

here, the family connected themselves with the Methodists, who were here separated from the Church. When Mr. Adams was in the twenty-fourth year of his age, the Bishop of Mississippi called his attention to Ecclesiastical Polity, and placed in his hands three sermons preached by the Rt. Rev. Dr. Otey, in Woodville, Mississippi. The promise was wrung from him that he would read them candidly and carefully, and if he thought the subject one of importance, that he would pursue his investigations, and be guided by their result. The consequence was his return to the Church, the ecclesiastical home of his fathers, and of his own childhood.

In 1858 Mr. Adams was admitted to the bar, after a study of nearly three years.

The Rev. G. W. Sill, D.D., of Pass Christian, Mississippi, was, under God, instrumental in bringing him into the holy ministry. He became a candidate for Holy Orders under the Bishop of Tennessee, Dr. Otey, and pursued his studies with the Rev. Joseph James Ridley, D.D., in Clarksville. Before his examination he was invited to Woodville, Mississippi; in response to this call he was transferred to the jurisdiction of the Bishop of Mississippi, and by Bishop Green ordained to the Diaconate in St. Andrew's church, Jackson, on St. John the Evangelist's Day, Dec. 27, 1859. He reached Woodville Jan. 2, 1860, and began his ministry in St. Paul's church. In the Spring of 1860 he was ordained to the sacred order of priests.

The Rev. Mr. Adams labored in Woodville seven years lacking one month. In 1866 he took the charge of St. Peter's church, New Orleans, and continued at that duty seven months, when he was called to St. Paul's church, New Orleans, where, at the end of the present month, he will have officiated as rector seven years and seven months.

In 1868 Mr. Adams was elected a delegate to the General Convention, and has been successively reelected at each subsequent election since. In 1869 he was elected a member of the Standing Committee, and in 1872 he was made President thereof. He has since his accession to the Diocese been forward in every good word and work, and has ever been acknowledged as influential in all the councils.

#### SOUTHERN OHIO.

Correspondence of The Church Journal and Messenger.

Messrs. Editors: In your account of the proceedings of the Primary Convention of the Diocese of Southern Ohio, there is a mistake which you will doubtless think it worth while to correct. The first afternoon was not "spent chiefly in discussing the name of the new Diocese"; that matter was settled in half an hour. The subject of the afternoon's discussion was *the mode of electing a Bishop*,—a proposition having been made to amend the article of the Constitution of the Diocese of Ohio relating thereto. That was what was "referred to a committee of five." The committee of five reported the resolution which you published. J. F. O.

#### WISCONSIN.

The Bishop has made the following appointments for visitations:

- Feb. 4, Thursday, Berlin, 7:30 P. M.  
 5, Friday, Little des Morts, 7:30 P. M.  
 7, Sunday, Green Bay.  
 8 to 14, Oneida, Marinette, &c.  
 14, Sunday, Stevens Point.  
 15, Monday, Grand Rapids, 7:30 P. M.  
 16, Tuesday, Wausau, 7:30 P. M.  
 17, Wednesday, Ashland, 7:30 P. M.  
 18, Thursday, Waupaca, 7:30 P. M.  
 19, Friday, Neenah and Menasha.  
 21, Sheboygan, Consecration of church.  
 22, Monday, Sheboygan Falls, 7:30 P. M.  
 23, Tuesday, Plymouth, 7:30 P. M.  
 24, Wednesday, Milwaukee.  
 25, Thursday, Beaver Dam, 7:30 P. M.  
 26, Friday, Fox Lake, 10:30 A. M.  
 27, Saturday, Milwaukee.  
 28, Sunday, Madison.  
 March 1, Monday, Masonville, 7:30 P. M.  
 2, Tuesday, Black Earth, 7:30 P. M.  
 3, Wednesday, Vienna, 7:30 P. M.  
 4, Thursday, Lodi, 10:30 A. M.  
 5, Friday, Baraboo, 7:30 P. M.  
 7, Sunday, Evansville.  
 8, Monday, Sun Prairie, 7:30 P. M.

