church, could see the capacious new edifice that has taken its place, and the large congregation who worship therein, they would not repent of their good work for Christ and His Church. It is evident that "St. Andrew's is a live parish." To benefit the sick and needy, and supply them with food, raiment, and medicine, and watch with the sick, and bury the dead, on July 29th, 1872, the "Brotherhood of St. Andrew's" was organized. Since that date they have made many sad hearts glad, and alleviated the sorrows of the suffering. They have also organized an interesting Sunday-school in the Penitentiary, and inaugurated Church services in the jail. Both men and women have come to the help of the Lord, for "The Daughters of St. Andrew's" have earned and contributed for parish purposes between three and four thousand dollars. In a little over two years the Ladies Aid Society have contributed nearly fourteen hundred

dollars towards the payment of the debt on the rectory. And through practical sympathy from abroad, and hearty cooperation at home, the parish has kept its head above the water flood of sorrow, singing "God is our refuge and strength, a very present help in time of trouble." On the Sunday before Lent the writer accompanied J. D. Sidway, Esq., to see a specimen of "Church work in the Penitentiary." Mr. Sidway is the superintendent of the Sunday-school herein carried on by St. Andrew's Brotherhood. Those who were born freedmen, and "freedmen" now in bondage, sat side by side on seats placed between the tiers of cells. The service was said by the superintendent, and the prisoners devoutly joined in the services and heartily responded. I heartily wish that all who assemble in gothic churches would behave as devoutly, respond as audibly, and sing as fervently. At the close of the liturgical worship the prisoners formed into classes, and it was interesting to hear them read the Holy Scriptures and recite the lessons. At the close of the Sunday-school session, the writer delivered an address on "The Prison of Condemnation opened by Christ's atonement," which, I trust, God blessed to the spiritual consolation of those confined within the Penitentiary gloomy gates. It is cheering to know that there are devoted Christians therein, for the labors of the Brotherhood of St. Andrew's have been crowned with God's blessing, and proclaimed "a great work," by the Bishop of the Diocese. A goodly number have been taught to recite the Catechism, and to take part in the services of the Church. Since the formation of the Sunday-school many have been taught to read, who did not know the alphabet. A goodly number have been baptized by the Rector of St. Andrew's.

Confirmation in the Penitentiary has been administered on two occasions, and about twenty-seven of the prisoners confirmed. When the Bishop administered the Holy rite, his heart was moved by what his eyes beheld, causing him to say: "In the subdued but earnest demeanor of the candidates I seemed to see an assurance that the instruction given them had reached their hearts, and made them already freedmen of Christ, though they might yet live for years, and even die, at last, in bondage to the laws of society." After the laying on of hands, I delivered an address on the duties of a Christian life, and the solemn obligations which their Confirmation had brought upon them, and left them blessing God for putting it into the hearts of these dear brethren, to care for this offscouring of men, too generally left to wear out their imprisonment without one thought or throb of pity from that outside world, who, from less temptation, and better instruction and restraining grace, have been kept from coming into like condemnation.

Though the writer could not arrange to hold a Mission in Jackson, in the morning and in the evening of the Sunday before Lent he preached to a large and attentive congregations in St. Andrew's new church. To fulfil another promise made at the time of the General Convention, the writer visited Christ church, Vicksburg, and was cordially received by the rector, the Rev. Dr. Sansom. Christ church is the parent church in the city. The Rev. Stephen Patterson, who fell in the fearful epidemic of yellow fever in 1853, was at that time the devoted rector, and whose memory is still green. But though before the war this church was one of the strongest parishes in the South, the ravages of death and "murder in uniform" have made sad havoc, and weakened its strength.

The parish has been cast down, but not destroyed. For the communicants now number one hundred and fifty, and is blessed with a large and flourishing Sunday-school. The Rector and his family are highly esteemed, and the parishioners have recently shown their appreciation of their Rector's ten years of faithful labors by erecting an elegant rectory adjoining the church, which is considered one of the finest residences in the city. The writer could not tarry to hold a Mission, but introduced the Lenten series of services by preaching in Christ church, Ash-Wednesday morning and evening.

The Church of the Holy Trinity was organized since the war; and about four years since the parish commenced a capacious edifice, which when completed will be one of the finest edifices in the Southwest. What the writer has seen and heard since he came South, has made his heart ache. Zion's harp is hung on the willows of adversity, and she cannot now joyfully sing the songs of Zion. She needs the oil of joy for mourning, and the garment of praise for her spirit of heaviness. Her heart is too tender to bear much irritation, and with worldly prospects blighted, she needs strong consolation. Were the Saviour on earth He would command "Sheathe the sword! send ambassadors of peace! Let the Church, as My representative, send forth Evangelists to obey the mandate

Comfort ye, comfort ye My people, saith your God;
Speak ye comfortably to Jerusalem in the South!

J. W. BONHAM.

Louisville, Ky., Feb. 17, 1875.

P. S.—An interesting Mission is now in progress in Grace church, of this city.

NEW JERSEY.

Correspondence of The Church Journal and Messenger.

67 West Thirty-eighth street.

Messrs. Editors: Enclosed please find copy of the Minutes adopted at a late meeting of an Association of Clergy in this city and vicinity, with reference to the death of Dr. Samuel Clark. On behalf of the Association, I would respectfully ask its insertion in your columns. Yours truly,

R. HENNER NEWTON, Sec.

New York, Feb. 16, 1875.

DEAR MADAME: The undersigned representatives of an Association of Clergymen of the Protestant Episcopal Church, of which your late husband was a member, desire to express their sincere and respectful sympathy with you and your family in your bereavement.

In the character and labors of the Rev. Dr. Samuel A. Clark, they, in common with a wider circle of the clergy than that embracing their immediate Association, have uniformly recognized the union of an intelligent, manly, and Christian faith, with untiring devotion of purpose and life to the service of the Redeemer.

The deep sorrow of a parish, under God indebted in a great measure for its stability and large influence, to the wise judgment, the hearty zeal, and the practical efficiency of Dr. Clark; the affectionate regard in which, as a Christian man and a faithful pastor, he was held by those within and without the limits of our own Church; the universal expression of grief on the part of his townsmen of every class, on the occasion of his decease; the loving remembrance of his cheerful presence and his many virtues, cherished by those associated with him in varied clerical relations; are abundant and grateful testimonies to the public estimate of one for whose good example we bless God's Holy Name.

With the renewed assurance of our united and heartfelt sympathies with you and yours in your affliction, and the earnest prayer that your heart and mind may be kept in "the peace of God," we are, Dear Madame, very faithfully,

YOUR FRIENDS.

NEW YORK.

Correspondence of The Church Journal and Messenger.

It has been said by one who has had much to do on Blackwell's Island, that no more effective missionary work could be done than that which men and women with good voices, and loving and devoted hearts, might do, by singing anthems, hymns, and sacred songs, suited to the Church seasons, in the various halls and chapels. The poorest of our poor are to be found by thousands there, as each year rolls on its weary days, and many of these are in the highest sense our own brethren. If we could gather up the echoes of those grand organ and choral symphonies, which resound from Sunday to Sunday through the churches of the great city, and pour it down through the "vale of misery," it would be to many sad, suffering, wretched, desponding hearts, as the songs of the angels; rekindle their faith; revive their hope; uplift their hearts; and pour the sunshine of heaven upon the darkness which wraps them round. But that we cannot send to them.

And if this truly missionary work could have its counterpart in some little matter of earthly comfort, such as the sick and the old so much need, this work would find its reward in many souls comforted and saved, who now will not believe in the existence of Christian love. Our Christian love, shown in "little deeds of kindness," not only makes the soul feel the beauty of Jesus' character and religion, but it will "assure our hearts before Him," in the "day of His coming." Friends and relatives of the sick and the old are constantly bringing to the Island their proofs of love. But I am pleading for our Christian brethren, who are sick and old and infirm, and have no friends or relations in the world.

The Commissioners of Charity and Correction cannot provide for all these cases, without larger appropriations; and if they could, and if they did, such things administered by hired officials, who in many cases are not sympathizing Christians, do not draw the soul to God, the Great and Good "Giver of all good things."

A steady supply of tea and sugar, milk crackers, jollies, &c., or of the means to buy them, would be a blessing which would bring a steady return of blessings upon the givers. Words cannot express the gratitude that such ministries would foster, nor the immensity of the good that a single year would effect.

Why cannot this most desirable of all charities be grafted upon the Christian's visitation, recently made to two of the Institutions? A few Christian ladies have continued to direct their gifts to that quarter; but it needs a larger amount, and a steady supply. Indeed a small amount devoted constantly, is better than an occasional abundance.

It is to be hoped that this Lenten season may be fruitful in this good, to the poorest of our poor.

With the approval of the Bishop, it is proposed to begin a Parochial Mission at St. Ann's church, New York, on Sunday, March 7th, at 8 P. M. It will be under the direction of the evangelist, the Rev. P. B. Morgan. It will probably be continued ten days. The Rev. Mr. Morgan will preach every evening, services to begin at 8 o'clock. At the noon services there will be short addresses by different clergy of the city. We ask the prayers, the sympathy, and the co-operation of our brethren of other parishes, that the Mission may be instrumental in leading many to take up the Cross

and follow Christ. The Mission will certainly be considered as in harmony with the special services of the Lenten season.

NORTH CAROLINA.

Correspondence of The Church Journal and Messenger.

Confirmations by the Bishop: Clinton, 7; Goldsboro, 8; Wilson, 11; Rocky Mount, 4; Ringwood, Halifax county, 5.

PENNSYLVANIA.

Correspondence of The Church Journal and Messenger.

In the House of Correction, Philadelphia, (under the religious care of the Rev. I. Martin, presbyter of the Church,) there are 1200 inmates, the majority of whom can read, and who would gladly thank the readers of THE CHURCH JOURNAL for any reading forwarded to them, especially pertaining to a knowledge of the Episcopal Church.

I ask that they be remembered by spare books and papers being sent for them to No. 51 North 6th street, second story, or to the House of Correction, Holmsburg, 23d Ward, to my care.

ISAAC MARTIN,
Moral Instructor.

ORDINATION IN ST. MARK'S CHURCH, PHILADELPHIA.—The Bishop of the Diocese visited this parish on Feb. 20th, Ember Saturday, for the purpose of admitting Mr. Nalbro Frazier Robinson, A.B. (Univ. Pa.), to the Order of Deacons.

The sermon was preached by the Rev. R. E. Terry, rector in charge, from the text "Let a man so account of us as the ministers of Christ, and stewards of the mysteries of God." (1 Cor. iv. 1.)

It is to be regretted that, owing to the great inclemency of the weather, there was not a larger congregation present to hear the able discourse of Mr. Terry upon the nature of the stewardship exercised by the minister of Christ. His charge to the candidate was singularly appropriate and affecting.

The candidate was presented to the Bishop by the Rev. Mr. Terry, upon which the ordination service proper was said. The impressive services were concluded by the administration of the Holy Eucharist, which was celebrated by the Bishop. The Rev. Mr. Robinson will continue his duties in the Episcopal Academy until the close of the Academic year.

EBOR.

PITTSBURGH.

We insert below, from *The Independent* of Emporium, Pa., a notice of the worthy conduct of one of our clergy during a disastrous fire which threatened the destruction of the town. The Rev. Mr. Clark is recommended by *The Independent* as head of the Emporium Fire Department. Such a fact is significant beside the opinion that preachers are a helpless, effeminate class.

The coolest-headed, most systematic, and thorough-going person at the great conflagration here on Monday morning, and the one above any other that our people are mostly indebted for the preservation of the buildings on the north side of Fourth street, opposite the burning buildings, was the Rev. Joel Clark, pastor of the Episcopal church here. To him belongs the credit of getting the fire-engine to work after nearly every one else had abandoned it, and without the use of which the fire would certainly have crossed Fourth street, when the entire business part of up-town would have been destroyed. We would not be understood as saying that there are not others deserving of credit for their efforts to stay the fiery element, for there were quite a number who were very active, among whom we noticed J. W. Kriner, A. Haupt, Dr. Bryan, Wm. Franc, J. W. Cochran, J. F. Pavons, Frank J. Thomson, J. P. Felt, J. L. Beers, besides many others that might be mentioned; but this we will say, that from our own observation, we think Mr. Clark has all the elements to fit him for a captain—energy, coolness under excitement, good judgment, and a pleasant but firm temperament, and therefore we recommend him as a person admirably fitted for the head of the fire department of our borough.

VERMONT.

Correspondence of the Church Journal and Messenger.

The Bishop's annual order for visitation of the Diocese begins with Luke's church, St. Albans, on Sunday, March 21st, and ends with the Vermont Episcopal Institute, on Wednesday, June 16th. When the visitation comes on Sunday or a holy day, he wishes a celebration of the Holy Communion; and in every parish he wishes to meet the children for catechising.

CASTLETON.—At St. James' Mission the rector (the Rev. W. G. Davenport) is delivering a series of Lenten sermons, preceded by the Litany, on Church topics, assisted by neighboring clergy.

ARLINGTON.—The rector has a course of lectures on the Morning and Evening Prayer, besides lectures and readings on practical subjects. Also, the full Litany on Friday mornings. Services also at Bethesda church, West Arlington.

BRATTLEBORO.—Since the advent of the present rector of St. Michael's church, the parish has given new evidence of vigorous life. He has also lately preached to a

large audience, comprising the inmates of the Vermont Insane Asylum, located here. We clip the following notice of the rector's lecture before the Brattleboro people, delivered before Lent began, from the Brattleboro *Phenix* of Feb. 12th:

The Rev. W. H. Collins delivered the second lecture in the Harmony Hall course on Tuesday evening, his subject being "Queen Elizabeth." The view taken of this remarkable historical personage by the lecturer was the one which we believe is now usually accepted, namely, that while she exhibited some faults and weaknesses in the conduct of her long and eventful reign—partly, however, occasioned by the sentiment of the times in which she lived—she was still a woman of remarkable natural endowments, of powerful intellect, of good judgment, of great courage, and of sterling virtues—in short, a worthy ruler of a mighty nation, and one of the best that England or any other country ever had. Some of the more noteworthy incidents of her life were portrayed by the speaker, and the matters of chief importance occurring during her reign were touched upon in a manner that held the attention and interest of the audience to the close.

WESTERN NEW YORK.

The call extended by the vestry of Christ church, Rochester, with unhesitating unanimity, to the Rev. Joseph L. Tucker, late of Columbus, Mississippi, chief helper to the Rev. Dr. Twing in the domestic missionary work, has been met by a prompt acceptance, and the probability of instant entrance on the duties so much needing a rector's hand, and head, and heart.

The sober enthusiasm, if we may use the phrase, with which this acceptance has been wished by the whole congregation, and is now hailed, reminds an old soldier of nothing so much as of a regiment asking only a leader, and eager to be led where there is the most work to do. All the incidents and circumstances of the call and negotiations augur for the new relation, and for our city, a solid and fruitful accession to Church life and its interests.—*Rochester Union*.

The Rt. Rev. Bishop Coxe has signified his intention to deliver a course of sermons on the successive evenings of Holy Week, at Christ church, Rochester. Subject: The Seven Sayings of the Cross.

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.

TWO BISHOPS-ELECT—WHAT SHALL BE DONE?

