

gaged with the Bishop in maturing plans for replenishing the treasury and for efficient aggressive work, which will be presented to the Board in March, and then given to the Diocese.

The Bishop has furnished to Dr. Van Ingen the following:

MY DEAR DR. VAN INGEN: You are at liberty to show the enclosed to any who may have a desire to know more about your appointed work.

BUFFALO, Jan. 16th, 1875.

TESTIMONIAL: The Diocesan Board of Missions has appointed the Rev. Dr. Van Ingen a Missionary-in-charge, under the conviction that sundry poor and needy stations can only be reached by the instrumentality of such an officer, economizing the labor of other clergy, as kind auxiliaries. All feel that the plan is one of direct evangelization, and should be tried.

[Signed]

A. CLEVELAND COXE,  
Bishop of Western New York.

## WISCONSIN.

Correspondence of The Church Journal and Messenger.

WHO WILL HELP THE WIDOW'S SON?—To the Church at large I send this appeal, feeling satisfied that the Holy Spirit will move the hearts of many who can "give of their abundance" to advance the work of the Lord. At the late fire at Racine, a worthy young man, one of much talent and promise, lost all his worldly goods. A friend writes me that "I am afraid he will not be able to go on with his college course." I sincerely hope that this will not be the end of all for which that patient mother has striven, and for which the young man himself has worked with his own hands. He toiled hard during the day to gain enough money to take him to Racine, and now all that he has is gone. His whole life, and that of his widowed mother, have centred upon his entering the ministry of the Church, and now in his need I appeal to the Church in his behalf, but without his knowledge. Who will help him? Communications and remittances sent to the Rev. W. S. Speirs, Rector, Christ church, Ottawa, Ill., will be duly acknowledged and applied to his relief.

MEMBER EDITORS: Some of your readers will, no doubt, sympathize with Racine College in its calamity, and express their sympathy by helping to rebuild what is destroyed.

But I wish to add a word about the Library. It was one of the best, though a small one, in the Northwest, and was well used. For beside five or six hundred volumes yearly taken out, you would almost always find a little circle of studious young men busy consulting it on work-day evenings. And no one who knows the widespread influence of destructive moral, social, and political principles in the West, to say nothing of general culture, but must feel that the Church and Nation in this quarter sustain a very special loss.

Is there no one who, if he cannot do more, will send some contribution for a restoration of the Library? Each small sum may enable us to purchase some work which will prove a permanent benefit to this part of the land. Perhaps you would not object to receive donations on our behalf. I am glad to say that the Leonard Scott Publishing Co., and the proprietors of the *Nation*, begin the good work. Who will follow their example?

JOHN J. ELMENDORF, Librarian.

Racine College, Feb. 15, 1875.

To the Friends of Christian Education:

On the morning of Thursday, Feb. 4th, Taylor Hall, the building used for College Students, at Racine College, was burned.

We are thankful to know that the accident resulted from no carelessness on the part of either officers, students, or servants.

It may not be wrong to add that nothing could have been more admirable than the behavior of the students on this trying occasion, and that, though the fire began at about five in the morning, prayers of thanksgiving were said in the chapel at the accustomed hour, and the work of the Grammar School went on as usual at 9 A. M.

The building cost nearly \$40,000, and was insured for \$20,000.

As the walls are standing and in tolerable order, it is hoped that the insurance money may be sufficient for the restoration of the building.

The building, however, contained the College Library—a valuable one,—the Scientific Apparatus, and, of course, a great deal of furniture belonging to the Institution.

Without considering the personal losses of the officers and the students, it is estimated that the College has lost over and above the insurance, \$15,000.

We are anxious to restore this loss, and if possible procure funds for a building for recitation rooms and a laboratory, and also to obtain a sufficient supply of water from the lake; that from the disaster we may rise to a larger and more extended labor for the cause of Christian Education. We ask for \$50,000.

The reasons upon which we base our appeal are:

1. That Racine College is the only Church College proper, in actual operation, west of Kenyon College at Gambier.
2. That for more than fifteen years we have been laboring with success and the evident marks of God's blessing.
3. That the College is self-supporting, and only needs help for new buildings, and to enable it, if possible, to extend its blessings to a larger number at a cheaper rate.
4. Because it has pleased God to send upon us this great affliction, which we are sure will move the hearts of God's people.

