

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 *ware* 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, 1875.

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, Philippi, 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