Messrs. Editors: I think you have made it clear enough that the Bishops and Standing Committees of the Dioceses have something more than a mere recording responsibility resting upon them in the matter of Episcopal elections. Assuming here at any rate that they have something more, and that the responsibility of a wrong choice is properly divided among all whom the law of the Church makes parties to it, I think it ought to be said that now is the time, and that the Episcopal nominations respectively of the Dioceses of Southern Ohio and Illinois constitute emphatically the occasion and the opportunity to speak. Such a conjunction has never before occurred in this Church, and it is to be supposed and hoped will never occur again. Speak the Church at large *must* the one way or the other in both these cases, and the question is whether we will give the rest of the Church's sanction and approval to either of the two extremes which these two men represent. Let it be remembered, and let it be squarely put before these ratifying and confirming bodies, that one of these men has openly avowed his sympathy with, and his undiminished confidence in a clergyman of the Church whose resistance to her laws and his own Bishop, amounted at the time to contumacy. If this nominee had been a Northern man before the outbreak of our Civil War, and had written a letter of sympathy and encouragement to a South Carolina secessionist, in the stand assumed by that State at the time, he would have been just as loyal to the constitution and laws of the United States as he was to those of the Church when he signed the Cheney sympathizing letter. And his deploring the subsequent act of secession, would have placed him just where the Philadelphia letter against the Cummins movement places this nominee for Bishop; in no worse a position and no better. Disloyalty is one step, secession is another and a further in the same direction, and that is the least that can be said about it. Tolerate such men we may, and it need not be added that we do. All our instincts of love and loyalty cry out against crowning them with the honors of this Church.

And the other nominee, who now stands waiting for his crown at the opposite extreme, has done more to shake the faith of the mass of Churchmen throughout the country in the soundness and safety of this Church, I may say even to shock them, than any other man in it, by more openly than any other, avowing and advocating, not practices, but the strange doctrine on which all the practices rest, which have received the repeated condemnation of the Bishops who are now asked to stultify themselves by making him a Bishop. Tolerate him too, perhaps, we may;—crown him we cannot, with any regard whatever

for soundness or definiteness of doctrine in this Church, or for Episcopal consistency.

It really looks like a providential concurrence that thus puts a double-edged sword in the hands of the Bishops and Standing Committees. It can be used to cut right and left at the same moment. If it could only be used one way, at this time of party sensitiveness, and were so used, it would excite suspicion of party bias, partiality, and prejudice against the powers that be, leading on to heartburning, confusion, and clamor, possibly to defiance and resistance, ending in division.

Saying *no* with equal emphasis to both these men and their respective friends, will close the mouths of *both*, and grate less upon their wounded sensibilities, besides doing a righteous judgment upon them both. It will prove that the Church is in no sense of the word a party, but as she has ever claimed to be, a body equally removed from the two opposite extremes here clearly and unmistakably represented.

Let the *no* be said, to the advancement of the glory of God, the good of His Church, the safety, honor, and welfare of His people.

A. S.

For the Church Journal and Messenger.

THE MINISTRY.

If the decrease of candidates for Holy Orders, lamented in the Pastoral Letter of last year, means anything, it means that our supplies to fill vacancies, and to extend missionary work, are not keeping pace with the needs of the Church and the country. It means, also, as a sort of corollary from this, that we need to be doing something to avert the threatening mischief.

Three ways of action occur. We may rely simply on those entering the Holy Ministry, who can take care of themselves, and from their own means secure a competent training, scholastic and theological. Or we may dispense with scholastic—by which I mean collegiate—and theological training, and taking persons at haphazard, put them into the ministry on a lowered and lowering standard. Or we may, holding on to the idea of education and training, help those to secure these things, who cannot entirely provide for themselves. One would say it could not take long to decide between those three courses, provided carelessness did not choose the first, or ignorance the second.

Help is all the Society for the Increase of the Ministry offers, though even if she offered a full support, it is difficult to see how she would be doing more than those old foundations in the fatherland, which have borne such noble fruits of Christian learning.

When times are hard Christ's work, unless specially prayed for and done for, is hampered. I venture to beg all with whom my poor words may have any influence, to help the good work of this Society. I do it the more freely, because the gifts of the Diocese to which I belong, have always been largely in excess of anything it has received.

J. WILLIAMS.

Lent, 1873.

For the Church Journal and Messenger.

A MANLY LETTER.

Messrs. Editors: In your issue of Feb. 18th you republish a letter, signed by several clergymen, in the year 1871, upholding the Rev. Charles E. Cheney. Among the signers my name appears. For one, I should never have cared to call attention to that letter again, but since you have reproduced it, I should like to say that I should not be willing now to be judged by the sentiments which it expresses. For some of my brethren whose names are appended thereto, I expect always to cherish feelings both of respect and affection. I judge them not. Some of them I know have changed. However, I cannot speak for them, but only for myself. To-day I could not undertake to defend that letter, and I regret ever having signed it.

Wm. B. BODINE.

Gambier, Ohio, Feb. 24th, 1875.

For the Church Journal and Messenger.

Messrs. Editors: Will you permit me to say to the friends of the Episcopal Evangelization Society, that upon the conclusion of our Mission in this city, I will have been from home nearly two months, which will account for what otherwise would seem like an unpardonable neglect of correspondents. Numerous letters with orders for the "Missioner," and "Aggressive Work in the Church," with inquiries as to the possibility of missions, have been forwarded, and will receive attention shortly.

I am glad to add that our work has received the most hearty indorsement and co-operation of both clergy and laity. In some instances, clerical brethren have made considerable journeys to witness the work and help in the object of the mission. And I trust I may say we have not been without tokens of the divine blessing. At times the congregations have been small, while again we have seen a large church densely packed, people filling extra seats in the aisles, and sitting on the chancel or choir steps, while others remained standing to the conclusion

of the service; and not a few, we have reason to hope, have found their way into the fold of the Great Shepherd.

Since beginning this letter I have received a communication from a clerical brother, where we lately held a brief mission. He says: "The good effects of the mission are daily appearing; further candidates for confirmation offering; more lapsed communicants coming back to duty; indifferent outsiders looking for their Saviour; lukewarm members stirred up to participation in Christian duties; increased attendance on Ash-Wednesday; and on Sunday the largest congregation I have ever had since my pastorate commenced. Every hour I bless God for the mission."

But with the conclusion of our mission here, I shall return East, D. V., aiming to begin with our brethren a mission in St. Ann's church, New York, on the evening of the Fourth Sunday in Lent, March 7th.

It is hoped those interested in this work will remember this mission in their prayers. Very faithfully,

P. B. MORGAN.

Memphis, Tenn., Feb. 20, 1875.

For The Church Journal and Messenger

AWAKE! AWAKE! O ZION!—IV.

Christ's Church is a vineyard, and activity therein a blessing. To be "workers together with God" is an exalted privilege, and whatsoever is right the laborers receive. The happy Christian is the constant worker, for by imparting joy, he doubles his own. The unhappy professor is one suffering from chronic laziness, for he causes his rector sorrow, and has no gladness to impart. Now those who will not work in the Church vineyard shall not eat the grapes thereof, for

BLESSINGS UNAPPRECIATED GOD REMOVES IN JUDGMENT.

The ancestors of the despised and scattered Jewish race of wanderers once possessed the Land of Canaan, a land flowing with wine and honey. God favored them with Urim and Thummim, Priests and Prophets, Temple and Altar, and manifested His favor by the dazzling Shekinah. But though they were called the *Beloved of the Lord*, and their metropolis was the mountain of His Holiness, because they despised their privileges, God in judgment scattered the nation, and the land in which prophets uttered predictions, and priests made atonement, became a *desolation*!

WHAT A SOLEMN LESSON OF WARNING!

Though Israel's metropolis was called the city of the Living God—the holy place of the tabernacles of the most High; and nations lavished praises on Israel's gorgeous Temple; and a golden tide of wealth flowed through Zion's gates; and from her lofty towers power looked down; and towering mountains encircled her with strength; because she rejoiced in her privileges, but neglected prescribed duties, and despised the mandate

AWAKE! AWAKE! PUT ON THY STRENGTH, O ZION! God fulfilled the awful threatening:

I will turn your festivals unto mourning,
And all your songs into lamentation;
I will bring sackcloth upon all loins,
And baldness upon every head;
I will make it as the mourning for an only son,
And the end of it a bitter day.
I will send a famine into the land;
Not a famine of bread, nor a thirst for water,
But of hearing of the word of Jehovah!

They had experienced "cleanness of teeth" for lack of bread; and the fever of thirst through scarcity of water.

But what was this compared with a spiritual famine? Because they would not work for God, they must not eat of His bounties. Through the retributive withdrawal of the means of grace they had despised, their souls famished for want of the Bread of Life! Their seers were ashamed, and their diviners confounded. They all covered their lips, for there was no answer from God! (See Micah iii. 7.) Because God is no respecter of persons, and only those who work righteousness are accepted of Him,

WHERE THE CROSS ONCE SHONE DESOLATION REIGNS.

That unappreciated privileges God removes in judgment, is evident from the fate of the once flourishing churches in Corinth, Phillippi, Colosse, Thessalonica, and the seven Churches in Asia Minor. Their ministers were stars, and the congregations candlesticks, and one like the Son of Man in glory shone amongst them. But when the stars shone not, and the candlesticks gave no light, what was the result? What is the present condition of the places where the Gospel sun once shone? A voice of warning sounds from

THE FATE OF THE SEVEN CHURCHES OF ASIA MINOR.

Lonely walls, tenanted by the Jackal, now occupy the site of the once populous city of Ephesus, whose Church was incited to prove faithful by the promise "To him that overcometh will I give to eat of the tree of life which is in the midst of the Paradise of God."—(Rev. ii. 7.)

In Smyrna, whose Church was cheered by the promise "He that overcometh shall not be hurt of the second death," (Rev. ii. 2,) there are but two Protestant

churches, and Protestant schools have failed; and where the truth was once preached superstition reigns!

In Pergamos, whose Church received the warning "Repent; or else I will come unto thee quickly, and will fight against (the Nicolaitans) with the sword of my mouth," (Rev. ii. 16,) out of a population of sixteen thousand, fourteen thousand are worshippers of the false prophet of Mecca!

Thyatira, whose Church tolerated the teaching of the false prophetess Jezebel, was lost to the Christian world from the fall of Constantinople until brought to light in the seventeenth century under the Turkish name Akhisar!

Sardis, whose Church in St. John's day had a few undefiled names, shows that when a church candlestick is removed, commercial prosperity departs, and social attractions wane! Sardis is now a massive ruin, with scarcely a house standing, and the region a scene of gloomy solemnity!

Philadelphia, before whose Church the Saviour had opened with the key of David a door of usefulness, did not perpetuate her glory or her privileges. On the site of the church edifice in which the Te Deum was wafted, and in which was confessed "we have left undone the things which we ought to have done," a massive ruin is the present monument of glories and privileges that lost their succession! The same is true of

THE CHURCH OF THE LAODICEANS,

it produced no fruit. The members were notoriously inactive. They refused to bestir themselves for their own or for other's good. They were not characterized by the sensationalism of holy fervor, nor that of chilling ice. Had the Bishop of Derry been their angel, and in his lecture on "sensationalism" said "If any of our preachers can speak to sinful women of the love of Jesus until the tears trickle down between their jewelled fingers, or to make the power of the world to come present, teaching them that it is a fearful thing to fall into the hands of the living God, a sweet and pleasant thing to be at peace with God through Jesus Christ our Lord, let us not try to lay a hand of ice upon those lips of fire." The eloquent Bishop's caution not to freeze enthusiasm, would have been unnecessary. For the clergy and laity of the Church of the Laodiceans was "neither cold nor hot, but lukewarm," and so offensive to the Saviour that He threatened expulsion; and even the place where she slumbers is a mass of ruin and a scene of desolation!

WHERE ARE THE CHURCHES THAT ONCE BELTED AFRICA?

Let the rejoicing that we have now there one colored Bishop, answer "where"? The light in Apostolic candlesticks has been extinguished. Apostolic Church candlesticks have been removed. Through their removal enterprise stagnates! commerce slumbers! improvement puts on a robe of rags! civilization dies! And those who complain that to build so many churches and support so many Bishops and other ministers is a very expensive luxury, must be reminded that if God should permit all the churches in a city to be closed, and on His servants' lips place the seal of silence, what it would cost them to erect new prisons, support more policemen, and pay busy hangmen to dispose of the lawless who would destroy them, and seize their property, would be much more formidable than dropping the smallest currency note on the plate when the offertory is taken, and carefully folding that, that the smallness of the amount may not be detected, however worthy the object for which an appeal is made! Let those who complain of the repeated appeals of our Bishops for means to enable them to extend the Church, remember that

UNWISE CHURCH ECONOMY IS NATIONAL DESTRUCTION.

An able divine has stated that ancient cities with scarce an exception wasted from the day when the truth was removed, and grew into monuments—monuments whose marble is decay, and whose inscription is devastation—telling out to all succeeding ages, that the readiest mode in which a nation can destroy itself, is to despise the Gospel with which it has been intrusted, and that the most fearful vial which God can empty on a land is that which extinguishes the blessed shinings of Christianity!

That the exalted privileges of the clergy as ambassadors of Christ be not removed, let us prove by wakeful activity that we appreciate them. That the great privileges of the laity be not taken from them, whatever they can do to extend Christ's Church let them do with all their might. Let those who take hold of worldly enterprises with such intense earnestness, and advance such large sums to tunnel mountains, and bridge valleys, and compass the earth with electric wires, and build steamships to go to the ends of the earth, and expect no returns from their investments for years—let them not treat Christ's Church as they treat a questionable creditor! As

"THE EARTH IS THE LORD'S, AND THE FULLNESS THEREOF," and the power to amass wealth God gave, and all the precious metals God veined in their mines, when the Church asks that her missionary treasury be replenished, and Bishops plead for means for aggressive work, of

God's own gladly give back to Him. For thus saith Jehovah.—Mal. iii. 7):

Bring all the tithes into the storehouse,
That there may be meat in My house,
And try me now with this, saith Jehovah of Hosts,
Whether I will not open for you the windows of Heaven,
And pour out a blessing for you till there shall be superabundance.

Let the whole Church earnestly pray for the descent of the Holy Ghost, whose warmth can melt the chilling ice of our spiritual winter,—whose light can reveal joys substantial and eternal,—whose dew can moisten the fallow ground, and cause celestial fruits to grow,—whose consolations can give the prelude of the glad song of the Redeemed:

"Holy Ghost, come down upon Thy children,
Give us grace and make us Thine.
Thy tender fires within us kindle,
Blessed Spirit, Dove Divine!"

Then Zion will arise and shine, and her warming glow be felt, and her terraces drop down new wine, and her fields be productive, and her harvest joyful.

J. W. BONHAM.

Jan. 26th, 1875.

The Church Journal

AND

GOSPEL MESSENGER.

NEW YORK, MARCH 4, 1875.

IS IT WORTH WHILE?

From remarkably different quarters, of late, the cry has gone up that the Church must be "tolerant" and "comprehensive." A new meaning has been given to the word "Catholic," and it is taken to be a mark of the Church's "Catholicity" that everything, from medievalism to rationalism, may claim a rightful place within her. In fact it is boasted of her as one of the great excellences, which ought to commend her to all good Christians, that she has as many Gospels on some important things, as there are human fancies.

Boasts of this kind are made in Sermons, in Speeches on the floor of Convention, in high places and in low, and we have been assured that it is bigotry and intolerance only which can object to a Stanley on one side or a Bennett on the other, a Purchas or a Voysey, a Mackonochie or a Colenso; that these men have their natural *habitus* in this Church of ours; and even more, that the "views" of none of them perhaps should exclude them from, for instance, the Episcopate.

Now we do not propose here to attack this view, although it is rapidly becoming a cant, and, like all cants, is hateful to us.

We merely propose to make some remarks, and call attention to some consequences.