Donations, either in cash or in negotiable paper, can be sent to the Rev. James DeKoven, D.D., Racine College, Racine, Wis.

Signed for the Trustees and Board of Fellows,  
JAMES DEKOVEN,  
Warden of Racine College.

Feb. 9th, 1875

# The Church Journal

AND

## GOSPEL MESSENGER.

NEW YORK, FEBRUARY 25, 1875.

### THE QUESTION BEFORE THE COMMITTEES.

Our table is heaped with papers about the Illinois Election. We must decline to publish them.

The situation is very thoroughly understood. It is impossible that the Standing Committees and Bishops do not fully appreciate the entire change of base—the full meaning of the New Departure—which the confirmation of the Elect of Illinois would be.

The evil that the proposal in the threshold is doing, is plainly seen from the Chicago papers, which report sermons for and against the Bishop Elect, and show pulpit already thundering against pulpit, and altar frowning against altar, and a people distracted and disturbed.

The unwisdom of the step, is visible to all outside the heated atmosphere of the Diocese, and it would certainly be no kindness to the Elect, or to the Diocese, especially if it be in the wretched condition reported in Dr. Locke's sermon, to force the one upon the other. Illinois appears to be in the condition of a fractious child, who ought to be saved from its own passion.

In the Remonstrance issued by the Minority, ground is taken, and apparently with reason, that the Election was unconstitutional and uncanonical. We are sorry for this. We wish there had been no question of the sort to distract the decision.

What is wanted is an act which shall be *significant*. We have no courts to try for false doctrine, whose moral weight is of any account. One Diocese has condemned what in another Diocese is tolerated. No Diocesan Court can, on a question of doctrine, speak the mind of the Church. We see that the Standing Committee of Maryland has presented for trial two clergymen for praying for the dead. They may be punished or not. They would be punished in some dioceses; acquitted, if tried at all, in others. No diocesan court can bind the Church to its sentiment, although its finding is final for the accused, and if degraded there is no revision. Meanwhile the Elect of Illinois is an advocate of Prayers for the Dead!

Our judiciary system being so vague, it remains that the only means for arriving at the Church's view on doctrine, is by some act of the legislative or executive departments. The General Convention can speak for the whole Church, as it did last Fall in the Ritual Canon, and the non-confirmation of Dr. Seymour. And the Standing Committees can speak now. They are asked to speak. If they confirm the Elect of Illinois, they will have reversed the action of the General Convention, and repealed the Canon on Ritual. There is nothing less than this asked of them, and the expectation is that they can be frightened, bullied, or manipulated into doing it. Under the guise of a perfunctory act, they are expected to reverse the decision of the Church. That their consent would be taken outside and inside the Church as an abandonment of the position, a triumph for the Extremists, a surrender to pseudo-Catholicism, every intelligent man in the land understands, and every intelligent press is pointing out.

Since the case stands so, we are sorry it is complicated with questions of canonicity and constitutionality. We should like to have it decided upon its merits. The interest in it is intense, in and out of the Church, and it is a pity the bald and naked question does not stand without complication, that there may be no doubt of the meaning of the answer.

As far as the candidate is concerned, as we have shown, there is happily no doubt. He avows practices, and defends in all ways, frankly and publicly, what it would have prevented his ordination to the diaconate, to avow, practice and defend; what, we venture to say, would prevent examiners in any Diocese in the Church from passing any candidate for Diaconate or Priesthood, to avow or defend. Indeed we are bold to say no Bishop in the Church to-day would take the responsibility of ordaining any man who avowed that he would teach and practice Eucharistic Adoration, Sacramental Confession, Invocation of Saints, and Prayers for the Dead!

The Standing Committees are coolly asked to sign the papers for the Episcopate where they would not sign for the Diaconate, and the Bishops to consecrate to the Episcopate where they would not ordain to the Priesthood!