The visitation of other parishes and missions will be made immediately after Easter.

Correspondence of The Church Journal and Messenger.

SHARON MISSION.—On Jan. 27th, the Bishop of the Diocese, accompanied by the Rev. G. W. Dunbar, rector of Christ church, Janesville, visited Sharon Mission. The Methodists kindly gave their house for the use of the Bishop on that day, and their pastor and many of his flock, and those of other denominations, attended the service.

The Bishop preached from Heb. vi. 1, 2. Four were confirmed. The services at this Mission have been for the most part lay—which have been kept up for nearly three years at the railway station. It is here that seeds are put up and sold, by which means these Shaker Churchmen and women propose to erect a mission house and chapel, and sustain a missionary ere long. Last year there was a call to supply those rendered destitute in Nebraska by the grasshoppers, and many sent to Sharon for seeds to be forwarded to the missions in that Territory. This year the need is still greater, having extended to parts of Nebraska, Kansas, Iowa, and Minnesota. Sharon Mission can furnish probably all the seeds that

may be required. If any of the readers of the JOURNAL AND MESSENGER would like to render a double charity, they cannot do better than forward orders to Sharon Mission to send on the seeds to those in need.

Bishop Welles preached at Trinity church, Mineral Point, on Friday evening, Jan. 15, to a large congregation, and confirmed a class of eight. This being the Bishop's first visit to Mineral Point, his coming was expected with unusual interest, and he made a very favorable impression upon his hearers. At the conclusion of the services a reception was held at the rectory, where the greater part of the congregation took advantage of the opportunity to form the acquaintance of the Bishop, whom they found to be a very pleasant, sociable gentleman; and the occasion seemed to be highly enjoyed by all present.—*Mineral Point Democrat*.

#### VISITATIONS.

The following is a brief epitome of the Bishop's work since the publication of the last *Calendar*: Dec. 15, at Grace church, Appleton, confirmed 11 persons. Dec. 16th and 17th were spent in Milwaukee. Dec. 18, Nashotah. Dec. 19, at St. Sylvanus church, Nashotah, celebrated the Holy Eucharist and confirmed a class of 5 persons. Dec. 20, in Universalist place of worship in Black River Falls. Dec. 21, celebrated the Holy Communion at the residence of Mr. Bump, 7 communicants partaking. Evening, preached at Eau Claire, and confirmed 2. Dec. 22, at Zion church, Chipewa Falls, confirmed 4. Dec. 23, in Norwegian Lutheran place of worship at Monomonee. Dec. 24 and 25 (Christmas Eve and Christmas Day), at Hudson, River Falls, and Prescott. Dec. 27, Sunday, in Methodist place of worship in Ellsworth, the county seat of Pierce county. Evening, in schoolhouse of Esdallo, in the same county. From Monday, the 28th of December, to Thursday, the 31st, a detention by the way, prevented the fulfillment of appointments at Bouchea and New Richmond; was enabled, however, to make a brief call at each place, and on Tuesday evening confirmed two persons at Joweton. Wednesday morning, at Baptist place of worship at Osceola. Evening, at schoolhouse in St. Croix Falls. Jan. 1st, 1875, Friday, Holy Communion in Christ church, Red Wing, Minn. Jan. 3, Sunday, Holy Communion in Christ church, Frontenac. Afternoon, in schoolhouse at Malden Rock. Jan. 4, in St. John's, Sparta. Jan. 6 (Epiphany), celebrated at the early service at the cathedral chapel, and at Morning Prayer, 9 A. M. Evening, presided at a missionary meeting in St. James church, Milwaukee, and made a missionary address.