In the first place, we do not think it was the way in which we used to recommend the Church to the American people. We may be in error. We are not as old as we might be, nor does our memory go to the Flood, but we do not, just now, remember that we used to be in the habit of asking people to become Churchmen on the ground that they might hear every possible view and doctrine, from the verge of Rationalism to that of Romanism, preached and advocated in the Episcopal Church. We did not, as we remember, tempt them by the offer of a rich and infinite variety of contradictions, and the assurance that they might pick and choose all the way from Thomas Aquinas to Charles Darwin.

We did indeed tell them, as we had the right, that Christ's Church is a School. That the weak in faith are to be received, (but also we think it was added "not to doubtful disputations,") that believing the simple Apostles' Creed of Baptism, any scholar might be admitted, but admitted, of course, to future teaching, to future influences, to all the growth in knowledge, wisdom, and faith, provided in the Divine School.

But we generally conveyed the impression that the school had something to teach, that it really had a *curriculum*, a course of learning for a man to enter upon and go through, and that the masters and the ushers were not each contradicting each, each calling the other's teaching unsound, dangerous, and false.

Now if we accept the new departure as wisdom, we must be prepared to accept its consequences on the community to which this Church is sent to preach the Gospel.

If we were all Churchmen, or if the Church contains all that we care it should contain, it is manifest that the different conditions might excuse and even permit a different course. We might, perhaps, in such case, resolve ourselves, by natural selection, into a set of isolated congregations, each with its own ritual observances, each with its own "views," each with its own peculiarities of doctrine and worship—as many sects and worships as congregations, only all agreeing in a "Form of Government." But since we believe we are sent, as a Church, to the world, and given a special field in the world, and since

also the law is upon us, that "if one member suffer the other members suffer with it," since, in short, we accept the responsibilities of a *Body*, we cannot, each one, please himself, nor can each congregation please itself.

Nor can the whole Body ignore the effect of its action upon those who are yet outside it, and to whom it claims to be sent, among other things to persuade them to come inside.

This being so, let us inquire whether it is a good basis for advance, a good ground for persuasion to the American mind, a strong argument to those without to come within, that the Church into which we invite them admits all notions, permits all views, tolerates all forms, and has a liberality so enormous that she is practically indifferent to doctrines the most important?

It occurs to one, to begin with, that there is quite as much freedom outside as any reasonable man need care for. There is a variety of Gospels to suit all tastes already, very zealously and very ably taught throughout our country. And the bodies about us are not given to be very intolerant. They allow inside a vast divergence of view, each man to have his psalm, or his prophecy, or his doctrine, and if one does not like the inside, it is no disgrace for him to go out of one body and try another. The whole boundless continent of American Sectarianism, and nothingarianism, is before a man, and he may pasture where he will.

If we tell him that the Church is the best type extant of this large and liberal Americanism, that the Gospels of all sects have in her their home, and what his soul pines for in the way of special conceit, or individual heresy, or whimsy, he may have within her, is he greatly tempted to accept the invitation? Has he not all this already? Is it not his right as a free born American to select his own Gospel, to go to medievalism if he will, or to rationalism if he prefers, to take Aquinas or Theodora Parker for his guide, as he may judge best?

We may say, indeed, "True you have this freedom now in the world and amid sects, but here you will have your freedom secured to you by the sacred guards of an Apostolic Church and Order, and may enjoy it in perfect peace." But may not the answer be, "I do not believe in an Apostolic Church or an Apostolic Order. That is my special view, my pet, prized, *non Credo*." And must not our answer again be, "That shall be no bar. You may also enjoy that view. For it is claimed by the large hearted and liberal among us, that we must not only tolerate Medieval Sacerdotalism, but also the opinion that Apostolic Succession is a myth.

In fact it would seem as if we were determined to leave the man no excuse for *not* being a Churchman! He may bring with him and enjoy in peace every sectarianism, and every error, so only he will come in. He may do it even while declaring there is no "in"—that the gate is no gate, so wide and high is it, and the wall no wall, so shadowy is it, and that in fact there being so little difference between in and out, it is hardly worth the trouble to exert himself for so small a result.

But suppose we give this people to whom we are sent, credit for being what they are, the most earnest people on the earth. Suppose we see the fact before our eyes that the one question with which its heart wrestles, is the question of Eternal Truth; that the wildest aberrations of its sectarianism, the most monstrous or abnormal births of its sects—its very Mormonisms and Spiritualisms—are passionate attempts to find for itself a secure footing, in a new land, where there are no traditions, religions, and no hereditary Church. Suppose we really rise to see this people's want as itself feels it, the want of some sure footing, some fixed standing ground, some consistent story, amid the babble of religious contradictions. In that case perhaps it may dawn upon us that such a representation of the Church as above, is one which it will not find attractive, that indeed a Church of that sort would be an impertinence in its eyes.

Now we do seriously, and in all charity, and yet with a profound sense of duty, call attention to the drift of a great deal of plausible talk, from a great many voices, and with a great many purposes, tending to set forth the idea of the Church as the body that has no ideas.

We confess to a surprise at the quarters from which we have heard the decrying of doctrine and dogma. We have been astonished at the reception, even in Conventions, of statements, that the speaker cared nothing about such and such a matter, and was prepared to welcome a doctrine and its flat contradiction equally, so only that the passionate asserter of its truth, and the passionate asserter of its "perilous" falsehood, were each "loyal to the Church!" We have wondered what conception of a Church must have been in the mind in such case!

If the Church which we have held and taught to be Apostolic and Catholic, be only a nest to shelter all contradictions, if she have no distinct story to tell, no God's Truth to which to testify, no power and authority to teach, it strikes us she has little reason to claim either loyalty or respect.

Whoever would reduce her to this self annihilating

condition, empty her of fixed doctrine, and make her the ecclesiastic Babel of this country and time, would present not a Church to this people, which is the thing it just now most needs, but another sect, whose "distinctive doctrine" would be that there is no distinctive doctrine whatever!

A VERY LATE PRECEDENT.

A curious illustration of the present attitude of the Diocese of Illinois, in its claims of a sort of diocesan independency, and its invitation to the Church to consider whether the House of Deputies or the Standing Committees have any right to go behind diocesan testimonials to a Bishop-elect, is found in a little bit of history so very recent that we wonder it has been forgotten so completely in Illinois.

A little over two years ago North Carolina proposed to elect an Assistant Bishop, and asked the consent of its sister dioceses to that end.

Every diocese, we believe, consented *except Illinois!* The Standing Committee of Illinois *refused* consent, and ostentatiously and promptly *published* its reasons. Those reasons were founded on such an amazing misinterpretation of the Constitution and Canons, that they were left to Illinois alone to act upon.

The Dioceses consented to the proposed Assistant to Bishop Atkinson, and in due time North Carolina elected by a large majority its present Assistant Bishop. There were no protests, no questions of doubtful doctrine, the elected Bishop was amiable, devoted, unimpeachable, and the hearty choice of the Diocese.

And yet the Standing Committee of Illinois *went behind the papers*, behind the choice of North Carolina, behind the act of its Convention, and on the 5th day of September, 1873, *refused consent to Bishop Lyman's consecration!* And condescended, as far as the public is informed, to *give no reason!*

No one disputed, we believe, the right of the Standing Committee to refuse consent, for the present Illinois doctrine had not then been invented.

This is *exactly eighteen months* ago. The legal ability and learning that guided Illinois then, guides her still. Pity it has so short a memory!

Is that which was *right* for the Standing Committee of Illinois, *wrong* for all other Standing Committees, forever hereafter?

We have received from Illinois a mass of documents on both sides of the vexed question. We think it best to publish none of them. The publication of one would require, "in justice," the publication of another, and the whole matter would be debated over again in these columns. Such debate might be interesting to the debaters, but scarcely so, we think, to our readers.

The questions about the canonicity and constitutionality of certain steps in the Election, are, besides, merely *side issues*, and are really of no consequence to the general readers. They only blind the eyes to the real issue—the question of doctrinal consistency—the request that the Standing Committees should repeal the action of the General Convention last Fall, and erase the *Pastoral* of 1871.

We wish, from our heart, that there had been no ground afforded on which to put a question of uncanonical or unconstitutional action. It would have been far better for all concerned were such the case. But the minority claim there is such a ground, and they claim it, no doubt, honestly. Their opponents claim there is none, and we have as little doubt they make their claim honestly. But the place to discuss these rival claims, is not here. Our columns are limited, and the general Church is interested, not in these details, but in the broad underlying question how the Church, whose Bishops first, and General Convention second, have put her on record against Eucharistic Adoration as "a deadly error perilous to the souls of men," can manage to make a Bishop of the gentleman whose notoriety rests upon his preaching, holding, and ostentatiously proclaiming, this very "error," and yet lay claim to any right thereafter to guide men in ways spiritual.

While we are far from holding our own particular branch of the Church infallible, we surely may expect it, and we are very certain the community expects it, to show some regard—as much, at least, as a private person would show—to consistency and coherence of action, and to the commonsense of mankind.

But while we have no interest in discussing—and do not think our readers or the Church have—the *side issues* that Illinois has raised, the standing rule of the JOURNAL requires us to set right any person who claims that we have misrepresented or mistaken his personal action. If we have so done, we shall be glad to do prompt justice; but we must insist that the communication be confined strictly to the matter in hand, and do not open up grounds of debate which must be endless.

We have received a letter from the Chancellor of the Cathedral, from which we extract in accordance with this

principle. Other matters, which are parts of the debate, we omit.

MESSENGERS. EDITORS: In the article in the JOURNAL on the late Convention in the Diocese of Illinois, my right, as the Chancellor of the Cathedral, to vote, is questioned; and as it is assumed that my affirmative vote was given to the Bishop-elect, the propriety of my action is thereby also put in issue. In connection with the right to vote, it should be sufficient to say that it had been heretofore unquestioned, had been exercised at the late annual Convention in the election for Bishop without objection, and that on the merits, it had been conceded to me by a three-fourths vote; while as an abstract proposition, the legality of my action is sustained by the opinion of the Hon. Thomas Drummond, Judge of the United States Circuit Court, and other able jurists.

In the selection and election of Dr. DeKoven, I would further say, there was an entire absence of party or partisan feeling; the desire was simply to get the best man. There was no other end than this to serve, no school in the Church to build up.

LENTEN THOUGHTS.—Thursday, Feb. 25, was a day of unusual storm and wind. Sometimes the rain seemed to come down in sheets. Of course the attendance at the Lenten services was small, very. Men were as usual at their posts of business, but little was doing. However the storm raged too violently for many of them to leave for church, and for ladies to venture out in such weather was of course out of the question.

By the way,—to change the subject—Thursday, Feb. 25th, was the opening day of the Millinery Department at Stewart's. We learn from the Times that the sale both as to quality and variety of goods, and the number of purchasers, exceeded that of any previous year. We quote:—

Throughout the entire day the store was crowded with ladies either purchasing or inspecting. In this department some twenty-five persons are usually employed, but yesterday, being a special occasion, the force was increased to fifty, who were kept continually busy throughout the day.

On the evening of Thursday, Feb. 25th, at St. Andrew's (Roman Catholic) church, in one of the lower wards, where the dwellings are exclusively tenement houses, and the inhabitants are mainly poor Irish, a fearful accident occurred. An adjoining building had been burned, but the lofty brick walls were left standing, and were considered secure. They had withstood the many heavy gales of this Winter, but the storm on that evening being one of unusual severity, a wall fell upon the church, crushing through a portion of the roof. Five persons were killed, and twenty-five wounded, some of them fatally. Had the accident happened at some of our up-town churches, that number would have embraced the whole congregation, but in this instance the number of worshippers at the Lenten service amounted to twelve hundred. But they were poor and ignorant Irish.

In a communication to the Hartford Churchman, the Bishop of Albany says:

In a recent editorial in THE CHURCH JOURNAL upon the question of the Illinois election, the statement is made that the Bishop of Albany wrote a portion of the Pastoral Letter of 1871. Any such statement involves a breach, at once, of confidence and of courtesy. Only private information could have conveyed this impression, because I was not upon the Committee appointed to prepare the Pastoral Letter. And private information is not public property.

THE CHURCH JOURNAL begs leave to say, in the very plainest English it can muster, that if there be "breach of courtesy and confidence" in the statement, it is not upon its part.

There was no "private information" given us on the subject. We have heard the "statement" a dozen times, if not a score, going about the streets as a piece of common and "public property" with which, like everybody else, we were supposed to be familiar—a matter as notorious as Trinity steeple.

We wish this distinctly marked and noted; for if there is one thing THE CHURCH JOURNAL in present hands never has done, and by no powers of our imagination can be supposed capable of doing, it is to commit "a breach of confidence," or knowingly "a breach of courtesy."

The Bishop then goes on to state that the portion of the Pastoral we quoted was, "in part," written by himself.

An estimable clergyman has lately written us that he is sorry he cannot recommend the JOURNAL to those under his charge. He wants it himself, and reads it himself, but he has discovered that "an estimable old lady under his care" has been much disturbed by reading THE CHURCH JOURNAL, and therefore wisely declines to recommend to his flock such a troublesome paper.

Our friend is quite right. We admire his large prudence. If his flock be composed entirely of old ladies, estimable or others, he should hesitate as he does.

For THE CHURCH JOURNAL is not written for old ladies. There are papers especially for that constituency, and none reverence the constituency more than ourselves, or recognize more gladly the need of special papers for it over its knitting.

But we have another clientele, and have undertaken to

furnish a paper which might occasionally cause stitches to be dropped in the knitting. Our friend will do better to recommend the —, or the —, to his old ladies.

Meanwhile we are glad to know that there are hundreds of cultivated, clear headed, and strong hearted women, young and old, who are among the most appreciative readers of the JOURNAL.

AN UNEXPECTED SLIP.—The Nation of last week spoke in its leading article of "humanitarian enthusiasm excited by the war." Strictly speaking, this means an enthusiasm growing out of the doctrine that Jesus Christ was only a man. The Nation undoubtedly intended to refer to an enthusiasm growing out of man's sympathy with man; in other words, it intended to describe the enthusiasm as benevolent, humane, or philanthropic. It is true that Worcester, differing from Webster in this respect, gives to the word "humanitarianism" the secondary meaning of "humanity, philanthropy," and the Westminster Review as the authority for this definition. We are surprised that Worcester should have sanctioned the usage of the Review, even as a secondary meaning, and we are more surprised that the Nation should have followed Worcester's example. The error occurs often in public and private speech, and sometimes in the daily journals; but it is to be hoped that it may not receive the authority of use by the more dignified and careful weekly prints.—Evening Post.

The Evening Post has becoming reverence for its mother tongue, and in this respect is a credit to the daily press. But we cannot avoid saying that "the unexpected slip" is on its own part, here.

The sense for which it contends, is a small Boston provincialism, growing out of a small New England Theological squabble; and if the word be admissible at all, a sense of which no one out of the atmosphere of New England would dream—as witness the Westminster Review.

That little squabble introduced the word, perhaps, in New England; but it is of common use now, if memory serves us right, both in England and in this country, by good writers, to express philanthropic enthusiasm; and in the adjective form, zeal and effort for the well being of men, without the remotest reference to any theological question.

We trust the Post does not accept the superstition that Boston owns the English tongue?

Our attention has been called to, and we take pleasure in correcting, a misapprehension which most of our readers must have corrected for themselves, in the communication from the Tribune, published last week.

There is certainly no reason why, with 26,000 confirmed (900 more than in 1873), there should not have been added 18,000 to the communion of the Church. Allowing for deaths, that would be just about the normal increase.

At this rate of increase, the Church would about double her communicants in twenty years—not so discouraging by any means.

Dr. Newman's reply to Mr. Gladstone is not, as we expected, quite so grateful to our Roman Catholic friends as he might have made it. Dr. Manning's suits them far better.