In short the Standing Committees are asked to change the doctrine of the Church, not legislatively, not judicially, not by canon, rubric, or Constitution, but by the perfunctory signing of a set of papers which Illinois tells them they have no business not to sign.

It is impossible that the Committees do not understand all this, we say; and that a revolution will have taken

place in Church doctrine, radical and vital, when the Elect of Illinois is consecrated. The Church will be one thing the day before, and quite another the day after. And knowing, and seeing this, we have not the slightest idea that they will do anything so blindly rash and ruinous.

But if they do not understand all this already, they never will. There is no use of confusing the discussion by side-issues. We shall not burden our columns with the Illinois proclamation to the Standing Committees, nor with a dozen ready replies to it at hand. To reply to it, is very easy, and it is impossible any Standing Committee with any self-respect should treat it otherwise than it deserves.

It is Lent, and we can all pray over this business. The angry clash of arms from the prairies must not drown all other voices. The Church has her own solemn duty in this the gravest crisis in her history, and we have faith enough in her to believe it will be done without fear or favor, and the calm voice of their Mother will silence the angry and undignified clamor of Chicago pulpits.

The sad picture of the condition of the Church in the fourth State of the Union, painted by the Rev. Dr. Locke in his Sermon on the election, would seem to call for something other than passionate scolding or passionate boasting or foolish flattery. There is nothing sadder than the picture, unless it be the way in which the blame for it is angrily cast upon brethren.

What a grievous pity that there had not been unity and brotherly love, and mutual yielding, that the record of the present might be changed for a promising, growing future! What a pity that petulant anger and undignified indignation should have contrived to keep open, and even widen, the breach, and continue indefinitely the causes of weakness!

The great Church now called to act, may be trusted to act wisely and calmly, and do better for the Diocese than it can do for itself.

### LAY RESPONSIBILITY.

Speaking of questions now forced upon the Church for her decision, the excellent Baltimore paper *Our Church Work* trusts that the Church papers will have nothing to say, and adds:

If the matter is not now understood, it never will be; and we trust that the minds of the laity will not be disturbed by any further discussion of topics which have for the past few years absorbed their attention, often to the neglect of what pertains far more to their spiritual edification and to the promotion of the extension of the kingdom of the Lord.

This is one of those sentences which at first almost sweep assent along with them. It is thoroughly good, kindly, well-meaning, and seems to go on a ground all must accept.

One is exceedingly sorry to hesitate upon it. It is almost ungracious not to say yes to it. And yet as soon as one thinks twice, one sees it is one of those amiable and pleasant things that will not work in this naughty world. It is *too* good for the earth.

For why should the minds of the *clergy* be disturbed any more than the minds of the *laity*? Indeed why should there be any differences or disturbances at all? It would be vastly better—so it seems to mortal sight,—if there were no differences, no disturbances, no discussions. We say so it *seems*. But as God has ordered human life, and governs the world, and especially the Church; and as, under His government of both, these things always have been, and now are; it occurs to us, believing in God, that perhaps He knows better than we do what is best for us and for His Church.

He has laid upon us the responsibility of meeting discussions, differences, and disturbances. We none of us, clergy or laity, can get rid of them by shutting our eyes to them. Being here, we must face them, and do our duty under them, no matter at what cost of personal annoyance. They are a part of our responsibility as Christian men. That they have their high and solemn uses, the Apostle assures us, when he says "There *must* be also heresies among you."

To deal with these things *does* seem to us to turn us from what is "far more to spiritual edification." But we are so very blind, we see so very short a distance in what we call "the extension of the kingdom of the Lord," we are so much like children removing a mountain by handfuls of sand, that our only safe way is to do the work that comes to us, accept the responsibility laid on us, and be very patient and very humble.

We do not wonder at the words of our respected and earnest contemporary. They declare one side of a truth. We recognize that side, and it is far the pleasantest side. But what we want to say, not captiously but kindly, is that there is another side, sombre and solemn, dark with the mystic shadows of God's awful government of His worlds and Church, which is not so pleasant, but which nevertheless is awfully real and peremptory. We dare not shut our eyes to *that*.

And that side is, that the Church of God from the first has done all her good works of "spiritual edification and