#### Selections.

##### CANON KINGSLEY.

The subject of this notice, the announcement of whose death appeared in our columns of Jan. 25th, was the son of the late Rev. C. Kingsley, who for some years held the rectory of Chelsea, a portion of London which has identified itself in the public mind with the names also of Thomas Carlyle and Sir Charles Dilke. He was the representative of an old-Cheshire family which, in the stirring times of the seventeenth century, attached itself, first to the cause of Cromwell and the Parliamentarians, and after to that of Charles II. At the time of his birth, his parents resided at Holne, in Devonshire, and it was there that he passed his boyhood. His education was entrusted to a private tutor after he left his father's immediate care, and he passed afterward to King's College, London, and thence to Magdalene College, Cambridge, where he distinguished himself by obtaining a scholarship and several prizes. He ultimately took his degree in 1842, with a first-class in classics and a second in mathematics. He at first intended to go to the bar, but after a short study with that view, he turned his attention to the Church, and was ordained. In 1844 he was presented to the living of Eversley, in Hampshire, where he had previously been Curate, and to which his affections as well as his duties have always remained attached. There, in his moorland districts, he was first brought into sympathy with the poor, and his frequent relations with the working classes subsequently, may be attributed largely to that sympathy so acquired. He was afterward appointed to a canonry in Chester Cathedral, and also was made one of the Chaplains in Ordinary to the Queen and the Prince of Wales, and Professor of Modern History in the University of Cambridge. But it is by his works that he will be chiefly remembered. His recent visit to this country largely increased the number of his friends here, but a kindly feeling toward him on the part of the American people was long before experienced, on account of his earnest exertions in behalf of the laboring poor. His sympathies in their behalf may have been aroused very early in life, but they were certainly stimulated at Eversley, and again by the writings of Horace Mayhew in the London newspapers. As a Churchman, he belonged to the Broad Church Party, of which Dean Stanley is a prominent light; and as a novelist and a poet, he must be judged according to the estimate of his respective judges; but as a friend to the poor and the oppressed, his claims to admiration cannot be gainsaid. Of his books, the best known is, perhaps, 'Alton Locke,' which was written especially to advance his favorite cause. But throughout his whole life the same impulse was at work. His literary labors produced besides, 'Twenty-five Village Sermons'; 'The Saints' Tragedy,' a drama in verse; 'The Message of the Church to Laboring Men'; 'Yeast, a Problem'; 'Phaethon, or Loose Thoughts for Loose Thinkers'; 'Hypatia'; 'Alexandria and her Schools'; 'Westward Ho!'; 'Gladius'; 'The Heroes'; 'Two Years ago'; 'The Water Babies'; 'Andromeda, and other Poems'; besides a large number of poems, sermons, lectures, and essays, and many contributions to the serials, especially *Frazar's Magazine*.

Mr. Kingsley was married in 1844, the same year that he received Holy Orders, to a daughter of Pascoe Grenfell, who was for many years member of Parliament for Truro and Great Marlow. His death at the early age of fifty-five, will be regretted everywhere, for his works and labors are known wherever the English language is spoken, but it will be especially deplored in England, where he won universal respect, and more particularly by the poor, who have lost an earnest, faithful, and a powerful friend.—*N. Y. Times*.

#### THE LIST OF DEACONS.

The publication of this list of Deacons from 1785 to 1857, is an important event in the history of our American Church. It conveys information, the result of laborious research, and it is the promise of far larger results. Its plan is so comprehensive that years must be given to its completion. What has been already done is a monument worthy of the deceased Bishop Burgess.

Accurate statistics, extending through a long period, may seem uninteresting, but they develop laws of the highest value, and a single fact solves difficulties as the single fragment reconstructs the long forgotten original. Church statistics particularly are hieroglyphics which attention can decipher. They are the voice of God through the ages to the listening present.

To complete this plan, we need a list of the colonial clergy for nearly two hundred years. The deficiency here is lamentable. Bishop Meade, Drs. Hawks, Allen and Perry, have made valuable contributions, which only show what should yet be done. Through early neglect and the loss of records, we know almost as little of the colonial ministers as though they lived in the days of Cyprian. For instance, in St. Paul's Parish, embracing, at one time, Baltimore, Harford, and part of Carroll county, the site of the first Parish church is conjectural; nor is it certain who was the first minister; or how long he remained. All we know of him is through an incidental allusion by a legislative enactment.