The Catholic World in reviewing Dr. Newman's Answer dwells, as we have done, on the unhappy man's subtlety, that singular subtlety which has been always competent to "make the worse appear the better reason," and which is quite as troublesome to his Romish friends as ever it was to his English.

It discourses as follows:

In speaking of the Syllabus, in particular, we fear that he has spoken in such a way that some readers will infer that they may disregard it altogether. He says it has no dogmatic authority. That it has not, by itself, the quality of a complete and independent dogmatic document, we may concede. It is a supplement to a whole series of doctrinal pronouncements, of the nature of a catalogue of the errors condemned in them. Yet all the errors enumerated are really condemned by virtue of the sentence pronounced against them in the whole series of pontifical acts. It is not lawful for any Catholic to hold any one of them. Their interpretation is to be sought, by those who are competent to do so, in the original doctrinal pronouncements of the Holy Father, and by the rest of the faithful in the explanation of their pastors, and others who explain them under their sanction. So also, although a condemnation of some particular system of mixed education—e. g., in Ireland—does not involve infallibility, but only authority to which obedience is due, yet an *ex cathedra* judgment of the Pope defining as a general proposition that mixed education is dangerous, is an infallible judgment on the question of morals.

Moreover, although the condemnation of errors frequently leaves a margin for discussion respecting the full import and extent of the condemned error, and the precise limits of the contradictory truth, which is affirmed, there is always something positively and certainly decreed. Over and above the fact that there is an error of some sort. Frequently, the meaning is obvious; and, at least generally, it is soon settled by the agreement of theologians, so far as its essence is concerned. We cannot criticise in detail every particular statement or expression in this pamphlet which, in our view, falls short of a clear and unmistakable and complete expression of correct theological doctrine. Dr. Newman's particular line has led through so many caveats, exceptions, limitations, so much subtle balancing of opposite weights, and of what he consents to call "minimizing," with which ordinary readers are not familiar, that he leaves the impression that truth, infallible teaching, the authority of the Church, even the Catholic faith, is something to be afraid of, to be guarded against, somewhat as Englishmen

feel about a standing army. We would prefer that, instead of being apparently so solicitous to assure weak brethren and timid converts that they need not believe so much as they are afraid of being made to, he would speak out with a more clear, ringing, and full note of his own peculiar, unequalled melody, to persuade and encourage them to believe and confide in the Church of God and in their prelates, joyously, fearlessly, enthusiastically, with the noble spirit worthy of the children of God. We do not like to hear our enemies call Dr. Newman the head of a party of liberal Catholics in England, and set him over against his Archbishop, and pervert his language into a weapon against the Council of the Vatican. We do not like to have to vindicate him from the praise of anti-Catholic writers, and to qualify the approbation which we would like to give to the productions of his subtle and erudite genius by "minimizing" criticism. He once wrote of himself,

"Time was, I shrank from what was right,
For fear of what was wrong."

Something of the same mood seems to have come over his sensitive heart in his seclusion from active, ecclesiastical life, during the Council of the Vatican, and to have not quite withdrawn its penumbra. We are reminded of St. Gregory Nazianzen complaining of councils, and of St. Basil as he went away weary from Constantinople into retirement, and of St. Colman gathering up his relics to quit Lindisfarne and escape from St. Wilfrid. These were weaknesses of saints, but still weaknesses, and it was their heroism, and not their weakness, which made them worthy of our veneration. We trust that Dr. Newman will remember that there are some others to be thought of besides those who are weak in the faith, and his own *petite clientele* in England; and that he will not close his career without one more deed of prowess, which shall discomfit the enemies of the Holy See and the Catholic faith, and show that his pennon still flutters beside those of his fellow-champions.

MESSENGERS. EDITORS: One not unfrequently meets with the remark that Roman Catholicism has culminated in the declaration of the Pope's infallibility, and that the system is now complete.

To me it seems that one thing is wanting, that a declaration of special incarnation of Deity logically follows that of personal infallibility. The doctrine of special incarnation also completes the resemblance of Roman Catholicism to Tibetan Buddhism, from which it has, apparently, derived so many of its forms and ceremonies.

And why should not Romanism, as well as Buddhism, have its Grand Lama, its Lord God upon earth? There is no reason to doubt either that the great mass of Roman Catholics would readily accept the doctrine, or that it would bind them more firmly to the system which it would render complete.

P. S.—I picked up, the other day, a volume of discussion (printed fifteen or twenty years ago) between a Methodist preacher and a Roman Catholic priest, in which the priest roundly denounces the preacher as a slanderer for asserting that Roman Catholics believed in the infallibility of the Pope. He repudiated for himself the doctrine most bitterly.

[It used to be denounced as a "Protestant lie," in "Controversial Catechisms" and other books of Roman Catholic defence. But the "unchangeable Church" has changed, and the "Protestant lie" is now a "Catholic truth."—Eds. CHURCH JOURNAL.]

Book Notices.

THE CHILDREN'S HYMNAL. With Tunes. F. J. Huntington & Son, New York.

This book is beautifully made, and reminds us by its excellent illustrations, of the English book "Nursery Rhymes with Music," which appeared four years since. The music composed for it shows an agreeable departure from the inane tunes, childish instead of being childlike, which are commonly taught children.

Of the new matter, for which we are indebted to Dr. Tucker, we instance No. 142 (not named), 153 by Tucker, 155 and 211, with its "wavy" theme for "Brightly Glams our Banner," by Arthur Sullivan; 102 by Coruelli; and 238 by Cutler. Mason's tune, No. 199, were better omitted by reason of its close resemblance to the grand old tune "Alla Trinita Beata," which will be as much sung in the future as it has been in the past. The tune from one of Pleyel's instrumental works, has evidently been put (it will never be wedded) to "Onward, Christian Soldiers," merely because they suit each other rhythmically.

We judge too that Mr. Barnby would not be gratified to find at No. 91 his C. M. tune, written especially, with its mild descending harmonies, for "As now the Sun's declining rays," separated from the same.

"The Children's Hymnal" is, nevertheless, a great step towards an improved style of hymn music for children.

THE DOCTRINE OF THE HOLY SCRIPTURE RESPECTING THE ATONEMENT. By Thomas J. Crawford, D.D., F.R.S.E., Professor of Divinity in the University of Edinburgh. Second Edition. William Blackwood & Sons, Edinburgh and London. Scribner, Welford & Armstrong, New York. 1875. pp. 538. Price \$4.50.

Dr. Crawford follows the "inductive method" with Scripture in this inquiry into the doctrine of the Atonement, and proves, in doing so, the utter futility of that method in theology, inasmuch as he comes (and so every man must come) with traditional interpretations and conceptions of the meaning of all the expressions he finds in Scripture.

The result is a moderately Calvinistic view of the Doctrine of the Atonement, as might have been expected. "Moderately Calvinistic," we say, for the charitable conclusion is that "Christ died for all," and not for the elect only, as rigid and orthodox Calvinism would require us to believe.

Books of this class are necessarily heavy reading, and this portly volume is no exception to the general necessity.

When the human intellect undertakes to cut and dry and tie up in bundles and label for future reference the various organs, limbs, and fragments of a dissected divine mystery, the process is not interesting, nor the results beautiful. This anatomy of Theology we confess a repugnance for. It

is congenial, however, to the Scotch intellect, and no doubt in the divine economy has its uses.

THE VATICAN DECREES IN THEIR BEARING ON CIVIL ALLEGIANCE. By Henry Edward, Archbishop of Westminster. New York: The Catholic Publication Society. 1875.

This is a cheap and badly-printed edition of Dr. Manning's reply to Mr. Gladstone's arraignment.

Compared with Dr. Newman's answer, it is very poor. Dr. Manning has swallowed the Pope, and all he ever decreed and will decree, and exults in his power. He has no apology to make. He stands and says 'I have done it, and I glory in it, and what have you to say about it?'

And curiously enough, without the slightest apparent conception of its effect on his argument, after prophesies of wrath and woe on Germany for its repudiation of the Papacy, his last chapter is a glorification of the unity, peace, good order, prosperity, happiness, Christianity, and blessedness of that British Empire which alone of all the countries of Europe has been free from revolutions at home and invasions from abroad, and which *always* protested against, and at last trampled under foot, and cast out with disgust and contempt three hundred years ago, the very power which Dr. Manning holds to be the supreme blessing, glory, and security of any land!

It is very amusing. With 'Catholic' France, 'Catholic' Spain, 'Catholic' Italy before its eyes, it is a comical sight to see the Englishman Manning persuading Protestant England to become 'Catholic' too, and be happy ever after!

FERVENT PRAYER. By the Rt. Rev. Ashton Oxenden, D.D., author of 'The Pathway of Safety,' &c. Philadelphia: James Hammond, successor to the Protestant Episcopal Book Society.

Another admirable book for Lent. The reader may regret the use of some expressions, which might be made more churchly, but there is no fault to be found with the earnest and devout tone pervading it. We give an extract under Parish and Family Reading.

Messrs. Pott, Young & Co., No. 4 Cooper Union, have on sale for \$1 a pocket edition of the Prayer Book and the Revised Hymnal, the pair fitting into a neat case. They are the best books for the purpose we have seen.

MAGAZINES FOR MARCH.

The illustrated papers in *Harper's* are 'The Isle of Man' (a new world to the readers of the Magazine), 'Caricature in the Middle Ages,' 'Remains of Lost Empires,' 'The First Century of the Republic' (poor penny-a-lining stuff, as incoherent as an auctioneer's catalogue), and 'The Last Journals of David Livingstone.'

'DeWitt Clinton as a Politician,' and 'Magass, the Outlaw of the Carpathians,' are the legitimate Magazine writing of the number.

The usual bags and drawers and departments, are filled with the usual filling.

The *Atlantic* has some verses far better than the average, a good body of sound reviewing well done; and beside some 'admirable fooling' of Mark Twain, has a very pleasant talk about 'Some Historical Portraits lately Exhibited in Paris,' an appreciative sketch of an obscure poet, Forecotte Wilson, and a powerful political paper, 'Taxation without Jurisdiction Unconstitutional,' by D. A. Wells. A discussion upon 'The Origin of the name America,' is very curious. There are other readable matters, and the whole makes an unusually valuable number.

In *Scribner's* 'The Canyons of the Colorado' furnishes a third paper; 'Alyr Lillian' is a sketch based on a recent 'spiritualistic' exposure—Katy Kingery; 'La Fontaine and his Fables' (illustrated), is well done; and the Editor's novel, 'Sevenoaks,' goes on with the full promise of its opening chapter. Mr. Stedman, in 'Latter Day British Poets,' goes wild over that extraordinary monstrosity, Algernon Charles Swinburne. Men worship some times queer gods. 'New England and her Church,' by Dr. Robinson, is a slight glorification in the usual key of 'our Pilgrim Fathers.'

There are other things, and the number is well filled.

All the recent numbers of *Scribner's Monthly* are out of print. The publishers announce that new editions of the January and February numbers of *Scribner* will be ready about the 20th, and of the November and December numbers a little later.

The *Galaxy* contains three noticeable papers—'The Old-time Spirits,' the strangest chapter in the history of New England—a minute account of the witch-burning madness, a terrible revelation of human devilry and stupidity; 'Absolute Music,' by Mr. White; and 'What is Meant by Specie Payments?' by Richard B. Kimball.

The others are of the usual Magazine order, and quite up to the average, except the rhymes, which, in the *Galaxy*, are never quite poetry, though the attempts are laudable in their way.

The *Penn Monthly* has a second paper on National Education, a very judicious one on Prof. Kingsley, and another on the Greville Memoirs.

The *Catholic World* opens with a paper on what purports to be 'Italian Documents of Freemasonry.' If there be any Freemasons among the readers of the Magazine, they will be much amused at the 'Documents.'

A queer sensational story, 'Are You My Wife?' is like a streak of lurid fire across the solemn neutral light of this usually decorous Magazine. One is puzzled, as George III. was about the apple in the dumpling, to know how it got there. 'Burke and the Revolution,' 'Robert, Cavalier de la Salle,' and 'The Log Chapel on the Rappahannock,' are good specimens of this Magazine.

Parish and Family Reading.

"NOT ONLY WITH OUR LIPS, BUT IN OUR LIVES."

When I was a child I used to be very much troubled by some words which I heard every Sunday at church: "That we may show forth Thy praise, not only with our lips, but in our lives." At first I did not think, as a child, I had anything to do with them; but when I grew older, and could reason a little, I began to see that I was as much concerned in the prayer as anybody else, since I was ready to join with the rest of the people in giving thanks for our "creation, preservation, and all the blessings of this life." I saw that it was as much my duty, as it was the duty of other people, to show forth God's praise; but I did not know how it could be done by me. My life was made up of such little events, that beyond the duty of saying my prayers night and morning, of speaking the truth, and doing as I was bid, I could not see how I could do anything to show forth the praise of God, or be of benefit to others.

I was then at school, and in too much awe of my governess to talk to her of what was passing in my mind. Every Sunday I used to ponder over the subject, and often during sermon time, which was certainly not doing my duty: and perhaps if I had been a more attentive listener, I might sooner have been taught on this point, for our minister often spoke in a simple manner to the young.

One Summer afternoon, the day before the Monday fixed upon for our annual picnic in the woods, I was walking home from church with Harriet May and my cousin Anne, one of the older girls, and a favorite in the school. I knew from her serious character that she would not mock me for what I was going to say, so all at once I took courage to ask the question, 'Do you think, Harriet, that such young people as we are can be expected to show forth the praise of God, as it says in our book, not only with our lips but in our lives?'

'Yes, dear,' said Harriet, with a sweet smile, 'I do believe it; and very pleasant it is to know that our Saviour will not reject our wish to serve Him because we are young, and can do so little.'

'So little, indeed!' said I. 'For my part I cannot see anything that we can do, especially at school.'

'You may try, by God's help,' said Harriet, 'to do your duty in that state of life which it has pleased Him to call you to.'

'I do not well know what is my duty,' said I, 'and if I did, I should not have time for it here. It is as much as I can do to get through my studies, and prepare my lessons for class. There are my music and drawing—to say nothing of other things.'

'These are your duties, at present,' said Harriet, quietly; 'not your only duties, certainly; for you must have time for prayer and for reading the Scriptures. But it is by going through your daily duties diligently, trying to do right in everything, and meeting every event in a right spirit, that you may show forth God's praise in your life.'

'I should not have thought,' said I 'that religion had anything to do with lessons, and behaving well in school time.'

'Be serious, Emma,' replied Harriet, with a look of gentle reproof; 'it is a serious subject, and I should not like to talk to you about it if I did not think you were in earnest. But when you reflect properly upon the words "Whosoever ye do, in word or deed, do all in the name of the Lord Jesus,"—with many other passages of Scripture which I will find for you this evening, if you like, you will see that religion is indeed to enter into and influence all we do; as I have read in some good book, it should be like the mainspring of a watch, governing and regulating all.'

I was silent, partly from that false shame which young people so often yield to when feeling more deeply than they like to own. But soon I began to talk of the weather. 'We shall have a fine day for the picnic, I think.'

'Delightful, indeed!' said Harriet; 'I have been thinking of it all the week. I could not get it out of my mind.'

By this time we had arrived at home, and parted for the present. In the course of the evening, however, she got me into a quiet corner, and there, with the Bible in her hand, she explained to me that every age and condition of life has its peculiar duties, and that by going through them according to our ability, as in God's sight, and by seeking to bear our daily trials and crosses in the right way, we may indeed live to His glory, and in our humble degree show forth His praise.

The next morning we all awoke earlier than usual; and though we had no misgivings about the weather, our first inquiry was 'Will it be a fine day?' Alas! the sky was dark and heavy with clouds, and before we were assembled to breakfast the rain came down—not a mere Summer shower, but steady rain. Every one saw that there was no hope of the picnic, for that day at least, and little for any succeeding one, as our governess would be so fearful of taking us out in the damp grass.

The elder girls looked cross, and many murmurings against the weather were overheard. The little ones cried outright. Only one face retained its cheerful smile. Only one voice was heard to say 'It can't be helped, so let us make the best of it.' It was Harriet May who spoke.

It was no little trial after breakfast to have to set about our usual lessons, while the rain came pattering down. During that morning I was an observer of Harriet. I saw her unruffled in spirit, diligent in study, going through all her duties well; yet I knew that not one amongst us had thought more of the promised pleasure. A few words from her after school hours explained all. 'My dear Emma,' said she, in answer to my inquiry, 'is it not our duty to bear these little trials cheerfully, since we know that all things, small as well as great, are ordered by the providence of God? If we permitted ourselves to murmur, would it not be murmuring against His will? And thus I learned how even a school-girl might show forth the praise of God, not only with her lips, but in her life,

HOW TO PRAY RIGHTLY.

1. Always kneel down when you pray. I wish it was unnecessary to give this direction. But there are some, I fear, who seldom or never bend the knee either in God's house or in their own closets. And yet even when we go before an earthly sovereign to present a petition, do we not always kneel to show our respect? Shall we then show less reverence in approaching the King of kings?

If I were to follow you to your bedside, I hope I should find you "meekly kneeling on your knees" before God. But I am afraid it is not so with all. The posture of some, is anything but reverent. They fall down upon their knees perhaps, but it is in a careless, idle manner, which shows but too plainly the feeling of the heart within. And there are some, too, who are in the habit of saying their prayers *in bed*. Half asleep and half awake, they just repeat a prayer, as if the mere words would bring a blessing, and as if anything was good enough for God.

Leave off at once so bad a habit; for such devotions are little better than no devotions at all. Take my advice—whether you are worshipping God in public or in private, let it be always *upon your knees*. It is true kneeling is not everything, but it is a great help to us in prayer, and it reminds us that we are unworthy sinners, and that we have need to humble ourselves before a holy God.

Christian, kneel, for God is near;
Bend in love, in holy fear.
Kneel before Him now in prayer;
Thank Him for His constant care.

Praise Him for the mercies shed,
Every moment on thy head.
Ask for light to know His will;
Ask for love thy heart to fill;

Ask for faith to bear thee on
Through the might of Christ His Son;
Ask in awe, in holy fear,
Christian, kneel, for God is near.

2. Try to realize the presence of God. Before you pray, say to yourself, I am now going to speak to God Himself. I am going to draw near to His throne. I, a poor sinful creature, am going to approach the high and holy One.

This will help you to put aside all worldly and sinful thoughts, and to raise your heart heavenwards. It is sad to think how often we rush into God's presence, with our hearts utterly unprepared for the solemn work in which we are about to engage. And when this is the case, is it any wonder that our prayers bring no comfort to ourselves, and no answers from above? The Lord is offended, instead of being pleased, with such devotions as these.

Make an effort then—and without an effort it cannot be done—make an effort to raise your mind upwards, and remember that you are going to address God Himself.

3. Guard against wandering thoughts. Satan hates to see us praying. He well knows that prayer is our strongest weapon, and that every petition we offer brings down from strength to enable us to resist him. If he can, then, he will draw us away from prayer altogether; and if he fails in this, then he will use every means to draw us away in prayer. He will endeavor to dart in some worldly or wicked thoughts, in order to interrupt us. And too often he succeeds. If we are not very much on our guard—if our hearts are not closed and barred by watchfulness—he will break in and disturb us in our holiest moments.

My dear Christian brother or sister, have you not many a time found this to be the case? I know you have, and it has sorely grieved you. You kneel down, and really wish to pray. But in a moment perhaps your thoughts are far away, they are running after some earthly object, and it is hard, very hard, to bring them back. And sometimes, alas, even the most trifling things—things which you are ashamed of—come rushing in, and steal away your heart from God. This has distressed you, and you have got up from your knees with an aching heart, and you have felt that the time, which might have been so blessed, has been worse than wasted.

If you wish to avoid such a temptation as this, and to keep your hearts fixed in the season of devotion, be assured, much care and pains are needed. It is hard indeed to draw off the miser's heart from his gold, but how easy a matter to draw away our thoughts from God, even when we are kneeling before Him! No wonder then that our Lord bids His disciples 'watch' as well as 'pray,' and that St. Peter exhorts us to 'be sober, and watch unto prayer.'

4. See that your heart be right with God. Is the drunkard heard, or the swearer, when he comes home at night and prays? Is the hard, unforgiving man heard, who allows the remains of malice, and ill-will, and revenge, still to rankle in his breast? When he asks pardon, is his prayer accepted? The man who knows what is right, who at times has strong religious feelings, and can talk well about the things of God; but who gives way to some secret, hidden sin, some evil lust for instance—or some unholiness of temper; do his prayers reach the ear of God? No, such prayers will never be accepted, until he who offers them desires earnestly and heartily to forsake his sin, whatever it be.

We often pray "Lead us not into temptation." But if all the while we determine to rush into it, can we expect God to hear us? Or suppose that a person feels that he gets harm by going to a particular place, or indulging in anything which gives him special pleasure, is it not mockery to ask God to shield and protect him, when he thus lays himself open to the attacks of Satan?

Let David answer the question: 'If I regard in my heart, the Lord will not hear me'; or Solomon: 'The sacrifice of the wicked is an abomination to the Lord.' It is sad when any one trifles with God in a matter so solemn. It is sad thus to open, as it were, the door of mercy by our prayers, and then to close it against ourselves by our sin.

O let us be honest with God, and not attempt to deceive Him. It is true He is willing to hear the prayer of the vilest sinner, who really hates his sin, and flies to Him for mercy. But it is an insult to go to Him whilst sin is loved and cherished in the heart. 'Holiness becometh God's house and God's worshippers.' 'I will

(says the Apostle) that men pray everywhere, lifting up holy hands.' And another Apostle tells us that the great secret of obtaining our petitions is to *wait obediently* with God: 'Whatsoever we ask we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight.'

5. *Pray in faith.* Why are our prayers oftentimes so poor, and cold, and languid? It is because we do not really believe that the Lord is able to give us, and also *willing* to give us, what we ask for. Therefore we approach the throne with wavering, doubting, undecided hearts.

Now, this dishonors God. It is very displeasing to Him. Would it not displease a fellow-creature if we were to go and ask him for something, and at the same time were to tell him that we mistrusted him? And remember, God reads our hearts.

Here then is a reason why we so often get up from our knees so little refreshed and comforted. What! shall we doubt God when He so graciously promised to receive us? How abundant are the promises to *believing* prayer! Does not our Lord Himself give us plenteous encouragement, when He says 'All things, whatsoever ye shall ask in prayer, *believing*, ye shall receive'; and again, 'What things soever ye desire when you pray, *believe* that ye receive them and ye shall have them.'

Every time you drop a letter into the letter-box, you do it by *faith*. You believe that the letter which contains your words will be carried to its destination, and that in due time the reply will come. You cannot see the postman put it into his bag and carry it off. You cannot follow it, as it travels mile after mile, from one part of the country to the other. But yet you trust, and believe, and expect that all will be well, and that your writing will not be in vain.

Exercise the same faith in higher things. Believe that the words uttered in your private chamber will mount up to the throne of God, and bring down blessings from above.

God has an abundant supply. Only ask in faith, and that supply is open to you. Prayer is the golden Key which unlocks the heavenly treasure; and no one can use that key too often. It is the Pitcher that we let down into the well which is never dry. Go again and again, and be assured you will never come away empty. God loves to 'fill the hungry with good things,' whilst 'the rich' and those who fancy they have need of nothing, 'are sent empty away.'

6. *Ask earnestly.* Our prayers must be fervent; they should come from a burning, glowing soul. The whole inner man should go up in secret cries. Surely, if we feel our wants deeply, we cannot express them coldly. If the fire really burns within us, there will be heat. Need I tell you that prayers without earnestness are like a bird without wings? The eagle soars away towards heaven, but these never leave the ground.

Did you ever go into a court of justice, and hear a prisoner tried for his life? When he is found guilty and condemned to death, have you not heard him cry for mercy? Did you not notice his pale and anxious face, which so plainly told you of the bitter agony of his mind? Ah, his was an earnest cry; for he dreaded his punishment, and longed for pardon.

Again, was not the Prodigal Son in earnest, when he ran to his father and said 'Father, I have sinned'? Was not drowning Peter in earnest, when he cried 'Lord, save me'? Was not the Publican's a fervent prayer, 'God be merciful to me, a sinner'?

Do you know what such prayer as this is? I do not ask if you pray thus at *all* times, but do you *ever* offer up such earnest, hearty supplications to God? Depend upon it, this is the prayer which prevails. It is the bow fully bent that speeds the arrow, and sends it straight home to the mark. It is when the wrestler puts forth his whole strength into the struggle that he wins the day. The cry that will take no denial is that which pierces to the throne of heaven.

O then, be earnest with God; for your wants are many, your need is great, and His delight is to give. And it is to the urgent, pressing petitioner that He loves to hearken. From such an one the Lord will never turn away.

7. *Ask all in the name of Christ.* And why not in our own name? It is because we have sinned, and our sins have separated us from God. But it is not a hopeless separation. There is a way by which we may draw near to Him. Christ says 'I am the way, . . . no man cometh unto the Father but *by Me*.' There is this way, and no other, by which we may come to God. And this is the reason why, in all our Church prayers especially, we use some such words as these—'Through the merits of our Lord Jesus Christ'; or, 'For Jesus Christ's sake'; or, 'For the honor of our Mediator and Advocate, Jesus Christ.'

What a blessing it is that we, who are so unworthy to speak to God, have One who allows us to use His name, and who Himself speaks to His heavenly Father for us!

But let us not merely go through the form of mentioning Christ our Saviour's name. Let us earnestly plead His merits; and let us believe His gracious promise, 'Whatsoever ye shall ask the Father *in My name*, He will give it you.'

I might give you many more directions; but it is hopeless that these few will be useful to you. Try to act upon them. It may be well to examine yourself on each of these heads, and see what is your weak point, and where you fail. The word of God tells us that we 'ask and receive not, *because we ask amiss*.'

It is a blessed thing if God has taught you *this* lesson—that you have naturally no power to pray. There was a time, perhaps, when you could say prayers fluently enough; but now at times you find yourself scarcely able to pray at all. You now realize what it is to be in the presence of God. You feel that it is a very solemn thing to speak to Him. You cannot do it until the spirit loosens your tongue, and teaches you to cry 'Abba, Father.'

Among other petitions, then, do not forget to ask for the power to pray. And may the Lord give you 'the spirit of grace and of supplication!' May He teach you how to ask! And may the act of prayer be one of real comfort and joy to your soul!—*Bishop Occenden.*

MABEL'S VOCATION.

BY MARY ASHTON.

'Beautiful! noble!' murmured Mabel Horne as she closed the book she had been reading, and leaning back in her low seat by the fire, began to think over the story that had so interested her. It was a tale of thrilling interest, of high purposes and noble acts wrought by a young, weak girl, amidst uncongential surroundings; and was, as Mabel said, a noble and beautiful life. And it aroused in Mabel a desire for some similar career; a longing to do some great deed, to suffer some great sorrow, if need be, so that it might be a path rather elevated above the ordinary way of life—something 'out of the common,' as she put it to herself.

And as she dreamed on, imagining herself the heroine of a hundred unlikely and impossible incidents, the short winter afternoon closed in, the fire burnt low, and yet Mabel sat still in her comfortable seat, unconscious of all her surroundings, until the opening of the door, and a great flood of light from the hall, broke up her reverie, followed as it was by the reproving voice of Aunt Anna.

'The fire nearly out, the room cold and miserable; and you were too indolent to ring the bell, Mabel, I suppose.' And in a few minutes the energetic lady had coaxed out a bright blaze, had ordered in tea things, and had shutters shut, curtains drawn, and a general transformation in the room; while Mabel, coloring high, partly from shame and partly from vexation, had picked up her book and hurried to her room, to smooth her disordered hair before she joined the family meal.

Mabel Horne was a quiet, dreamy girl of fourteen. For a few months she had been living with her Aunt, since the death of her father. Her mother had died when Mabel was but an infant, and perhaps growing up as her father's constant companion, and with no one to control her but her indulgent maid—who had nursed her all her life—was the cause, as Aunt Anna said, of the girl's want of energy, and many indolent and disorderly habits.

Certainly, Mabel was a very great trial to Aunt Anna, who was an active lady, fond of her housekeeping, very rigid in her notions of neatness and order, and who prided herself on the punctual and orderly arrangements of her household.

But Mabel was a frequent offender. It began in the morning, when lingering until the last moment in bed, she found to her dismay that there was not time to dress and present herself at the breakfast table at the proper hour; and day after day she came down to find cold coffee, and cold, disapproving looks, as might well be expected from punctual, orderly Aunt Anna. Then through the day, Mabel preparing her lessons in a listless, absent manner, and lounging by the fire, absorbed in a book, or deep in some day-dream, all these things were great trials to Mrs. Spicer, and were the source of much discomfort between Aunt and niece. Yet Mabel truly loved her aunt and uncle, loved them for their warm welcome to the comfortable home which was now hers; and constantly she made promises of amendment, which, alas! were never kept. And so Mabel dreamed on of some impossible career of usefulness, while she disregarded the many duties and pleasures of the life that was hers.

On this particular evening Mabel saw, as she took her seat at the tea table, her uncle half-hidden behind his out-spread 'Times' newspaper, her Aunt sitting erect before the tea-tray, while the kettle hissed and sputtered and boiled away on the fire—Mabel saw, as I say, that she was in disgrace, and that a reproof was impending.

Presently, when the meal was in progress, Aunt Anna spoke.

'I should be sorry to say anything harsh, Mabel; I only speak for your good; but it is best to speak out. You must turn over a fresh leaf, for I can do with these careless, indolent ways no longer.'

Mabel looked down, and her Uncle looked up for the explanation his wife was quite ready to give: How Mabel idled in bed half the morning, came down when the breakfast-table ought to have been cleared, was late for dinner, tea and supper, upset all the order of the house; in fact, did not one single useful thing from morning to night, as Mrs. Spicer observed, but rather increased people's work by her laziness, letting out fires, and sitting dreaming over books, when she should see the room was comfortable for other people. Here Aunt Anna paused and took breath.

Mabel had no excuse to offer. She could only say, as she had said before, that she was 'very sorry'; but she felt her Aunt's reproof more keenly, as there was an unusual listener to it in the person of a lady; who had come on a visit to Mrs. Spicer that very day. This lady was very pleasing in Mabel's eyes; there was something so sweet and calm in her face and quiet movements, so different to bustling Aunt Anna; and yet there was energy and life in her expression, and a bright manner, which made her very attractive, although she was long past middle life.

This lady looked rather pityingly at Mabel that evening. She read something of the girl's dreamy, imaginative nature, and guessed at her ambitious longings for a different life; and Miss Bruce determined that before her visit ended she would try and rouse Mabel from her romantic imaginations, and see a better state of things between Aunt and Niece. So for several of the short afternoons, Miss Bruce drew Mabel into conversation, as the daylight waned, and they sat by the fireside in the 'dark hour' when even Aunt Anna's busy fingers dropped the knitting-needles, and she subsided into a quiet doze. Then Margaret Bruce and young Mabel Horne talked of books, of history, of biography, of great deeds and noble names, and Mabel's heart throbbled with pleasure, as she found some one to listen to her who did not condemn all her fanciful notions as 'trash,' and bid her rather darn stockings or learn to make pastry.