Again, we need the list of Deacons from 1857 to 1875, which will add about 1,500 to the number.

As showing what may be done, we learn from the attention of John H. Alexander, Esq., that the average clerical residence in a Maryland Parish is seven years, and from a work by the Rev. Dr. Allen, entitled "Maryland Clergy," the names of 550 ministers to the year 1860, their birthplace, previous religious connection, ordainers, publications, the date of death, age, and other incidental notices. To show the particular value of such a work, let us cite one illustration—"the alleged Romish tendency of our Church." Of the 550 names, five had become at that date Romanists, and five Presbyterians, and of the first, not one had been trained in our services. Again, those who left us number seventeen. Those who have come into the Church from other Christian bodies, 184. Deposed, twenty-one.

A friend of the writer, skilled in statistics, compiled a summary of clergy, communicants, baptisms, confirmations, marriages, burials, from the General Convention Report. He then calculated the ratio of one to the other, and applying this percentage to any Diocese, he found that he could anticipate with much exactness, what proved to be the real condition of that Diocese, thus showing the same membership in one body.

Now from 2,787 Deacons in the list of Bishop Burgess, we learn that twenty-eight joined the Church of Rome, four of whom returned; 122 others were deposed or displaced; from which it appears that the percentage of defection to Rome and deposition from the ministry from other causes is remarkably similar in the general Church and Maryland. In the first case, about one per cent; in the second, four per cent.

The table of Deacons develops another suggestive fact—that the ordinations of each year, if placed on a map like that of the topographer, shows not a uniform plane of increase, but a culmination in every average four years, like the undulations of hill and vale. And this may throw some light on the apparent decrease of candidates for orders. The general expectation is that if so many candidates in one year, there should be an unvarying increase afterwards, and alarm is expressed if there be a falling off. But all progress, as this list teaches, is through rest. The Church, as the land, must have its recuperative Sabbaths, preparatory to an advance, and we may be on the verge of an extension exceeding former years.

Cotemporaneously with this publication, we read that an "Historic Club" has been formed to rescue the Church Records of the forgotten past. This of itself is a sign of revival and a means of promoting it; for the man, the society, the Church that has no past, will have no future. This work renews the lives of deceased worthies and raises up the foundations of many generations.

GEO. A. LEAKIN.

#### THE LAW OF COINCIDENCE.

There are many facts difficult to classify in our present imperfect knowledge, which, however, point to some law of coincidence, as when you call upon a number of persons whose names you have recorded; and, after a day's exertion, not one can be found; while on the next day, without any effort, you meet one after another in immediate succession; or, you are introduced to a stranger, whose name you never heard before, and on reading the next publication the eye rests upon the very name; or, you experience some accident, and on opening a book, the very particulars arrest your gaze; or, one makes some discovery, deemed entirely original, and across the ocean some solitary thinker at the same time has made a similar discovery, and hence a life-long contest. Or, one will read the scriptural lessons for the day, and they shall be found precisely adapted to some recent event in one's own experience, family, or political relations. All of which suggests that there cannot be an internal thought without some external correspondence as invariable as substance and shadow, perceptibly proportioned to intensity of light, or events are so related that one must always accompany the other.

This sympathy of nature with important providences has been often observed by our standard authors; as, "When beggars die there are no comets seen," or

"When the poet dies,

Mute nature mourns her worshipper."

Or, at the fall of our first parents, "Earth felt the wound"; and each one will at once recall the portents of the Crucifixion. Indeed, it seems as if nature, to prevent mistakes, demands duplicates; or, as Bishop Butler observes: "There is a much more exact correspondence between the natural and moral world than we are apt to take notice of. The inward frame of man does, in a pe-