And as the two grew friendly and communicative, Mabel confided to her patient listener some of her own dreams of life, some of her wild longings. 'I wish, O how I wish I could find out my vocation!' she said. 'It

seems such a beautiful idea that we all have a vocation, something which we are made to do, and one just suited for, and which we must strive to find out. Do you know, Miss Bruce, I think I could be a Florence Nightingale, or a Grace Darling, or like one of those many women who do great, glorious things.' And the tears glistened in Mabel Horne's eyes, and the face flushed with the excitement of her feelings.

'Perhaps your vocation is nearer home, dear Mabel; perhaps it is closer to you than you think,' said Miss Bruce, quietly.

Mabel looked at her incredulously. 'O no,' she said, with a half smile, 'there is nothing for me to do at home. Aunt does all that is to be done, and there is no need for any one else; besides, that kind of work is not in my way. I don't like it.'

'But, Mabel, it seems to me that our vocation may not lie in just what we like to do; it may be in pursuits which are naturally uncongenial, but which by use we come to find pleasant. The great thing is to do that which lies nearest, and at a future time God may make the path plain.'

'But what work is there for me here, Miss Bruce?' argued Mabel. 'I have my studies, and I love them. Then when they are done I have only myself to please; and I read, and think, and so pass the time away.'

'Well, if I may speak plainly, Mabel, I think you are neglecting your vocation, putting aside the work which is set in your way. God has taken away your parents, and disposed your Aunt to take you into her home as a daughter, and so it would seem that there is work for you here, at any rate for the present.'

'But what can I do?' said Mabel. 'I can't see one single thing to be done, excepting, perhaps, poking the fire at the right time; or watering Aunt's flowers, or reading the paper to Uncle, and those common sort of things,' and Mabel smiled scornfully.

'There is the mistake, Mabel,' said Miss Bruce, 'those little things are not common.' In a way them faithfully, one by one as they come, many a woman lives a noble life, a life of more true self-denial than one whose name is before the world. It may be great and glorious to be a writer, or a public worker and benefactor, one whose work is seen and valued by all; but a woman's truest life is passed in her home, and in the little details you call common—which make that life happy.'

Mabel sat silently. It was a new and not agreeable suggestion to her. What, was it possible that all her sudden ideas and glowing fancies could subside into a quiet domestic life resembling her Aunt Anna's?

After a time she spoke again, but her voice was gentler, the scornful smile was gone. 'But my life, Miss Bruce—you see just what it is; tell me what am I to do with it?'

'Let us take one day, just a solitary day, Mabel. Now suppose to-morrow you were to rise ten minutes sooner, come down as soon as Aunt Anna, or perhaps a minute sooner, and see if the fire is burning brightly, and the table spread as she likes to see it. Suppose, instead of sitting over a book, you joined in talking, listened to the little bits your uncle reads from the paper—'

'But I don't want to hear them. I read a book because I hate to know what is to be for dinner, and who is married or dead, or what the Queen did yesterday,' interrupted Mabel.

'But we are talking of what *they* like,' resumed Miss Bruce; 'of your power of giving them pleasure. Then, suppose when the hours for your study are over, how you would please your aunt by sitting down with a little needlework, to chat with her. Never mind if her talk is about her household; it will be good information for you, and will also be a lesson in self-denial. And then, dear Mabel, if we add punctuality at every meal, a little reading aloud to your uncle in the evening, joining him in his favorite game of chess, and other little things which will arise themselves, I don't think you will fret that your day has been so aimless, so selfish, as it now is.'

'And you think that is the work I am called to do?' asked Mabel sadly.

'I do not know what it may be in the future,' said her friend; 'but I feel sure your work, now you are a young girl in your aunt's house, lies in the faithful observance of just these little duties which would make you and others happier.'

'Not me,' said Mabel. 'Such things would not give me happiness, unless indeed it makes one happy to deny our own selves. However, I will try it; I do want to find my vocation.'

And Mabel kept her word. Day by day there was a struggle, an effort to subdue her imaginations, and go steadily through the round of little duties which had appeared to her so worthless, but which grew in importance as she realized the happiness and comfort which discharging them faithfully will bring.

A year after, and Miss Bruce was again a visitor at Mrs. Spicer's house. But what a change was there. The clouds between aunt and niece seemed smoothed away. Aunt Anna was growing quite placid and calm, while Mabel had a ring in her voice, an energy in her manner, that were great improvements to her. And Miss Bruce noticed with pleasure how Mabel's quick eye was the first to detect and set right any little household affair that might ruffle her aunt; how her place was always filled at the right time; how she seemed to anticipate the wants of others—and had become, as her aunt delightedly told, her 'right hand.'

And that first night, as Miss Bruce sat by her bedroom fire, musing on the change in the house, and the bright, healthful face of her young friend, she felt the touch of a soft hand, and Mabel took her old seat at her feet.

'And you are happy now?' asked Miss Bruce, after listening to the girl's account of how good Aunt was, how nicely they got on together, and how pleased her uncle was if she sat and read to him.

'You are happy now, then, Mabel? Have you found your vocation?'

And Mabel blushed and smiled as she whispered 'You have not forgotten my old silly fancies and ideas, then. But I think I have found my vocation, and it is, as you told me, very close to home.'—*Kind Words.*

Communications.

For the Church Journal and Messenger.

SOUTHERN CALIFORNIA.

LOS ANGELES, January, 1875.

MESSRS. EDITORS: It is several months since I have written to THE CHURCH JOURNAL, from this part of God's goodly heritage. Apologies are poor substitutes for performances at all times, and you will not, therefore, be troubled by any extended list. Be assured, negatively, that it has not been because I have not sympathized with your course on "Ritualism," "Cumminsism," or "De-Kovenism," for often has the impulse been strong to write you a word of Godspeed, touching your treatment of them, and all other "isms," in either direction, from the good "old paths" of Christ and His Church. Let my only apology then be the amount of hard work that has devolved upon me in this parish, leaving but little time for outside correspondence. Your readers may have been the gainers thereby, and so we will drop the matter.

We are well pleased in this section with the action of the General Convention. Particularly did we feel disposed to sing a "Te Deum" over what it did on "Ritualism," and the Illinois question. Our Bishop and the Diocese, Clerical and Lay, are almost an unit on both points. As to "Ritualism," we never had any fears. But I was afraid that the personal worth and talents of Prof. Seymour might crowd the real question at issue in his case out of sight, and that the man would be confirmed, leaving that dreaded and important issue untouched, or quasi endorsed on the wrong side. But gloriously and fearlessly was the question met on its merits, and as gloriously decided.

As to "Ritualism," a heavy blow was struck, and in the right direction. For one, I could have wished that it could have been heavier and more crushing. But compromise is sometimes the best policy, and so we hail the action as a good omen.

Neither "Ritualism" nor "Cumminsism" is popular in this section. We regard both as traitorous to the Church. The Laity especially, as a mass, have no leanings in either direction. And they will apply the corrective whenever needed. My excellent old schoolboy friend and companion, Chief-Justice Waite, who was a member of the General Convention, in a private note to me expresses the same idea, which it would be well for extremists to bear in mind. "The Church," he says, "I think is getting along nicely. The great body of its membership is conservative, and there is where the votes come from. Talk may be High or Low, but the work is generally about as it should be." There may be an occasional defection to Romanism, and to Cumminsism, but the great heart of the Church is sound to the core, and there, as my friend justly remarks, "is where the votes come from."

We were disappointed at first, that Southern California was given the go-by as to a Missionary Bishopric. But, of course, the North had the greater claim, and as we could have but one division, it was our duty to yield and wait. I do not regret it for one. The next three years will more effectually develop our wants, and show the necessity for additional Episcopal supervision. Meanwhile, we are most heartily willing to remain under Bishop Kip's jurisdiction. Now that he is relieved from the North, he can give a double portion to the South. His long visit of two months last Fall, was very acceptable. He made a most favorable impression everywhere, and added hosts of new friends to the old ones. His detailed account of his work in this section, which will appear in the *Spirit of Missions*, will well repay perusal and study.

To come down to personal matters. The Church is prospering in this city. The congregation has increased many fold, and now fills the church on every pleasant Sunday. Particularly are the evening audiences encouraging. These, as a general thing, are almost failures in California. But we have an average of from 150 to 200, and mostly men. The number of Communicants has nearly doubled since last Easter. We have a good Sunday school, which is constantly on the increase. We have also the largest Protestant congregation in the city, and it is weekly increasing. For all this the writer thanks God, and takes courage for the future.

I intended to have written you about our Christmas services and Sunday-school festival. It is now somewhat too late. But I will mention one thing, which will appear singular to you, in your frozen latitude and belongings. In addition to the evergreen decorations, which were elaborate and beautiful, our chancel-rail and Communion table were profusely ornamented with large bouquets of flowers of every kind, which bloom in the open air, the year round, in Los Angeles. The effect, as you may imagine, was most pleasing. Our services were well attended, and our Christmas Tree festival, on Holy Innocents' evening, a perfect success. On the tree was some golden fruit, being a purse of \$100 in double eagles for the rector.

In one of the Christmas stories which appeared in THE CHURCH JOURNAL, the writer alluded to the stale but over-repeated objection that Jesus could not have been born on the 25th of December, because "Shepherds were then keeping watch over their flocks by night." This assertion made when and where the thermometer is at zero or below, and snow several feet deep upon the ground, seems inconceivable. I remember the effect it had upon my own mind when (then being a Presbyterian) I heard Dr. C., of Albany, N. Y., so positively allude to this in a sermon, which he condescended to preach on a Christmas night. Since I have known better, I have often wondered at the brass of those divines who can keep up the repetition of so silly a reason. I do not pretend to say that our Lord actually was born on the 25th of December (for the mere day matters no more as to its general observation, than does the ever-changing one of Easter), but I do say it is strange that any one who ever read up at the climate in India, should have the face still to urge the objection. Let me state a fact, which your readers can verify at their leisure. Los Angeles is two degrees north of Bethlehem, and yet shepherds can be seen watching their flocks by night here on any and every Christmas. Nor need they excite any pity for so doing. Our climate in Winter is like yours in May. Tropical fruits grow and ripen at all seasons. I am now writing in a room without a fire, and do not need one. On Sundays at church, we require open doors and windows as often as we do fire. Our vegetable men supply us daily with green peas, tomatoes, and even green corn. Flowers perfume the air at all times. Our orange orchards (some of them half a mile square in extent) are in all their glory, the yellow fruit and green leaves making a gorgeous appearance. These are only a few items that can be given about our Winter climate. And still, as stated, we are two degrees north of the birthplace of our Lord. Cannot our left-handed brethren allow that old argument about the shepherds to rest awhile? If any of your readers hear it again repeated, just suggest to the objector a trip to Southern California, and he will be answered.

My pen has run on at such a length that it is time to stop. And so I will subscribe myself, as

Yours, truly, W. H. H.

For the Church Journal and Messenger.

VESTMENTS.

MESSRS. EDITORS: A correspondent in your issue of Jan. 28th, asks "What is the authority for wearing ecclesiastical vestments in our service, and why a clergyman cannot go without them, or add to them, or substitute for the present sort what he pleases." If your correspondent has read with any care Hooker's Ecclesiastical Polity (5th Book), Wheatly on the Common Prayer, or any standard dictionary of the Church, he would be relieved of all concern about the appropriateness of "ecclesiastical vestments" or "clerical garments," and why we use them in divine service.

The Church regards herself none the more catholic or divine, and her ministers none the holier for using the surplice. But her authority is "scriptural" and "primitive" upon this as well as upon all other points. Hence we should observe a reasonable continuance of that which is good. A good Churchman will always "prove all things" by the light of history and the holy Scriptures, and he will "hold fast that which is good."

We find that under the law, the Jewish priests were by God's own appointment to wear decent sacred vestments at all times, and at the time of public service they were to have a white linen Ephod. (See Ex. xxviii., xxix.)

Under the Christian dispensation which took the place of the Jewish, for the law was only a "shadow of good things to come," among the rites and usages of the Church we find that SS. Jerome and Chrysostom both testify that the habit to minister before the Lord was different from that of common life.

Why the surplice or white ephod is used in the Church service, is because of its great antiquity, and its appropriateness as an emblem of the light and purity of the Gospel; and as the garments of the Jewish priesthood were girt tight about them, to signify the bondage of the law, so the looseness of the surplices worn by the Christian ministry, signifies the freedom of the Gospel. While God does not specially require his ministers to use "clerical garments," He certainly does not forbid them. We use them only for His honor; and while the Church has never thought it becoming for the minister, whether he be Bishop, priest, or deacon, to come before God's presence in the service of the sanctuary without something to remind both minister and people of the reverence due Him, we are firmly persuaded that the service of the Church is more decent and solemn with the surplice than without it.

Lastly, in our opinion there is nothing that can add to the simplicity, the appropriateness, and the significance of the plain white surplice, and there is nothing that could be well substituted for it, not only because it

is of such long standing, but because it better corresponds with the linen Ephod referred to in the Old Testament, than any other "ecclesiastical vestment" or "garment." ***

For the Church Journal and Messenger.

EDITORS OF THE CHURCH JOURNAL: Among "News and Notes," in your issue of February 11, attention is called to a simple method, used by railroad men and iron dealers, of calculating the number of tons of rails to a mile, by multiplying the weight of the rail per yard, in pounds, by eleven and dividing by seven, a rule holding good for rails of any weight. It is added that this "is one of those singular mathematical workings which puzzle us to know how they were ever discovered."

Perhaps it would be of interest to your readers to explain how this rule would naturally suggest itself to men frequently making such calculations, and to whom "time is money." It serves, also, to illustrate how the plodding analysis of one age becomes the plain every-day fact of the next.

The number of yards of rails in a mile of track is 3520; let the weight per yard be 30 lbs., then $3520 \times 30 = 105,600$ lbs. $\div 2240$ (the number of pounds in gross ton) = $47\frac{1}{4}$ tons. Or suppose the weight per yard 40 lbs.; then $3520 \times 40 = 140,800$ lbs. $\div 2240 = 62\frac{1}{2}$ tons. It will be noticed that the numbers 3520 and 2240 in this problem are constant, and that the weight per yard alone is variable. Now as it will make no difference with the result if we divide 3520 by 2240 first, and multiply by 30, 40, or any other weight per yard afterwards (thus $\frac{3520}{2240} \times 30 = 47\frac{1}{4}$), let us take these two constant quantities and find what their constant quotient is, reduced to its lowest terms: $\frac{3520}{2240} = 1\frac{1}{4}$, or what is its equivalent, $\frac{11}{7}$. Now substituting $\frac{11}{7}$ for $\frac{3520}{2240}$, we have $\frac{11}{7} \times 30 = 47\frac{1}{4}$ tons; or $\frac{11}{7} \times 40 = 62\frac{1}{2}$ tons, and so on for any other weight per yard.

Thus by frequent use, this calculation, originally, no doubt, worked out in detail whenever used, has been "simplified down" to multiplying weight per yard by 11 and dividing by 7.

Of course, to find the number of tons per mile in a single line of uniform size, as a single telegraph wire, we would multiply the weight per yard, in pounds, by 11 and divide by 14.

New Britain, Feb. 20th, 1875.

A READER.

For the Church Journal and Messenger.

MESSRS. EDITORS: Your editorials on the Ministry, in your issues of Jan. 7th and 14th have deservedly attracted the attention of such editors as those conducting the *Evening Post*. Of course the clergy felt and recognized their force. In your issue of the 21st are two articles by the clergy, of which your news editor says "They need no comment." But he adds "One can hardly refrain from thinking of St. John the Baptist, who preached the truth though he did lose his head by it." Now, sir, the clergyman who has "failed" in the honorable sense your editorial indicates, is unlike the Baptist in several respects. He has a family depending upon him. He is not "cast into prison"; he is not "beheaded"; he has his personal liberty, but is deprived of the means of supporting his family, whereas if he were in prison he could reconcile himself to the necessity of throwing them upon the charity of others, and if he were beheaded he would have no responsibility whatever concerning the widow and orphans. It seems to me, sir, that many a clergyman of to-day suffers in the flesh more than the Baptist suffered. For all that, let him preach the truth rather than "prophecy smooth things." But when, like the Baptist, he preaches the truth, or according to the light of the age, he resigns his parish, and is marked as a failure, and after corresponding in every direction, and having others to assist him in this, he finds that the ranks of the ministry are crowded, when after six months of effort, without a salary, he thinks it time to do something for a support, and to do this consistently and satisfactorily, he must make a business of it, and so is led to conclude that, like St. Paul, he will thereafter earn his own living, and does enter upon secular pursuits, does he violate his vows? That he has regard for those vows, is evidenced by the fact that he has dared to "preach the truth," and it will not do for any one to say he intentionally slights his vows. Does he unintentionally violate his vows? X.

Our correspondent answers himself. A man must earn and eat his own bread. If the Church has no place nor work for a clergyman, we fail to see where he has a choice. Any honest industry is his to choose.—[Eds. CHURCH JOURNAL.]

The Bishop of Durham having been unable through illness to deliver his charge at the visitation in September last, it has just been circulated among the clergy. He refers to the ritualistic school as a new one, whose primary object it has been to discover and inveigh against faults in the Church of which they are members, to set at open defiance her authority, and to prize and copy the teaching of ritual of the idolatrous Church of Rome,

News and Notes.

On Thursday, Jan. 28, in the Senate, the centennial committee submitted a report of progress, which was of favorable character. The debate on Mr. Schurz's Louisiana resolution was continued, Mr. Thurman of Ohio making the principal speech. In the Senate Friday, Jan. 29, Senator Conkling concluded his speech on the Louisiana question, and Senator Gordon made a reply. In the House an adjournment was reached at 10:25 A. M., no action on the civil rights bill having been taken. The whole time of the Senate was again taken up with the Louisiana debate, Monday, Feb. 1, Mr. West of Louisiana, and Mr. Morrill of Vermont, being the speakers. The House did not close its session on Saturday, merely adjourning over. There was a sharp debate on some of the Speaker's rulings. In the Senate Tuesday, the Louisiana debate was postponed, owing to the illness of Mr. Sargen. A resolution providing for the prosecution of gambling houses in the District of Columbia, was agreed to. A bill to authorize the Seneca Indians of New York to lease certain lands, was passed. Adjourned. In the House a new rule was adopted (171 to 85) authorizing the Speaker to refuse to entertain dilatory motions when a question is pending. After some debate the House adjourned.

On Wednesday, Feb. 3, in the Senate, a resolution was adopted asking the President to transmit information relative to affairs in Arkansas. The bill providing \$10,000 for King Kalakaua's expenses while in this country, was passed. In the House the day was spent discussing the civil rights bill.

On Thursday, Feb. 4, in the Senate, the matter of paying for losses by the St. Albans raid, was indefinitely postponed. The matter of repealing the twenty-second joint rule of the two Houses, was referred. The House bill for the relief of the sufferers by the grasshopper plague, was passed. In the House the civil rights bill was discussed. The Hon. John Young Brown was by resolution censured by the Speaker at the bar of the House for unparliamentary language. A report acquitting the Hon. Mr. Stowell of the charge of selling a cadetship, was agreed to.

On Friday, Feb. 5, the Senate adjourned out of respect to the memory of Senator Buckingham of Connecticut, who died Thursday night. In the House the civil rights bill was again discussed and passed—ayes 153, noes 98.

On Saturday, Feb. 6, in the Senate, a memorial from the Cincinnati chamber of commerce asking aid for the Texas Pacific Railroad, was referred. The bill to organize the territory of Oklahoma, was postponed. A resolution of the New York legislature to ratify leases made by the Seneca Indians, was printed. The bill to amend the mode of counting electoral votes for President and Vice-President, was put over till Monday. The House civil rights bill was read the first time and referred. Senator Randolph's (N. J.) credentials were filed and Pinchback's (La.) referred. In the House the bill relative to postal telegraphs, was referred; also one to amend the national bank act. One for consolidating two national banks in Auburn, was introduced. The committee on Arkansas matters recommended no Congressional action, and the House adjourned.

On Monday, Feb. 8, the Senate rejected a bill for extending a sewing machine patent. A message from the President on Arkansas affairs (sustaining Brooks) was presented and tabled. John T. Reut of Illinois was nominated as Governor of Colorado. A report in favor of admitting Pinchback as Senator from Louisiana, was tabled. In the House a bill was introduced to repeal the act providing for specie payment in 1879; also one to tax all revenues over \$2,000, and several other bills in regard to river and harbor improvements. A bill giving bounties to the heirs of soldiers who served less than a year in the army, was passed. Resolutions relative to Indian leases to white settlers in New York, were presented. A motion to suspend the rule so that an amendment to the act regulating the time for holding elections for Congressmen might be brought up with an appropriation bill, was carried, and an attempt to call the previous question on a resolution deuring against a third presidential term, was voted down.

In the Senate, Wednesday, Mr. Morrill of Vermont made an elaborate speech in opposition to the ratification of the Canadian reciprocity treaty. The civil rights bill came up for discussion in the House, under the direction of Mr. Butler, between whom and Mr. McLean of Texas a ludicrous and undignified exhibition of temper took place. A number of matters were passed upon by the Senate on Thursday. The time of the House was entirely occupied with the civil rights bill, which gave rise to an acrimonious debate and the public censure of a member at the bar. The new bill for the regulation of steamboats was considered in the Senate on Saturday, Mr. Boutwell strongly opposing it. The Hennepin canal bill was before the House, and was opposed by Mr. Dawes on the ground of economy. The select committee on Arkansas affairs presented a majority and minority report. There was no business of importance before either branch of Congress Monday. The Senate adjourned Tuesday, after a short session, as a mark of respect to the late Mr. Buckingham. The House passed the Indian appropriation bill, rejecting, however, the Choctaw and Chickasaw claims.

There was little business of importance transacted in the Senate Thursday, Feb. 11th. The postoffice appropriation bill was considered at length by the House, several important amendments being carried, among them one abolishing the Pacific Mail subsidy. A bill was introduced making the cooley trade a penal offence. The evening was devoted to a debate of the Louisiana and financial questions. The new tariff bill came up Thursday afternoon, when Mr. Dawes made a long speech in support of the measure, showing the reasons for increased taxation, and expressing the hope that the bill would pass in some form, which would bring into the Treasury \$35,000,000 of additional revenue. The United States Senate on Friday further considered the bill providing for the government of the District of Columbia. In the House, the tariff bill came up for discussion. Mrs. Fitch's diamond necklace came up in the Senate on Saturday, in the form of a joint resolution admitting it free of duty. The bill for the establishment of a government for the District of Columbia, was discussed. In the House, the bill making compensation for supplies taken by Union soldiers in the war, was defeated. Both branches of Congress held short sessions Monday, out of respect to the late Mr. Hooper. Various matters were considered, but decisive action was taken on very few.

Railroads were probably invented by the Egyptians. The remains of those, composed entirely of massive blocks of stone, and adapted to the passage of wheeled carriages (or solid rollers when the load was very heavy), are still to be seen in the vicinity of the quarries whence the stupendous stones were extracted which were used in the construction of the Pyramids. In Palmyra and Balbec are to be seen similar tracks, and in Cyrene, in Africa, long lines of railways composed of stone blocks may yet be traced for many leagues, connecting the ruins of splendid cities.

Lady Burdett-Coutts, in a letter to the Times, calls attention to the practice of using birds and birds' feathers as ornaments. The question, her Ladyship says, "is one of great interest to naturalists, apart from the objects of the Society for Prevention of Cruelty to Animals. One race which might be termed the gems of bird life, will in all probability become exterminated. Prof. Tomlinson made last year a communication to the ladies' committee of which I am president, stating that 40,000 of these minute and beautiful creatures had been consigned to one house alone, and as the area within which they live is very restricted, the result must be extinction. Our committee took advantage of Lord Cochrane's visit to the South American Republics, for the purpose of inaugurating among a grateful people a statue in memory of his grandfather, the great Admiral, to intrust him with a petition to the Empress of Brazil, whose Court he was to visit on his way, on behalf of her small and brilliant subjects, petitioning her to endeavor to secure to them a close season." Lady Burdett-Coutts asks those who regulate the fashions, whether they could not rather encourage the ribbon trade, now much wanting support, or the trade in artificial flowers, or imitations of birds in silk or jewelry, "than a mode of ornamentation

which must suggest a bloodstain on the delicate hat or cap, and has silenced the joy-song in the breast of a fluttering, harmless creature."

The Manchester Guardian London correspondent says: "I may mention, in reference to Canon Kingsley's muscular Christianity, that the term was not of the Canon's own choosing. At a meeting of the Society in the Adelphi within the last twelve months, at which Mr. Kingsley presided, a speaker used the words in question, and added 'a phrase with which the chairman is not unacquainted'; to which Mr. Kingsley replied in an audible undertone, 'And which I deeply repudiate, having never used it, nor understood it when used by others.'"

In his "Recollections," Lord Russell relates the following anecdote: "I remember once calling upon a Spanish canon in his native town. I found him at dinner, and he kindly invited me to join him. But not being in very good health, I declined to drink a second glass of wine. 'What,' he said, 'don't you know the syllögism: Qui bene bibit bene dormit; qui dormit non peccat; qui non peccat salvatus erit?'"

The following story is related: "During the Taeping rebellion a married Chinaman resident in Nankin joined a regiment which was ordered for service against the rebels, and nothing being heard of him for several years afterwards, his wife married again. After a year or two the first husband presented himself, and demanded the restoration of his wife. The second spouse objected, and it was referred to the local magistrate. This functionary told them to leave the wife in his hands for ten days, and then both to come back again for his decision. About the fifth or sixth day the magistrate, in great haste, sent for the two men, and with a mournful countenance, informed them that the wife was dead. The question was who would bear the expense of the funeral. The first husband declined, the second consented. Then the magistrate "drew a curtain, and disclosed the living wife, who was carried off by her second spouse."

At this season, a number of the Insurance Companies, Fire and Life, are making a public exhibit of their business for 1874. We deem it worthy of public attention to mention the singularly prosperous condition of the Atlantic Mutual Insurance Company of New York. For the last ten years, the Company has declared dividends every year upon its capital, that have averaged thirty-five per cent. per year. As a well known bank president remarked in our hearing, "It is a perfect mine of wealth!" The Company is ably officered, and its affairs prudently managed. We are glad to bear our tribute of praise to its prosperity.

WHAT OUR FRIENDS SAY OF US.

"Permit me to say, what many and many a time I wished to say last year, that with all my heart I honor and approve the noble course you have pursued, and the clearness with which you have unmistakably set forth Churchly truth in these troublous times. I have read to-day, with real thankfulness to God, your editorials on the Illinois Election, and I rejoice in the clear, brave, courteous, and strong mind that does its 'duty' so well. I have many Church papers, but the JOURNAL has gone steadily up in my affections, and I like it most of all."

"I patronize several papers, daily and weekly, and unhesitatingly declare that yours is read by my family and myself with more real interest than any other publication which we ever perused. We consider it invaluable."

From a Canadian clergyman writing under date of June 12, 1874: "It is just the paper we want in Canada, and all it needs is to give it more Canadian news to recommend it to all who see it here."

"Nothing comes to me so cheap as your most valuable Journal. I would rather do without butter on my bread than the JOURNAL. If you never do more than you have done in the interest of truth during the past year, you merit the everlasting gratitude of the Church of Christ. But you have much yet to do, both on the outside and the inside of the plaiter."

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

"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 endear it more and more to all its subscribers."

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

KINGSLEY.

JANUARY 24TH.

BY MARGARET J. PRESTON.

I.
One voice the less to plead with men
For God's down-trodden poor;
One hand the less to wield the pen
With aim so bold and sure;
One heart the less to pity when
The ill was past his cure!

II.
Through Britain's length of island-strand—
From bald Ben Lomond's head
To Devon's reach of silver sand—
The sudden tidings spread,
And there was shadow on the land
Because this man was dead.

III.
How had that active brain been stressed,
That tender heart been wrung!
What eloquence had poured its zest
Through that persuasive tongue,
That hoary wrongs might be redressed,
And Work's true idyl, sung!

IV.
With life scarce past its equinox,
Its shortening days still fair,
We stagger at the blow that mocks
The deeds he yet might dare.
Who now will bid the "Alton Lockes"
Rise from their grim despair?

V.
What arm will fling the banner high
On which the legend ran:
"Room in the lists to fight or die!
Let conquer him who can!"
What lips take up his tilting-ory:
"The Brotherhood of Man"?

VI.
Full fairly has he won his prize—
A prize the proud may scorn—
That thousand honest English eyes,
Once hopeless and forlorn,
To-day lift brighter to the skies
Because this man was born.

VII.
Too busy with his ends to weigh
The charm or cheat of fame,
While routed wrong maintained the fray—
Unsought the guerdon came:
The wires that coil the world to-day
All vibrate with his name!

BIG INVENTION.—Lloyd, the famous map man, who made all the maps for General Grant and the Union army, certificates of which he published, has just invented a way of getting a relief plate from steel so as to print Lloyd's Map of American Continent—showing from ocean to ocean—on one entire sheet of bank note paper, 40x50 inches large, on a lightning press, and colored, sized, and varnished for the wall, so as to stand washing, and mailing anywhere in the world for 30 cents, or unvarnished for 25 cents. This map shows the whole United States and Territories in a group, from surveys to 1875, with a million places on it, such as towns, cities, villages, mountains, lakes, rivers, streams, gold mines, railway stations, &c. This map should be in every house. Send 30 cents to the Lloyd Map Company, Philadelphia, and you will get a copy by return mail. 2t

VALUABLE FARM SEEDS GIVEN AWAY.—N. P. Boyer of Parkesburg, Chester county, Pa., one of the largest dealers in Blooded Stock and Farm Seeds in the United States, offers to send free, Sample Packages of Chester County Mammoth Corn, Imported Belgian Oats, &c., to all Farmers who wish to test them, and will enclose 2 stamps to pay postage.

One trial is enough to show any one the great merit of Dobbin's Electric Soap. It costs but little to make the test, so ask your grocer to order it of his wholesale grocer. It

Good Commissions or valuable premiums are given to agents for three first-class religious papers. canvassers are making excellent wages. AGENTS WANTED. Send for sample copy and terms. Address H. A. KING, Box 2289, New York City. 52-8t

Clerical.

The address of the Rt. Rev. Dr. Dudley, Assistant Bishop of Kentucky, is Louisville, Ky.

The Rev. T. B. Lee of Little Rock, Ark., has accepted the rectorship of St. David's church, Austin, Texas.

The Rev. S. Muir, M.D., (formerly resident at Antwerp, N. Y.) has accepted an election to Grace church, Carthage, N. Y., and has entered upon his duties at the latter place.

The Rev. Brady E. Backus, formerly assistant minister of St. James', and afterwards of St. Peter's in this city, a graduate of Trinity College and the General Seminary, took charge, last November, of Christ church, Cooperstown. Mr. Backus' many friends in the city wish him happiness and abundant fruit in his new and important field.

Addresses of the Clergy of the Church in the City and Suburbs of New York.

POTTER, D.D., Rt. Rev. Hon. Bishop, 38 E. 22d. SOUTHGATE, D.D., Rt. Rev. Hon. Bishop, 171 W. 124th st. Adams, Rev. C. G., W. 128th, n. Broadway, Manhattanville. Ames, Rev. John G., 622 7th av. Anthon, Rev. Edward, 40 W. 28th. Backus, Rev. Henry E., 388 W. 20th st. Bacon, Rev. George W., 274 Lexington av. Barnard, S. T. D., LL.D., Rev. F. A. P., Columbia College, 49th. Barton, Rev. J. Graeff, Free College. Beach, Rev. Alfred D., D.D., 216 W. 20th. Bette, Rev. Henry, Columbia College. Broadman, Rev. W. A., 111 Broadway, room 3. Brown, Rev. J. Eastburn, 408 E. 124th. Brown, Rev. Philip A. H., St. John's chapel, Varick st. Brown, Rev. Thomas McKee, 739 7th av. Bruce, Rev. Vandervoort, 457 W. 23d. Buel, Rev. Clarence, 25 East 73d st. Buel, D.D., Rev. Samuel, 9th av. and 29th. Carroll, Rev. W. R., 248 E. 83d. Carter, D.D., Rev. A. B., 163 Lexington av. Caskey, Rev. T. F., 203 W. 61st. Clapp, Rev. Caleb, 706 6th st. Clarkson, Rev. A. Valletto, 54 Wall. Coffin, Rev. C. B., 31 Grove. 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Publishers' Department.

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

Table with 2 columns: Amount and Date. 1147 is. Jan. 7, 1148 is. Jan. 14, 1147 is. Jan. 21, 1148 is. Jan. 28, 1149 is. Feb. 4, 1150 is. Feb. 11.

Many of our subscribers are dilatory in sending the cash for their renewals. And some, when they do remit, say they have been waiting for their bills. Please do not wait. The number on the printed tag gives the date of the time of renewal. Please remit at once, and save us needless delay, expense, and trouble.

SPECIAL NOTICE.

In consequence of the new Postal law—which requires that the postage on all publications shall be prepaid at the office of mailing instead of at the office where they are received—we have to request our subscribers, in remitting for advance payment, to add 25 cents for one year's postage. This arrangement, of course, will not add to the present price of subscription, and will be a convenience to subscribers. Advertisements to secure insertion the same week, must be in our office not later than 2 o'clock p. Mondays.

We take pleasure in announcing that Mr. C. Porter Sumner has assumed the General Agency of THE CHURCH JOURNAL for the Diocese of Long Island, and will at once commence a thorough canvass of the entire Island.

We feel assured that we have at last secured, in Mr. Sumner, the services of a gentleman whose social character and business qualifications will commend him to all with whom he may have dealings, and secure the attainment of the object we have long had in view.

That object is to present the claims of THE CHURCH JOURNAL directly and personally to each of its well-wishers in the Diocese, and also to afford our subscribers every facility for the transaction of business with us. Mr. Sumner's plans for these purposes have, we are happy to say, the cordial approval of the Bishop and clergy generally of the Diocese, and we doubt not will result in much benefit to the cause which THE CHURCH JOURNAL upholds, and the interests of its friends.

Until the 1st of May, the office of the General Agency for the Diocese of Long Island will be at No. 42 Court street, opposite the City Hall, Brooklyn, where Mr. Sumner will be happy to meet and confer with our friends and patrons, to whose good offices we cordially commend him.

ATTENTION IS DIRECTED to the advertisement of Ellwanger & Barry, Nurserymen, Rochester, N. Y. As is well known, they are the largest and most successful growers of Fruit and Ornamental Trees, Shrubs and Plants, in the United States. Parties wanting anything in their line, will do well to send for their Illustrated and Descriptive Catalogues.

I ALMOST WISH I WAS DEAD, has many a man sighed who suffered from skin diseases. No need of that; go to your Druggist, buy a cake of "Constantino's Lino Tar Soap" for 25 cents, wash and be healed. Send three cent stamp for Almanac to Wright Gillies & Bro., New York.

Get the Genuine Article.—The great popularity of Wilbur's Compound of Cod Liver Oil and Lime, has induced some unprincipled persons to attempt to palm off a simple article of their own manufacture; but any person who is suffering from Coughs, Colds, or Consumption, should be careful where they purchase this article. It requires no puffing; the results following its use are its best recommendation, and the proprietor has ample evidence on file of its extraordinary success in pulmonary complaints. The phosphato of lime possesses a most marvellous healing power, as combined with the pure Cod Liver Oil by Dr. Wilbur. This medicine is regularly prescribed by the medical faculty. For sale by A. B. Wilson, Chemist, Boston.

Marriages.

In East Arlington, Vt., on Feb. 10, by the Rev. G. Graves, at the residence of his brother, Medric Gagnon, CAMILLE GAGNON and MARTHA E. HALL, both of Keene, N. H.

Deaths.

[Obituary notices are charged at 15 cents per line. In Oakland, Cal., Feb. 6, BELLER M., wife of George P. Coffin, and daughter of Rev. William H. Hill of Los Angeles, aged 26 years, 9 months, and 8 days. In Londonderry, Vt., on Feb. 6, of diphtheria, aggravated by devotion to his patients, DR. DAVID HENRY COOKE, formerly of Manchester, aged 30 years. The funeral was held at his father's, in Manchester, the Rev. G. Graves of Arlington, officiating. In West Arlington, Vt., on Feb. 11, Mr. ABEL BENDICT, aged 84 years.

REV. AUGUSTUS MOORE FLYTHE.

The Rev. AUGUSTUS MOORE FLYTHE, Deacon in charge of St. Thomas' church, Croton county; St. Mary's church, Knston; and the church of the Holy Innocents, Lenox county, N. Y.; died at the residence of the Rev. E. M. Forbes, New Berno, on Thursday, Feb. 19th, after a lingering illness, of pulmonary consumption. The subject of this notice was one of our most zealous and self-denying clergymen. He had a hard and difficult field of labor, and there is hardly a doubt but that his faithfulness to his duties was the cause of his death. During the winter time—on account of the bad weather, which caused the streams to rise so that he could not use a conveyance—he has been known to walk several miles to the depot, wading through water in order to keep his appointments. The love of Christ constrained him to work as long as he could. For some time before his death he was unable to officiate. He bore his sufferings patiently, until at last he received his summons to exchange a life of suffering for one of joy and peace. He rests from his labors.

Notices.

THE NEXT REGULAR CHURCH MEETING will be held on Monday, March 8th, at 2 1/2 P. M., in the Chapel of the Church of the Incarnation, corner of Madison avenue and Thirty-fifth street. The Rev. C. C. Tiffany will read a paper on "Church Architecture." The clergy and laity generally are invited to attend. THE REV. WM. D. WALKER, rector of Calvary chapel, will preach in St. Peter's church, West 20th street, between 8th and 9th avenues, on Sunday evening, March 7, at 7:30 o'clock.

CHURCH MEETING TO JEWS, 352 West 35th street.—Morning, 10:30; Evening, 7:30. The Rev. W. Stirling will preach at 7:30 o'clock, in behalf of the Mission. Israelites seeking the True Light, specially invited. Seats free.

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. [63-34] 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 Dives"—"Agrippa and Cornelius"—"The Young Ruler and Mary Magdalene"—"Felix and the Penitent Thief"—"Dennis 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 3:30.

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. MAILLACK, 42-134 1234 Chestnut street, Philadelphia.

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Acknowledgments

HOUSE OF REST FOR CONSUMPTIVES.—The following donations are gratefully acknowledged: Mrs. S. Jones, \$25; J. S. Engleton, 10; Hon. Alexander Hargrove Brown, M. P. of London, through Chas. D. Dickey, Esq., 100; Mrs. W. Hawhurst; Townsend, Wylie Blackstone, 5; Chas. De Khan, 10; Mrs. Colden, 5; Miss G. Wilke, 5; Miss H. K. Wilke, 5; Mrs. Misses Fraser, 10; Miss S. G. Kevan, 5; John Bridge, 10; Mrs. W. Brewes, 5; Goldsborough Sawyer, 10; Mrs. L. Clarkson, 5; J. Pierrepont Morgan, 100; E. A. Duyckieck, 5; Mrs. Wm. Denton, 5; G. W. B., 20; Mrs. Wm. Smith Brown, through Chas. D. Dickey, Esq., for a Bed in the "House" for one year, 300; Legacy from the estate of Mrs. Schermerhorn, 4648; J. H. Abeel, 10; S. T. Sidmore, 5; Mrs. F. R. Rive, 5; Mrs. R. C. Cutting, 5; Mrs. H. C. P. Forest, 5; Mrs. H. S. Reed, 5; Miss Burr, 10; James Morr, 5; Walter Langdon, 10; Mrs. A. O. Behrer, 10; Mrs. M. Greenwood, 5; Mrs. A. Denison, 5; Mrs. John H. Watson, 5; Mrs. W. A. Doolley, 5; Mrs. James Journey, 5; Mrs. Alfred Abeel, 10; Mrs. C. L. Spencer, 100; Howard Clarkson, 5; James Stokes, 10; Mrs. L. P. Morton, 10; Mrs. Wm. C. Emmert, 10; Mrs. Wm. C. Thorne, 5; Mrs. Joseph Hendricks, 5; Mrs. Wm. Coleman, 5; Miss Kate

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THE TREASURER of the Missionary Committee of the Diocese acknowledges the receipt of the following sums since Oct. 1, 1874: Church of the Divine Love, New York, \$3.87; St. Michael's, do., 15.63; St. James', do., 40.07; Trinity chapel, do., 371.85; Trinity, Sing Sing, 5; St. John Evangelist, Barrytown, 44; St. Thomas', Ansonia Union, 13.61; Trinity, New York, 2-2-67; St. Chrysostom, do., 10.69; St. George's, Newburgh, 20.31; St. John's, New York, 21.10; St. Paul's, do., 67.77; St. Thomas', do., 98.01; Annunciation, do., 27.48; St. Philip's, Highlands, 15.35; Holy Communion, New York, 200; St. Ann's, do., 1; St. Mary's, do., 6; St. John's, Monticello, 16.10; Grace, Nyack, 10; St. Timothy's, New York, 9; Anonymous, 6; Mrs. Geo. Merritt, 100. JAMES POTT, Treasurer.

NEW YORK PROTESTANT EPISCOPAL CITY MISSION SOCIETY.—The Treasurer acknowledges the following sums received from Jan. 16, to Feb. 16, 1875: For General Fund.—J. C. C., Greenwich, Ct., \$2; St. Michael's, 5.04; Sidney Webster, 100; T. F. C., 10; Mrs. Phoenix, 20; Mrs. M. A. Grosvenor, 100; Mrs. Wm. B. Rice, 5; A. S. Webb, 5; Julia A. Low, 20; S. V. Hoffman, 25; St. Stephen's, 60.83; St. Ann's (per Rev. Dr. Gallaudet), 18; G. S. Thomas, 60.83; Church of the Holy Saviour, 25; Mrs. Elizabeth N. J., 15; Mrs. N. P. Bailey, 20; Mrs. John Caswell, 10; Mrs. Wm. Cothall, 10; A. B. McDonald, 25; Stowart Brown, 100; H. J. H., 2; Mrs. Theodosia Boynton, 100; Miss H. A. Clark, 20; Charles Kneeland, 60; Calvary, collection (Cash), 415; Pledges—Mr. Daniel Letroy, 100; Mrs. Daniel Letroy, 100; F. H. Betts (annual), 50; Edward King, 60; Mrs. H. M. Bishop, 60; Richard Lathrop, 50; E. P. Wheeler, 60; Geo. F. Jones, 60; W. Stephens, 60; B. Stephens, Jr., 25; K. W. Jones, 25; W. L. Whittemore (annual), 25; Mrs. M. W. White, 25; Daniel Huntington, 2; Wm. Barton, 25; A. M. Drum, 25; H. Golt, 25; Mr. and Mrs. W. D. Eddy, 20; H. Seaman, 20; H. Ticeston, 15; Alex. A. Webb, 16; Wm. Lattimer, 10; Mrs. E. Parsons, 10; Mrs. W. T. Hicks, 10; No name, 10; Geo. H. Peabody, 10; James A. Robinson, 5; Mrs. E. J. Minor, 5; Mrs. Maxwell G., 13.10; Second B. Union subscription (Mrs. J. A. Robinson, 25; F. E. B. (in mem.), 20; Dr. Fordyce Barker, 15; Miss Rosalie M. Cox, 15; Mr. and Mrs. H. H. Porter, 10; F. D. Barker, 6; Mrs. H. F. Dimock, 6; Mrs. Wm. Faxon, 6; total from Calvary, 1410. St. Barnabas—C. H. Conitt, \$25; Board of Fatimate and Appropriation, 500; J. C. C. Greenwich, Ct., 3; A friend (per Rev. Dr. Swope), 100; T. F. C., 10; Robert Hay, 25; J. Q. Jones, 50; Miss E. Sidell, 10; J. G. A., 2; Julia A. Low, 20; Mary S. Jones, 60; Through offering at Trinity chapel (per Rev. C. T. Olmsted), 60; Clifford E. Smith, 5; Stewart Brown, 100; James H. Titus, 10; Mrs. Marsland, 0 60; Mrs. A. T. Sackett, 2; Mrs. A. A. Minton, 25; Ernest A. Congdon, 2; Mrs. John A. Robinson, 25; The Misses Harvey, 20; Mrs. Ann M. Ward (per Rev. H. C. Potter), 20; Mrs. H. A. C. Taylor (per Mrs. Mary S. Jones), 5. For Building Fund.—Mrs. Theodosia Boynton, \$100. R. S. Holt, Treas., 67 Water st., New York.

MESSRS. EDITORS: Permit me, through the medium of your paper, to acknowledge the receipt of \$22.10, the amount of collection taken up at the Church of Holy Fellowship, Yankton Agency, in aid of the grass-hopper sufferers. The Indian sending aid to the white man! Behold the power of the Gospel—all one in the Lord! Yankton, Feb. 16, 1875. M. HOYT.

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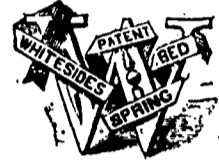
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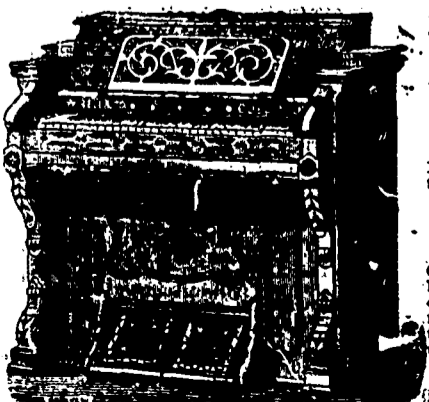
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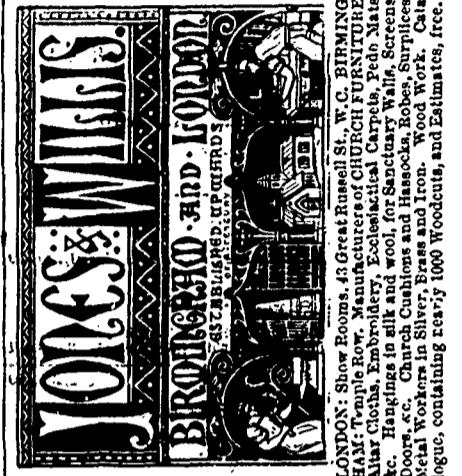
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