

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.

MESSRS. EDITORS: In a recent issue I find an article, signed "Senex," in regard to the "Decrease of Candidates for the Ministry," which has excited my surprise and astonishment. I do not wish to add to the overabundant stock of literature on this interesting subject; but this writer has made certain assertions, which, if actually true, are new to me. He says "For some years back the supply of ministers has exceeded the demand." Is he right in his statement? That there are some (many, if you please) unemployed clergymen, I very well know. But I also know that there are to-day more than five hundred vacant parishes! That these "vacant parishes" offer a tempting salary, I will not assert. That they offer an abundant support, I will not say. But this I will say, that there are a like number of rectors and missionaries, earnestly working in the vineyard, who are receiving no better support than that offered by these vacant parishes. Does this look as if "the supply of ministers has exceeded the demand"? If no new clergymen are to be added to the Church's working force until every unemployed minister has become a parish rector, then no more clergymen are needed at present. For there are always ministers who, for various reasons, are not employed; and if the clergy-list be increased or diminished, there always will be. So far however from this fact furnishing an argument against an increase of the ministry, it seems the rather a sufficient reason for it. If we have men who will not work, let the Church have those who will.

But there is another statement of "Senex" which seems to me more remarkable. Speaking of the excess of ministers, he says "The supply has been unnaturally increased by societies which promised a liberal education free to any one who desired Holy Orders." To what societies, may I ask, does he allude? I know of none who "promise a liberal education free." The "Society for the Increase of the Ministry" is the only one with which I am acquainted. But this only renders aid to students, and never a full support. Occasionally some one of its scholars may receive "liberal" assistance from some other source; but the Society does not offer or afford "education free." Its first "By-law" reads: "The aid rendered to scholars on the general fund shall be in such grants or scholarships as the Executive Committee may determine in each case; but it is not intended to furnish the entire support of any student." And if I am rightly informed, it never does "furnish the entire support of any student." I really know not what societies have "promised a liberal education free." Will "Senex" kindly inform an

INQUIRER?

For the Church Journal and Messenger.

PROCEEDINGS OF THE BOARD OF MISSIONS.

A somewhat dull, but very edifying volume, has just been published by the Board of Missions of the Protestant Episcopal Church. The book is forbiddingly bulky, containing a great deal of matter which might be dispensed with, one might suppose, in such a publication. But there is one section, beginning on the 222d page, which every thoughtful Churchman should read and ponder. This is a report of offerings made by all the parishes in our Church, through the Board of Missions, for the support and extension of our missionary work in its several departments—Domestic, Foreign, Indian, and Freedman—and a very sorrowful exhibit, in many respects, it is. We find, for instance, that all the dioceses in the Southern section of our country, not including Maryland and Kentucky, have given just eighty-one dollars and fifty-five cents for the conversion of negroes. Now the South is poor, as we know; but considering the love we profess as a Church for the neglected and the lost, and the lofty claims we put forth that ours is the only true fold for God's "dispersed sheep," and considering the opportunity which providence has afforded us, of making these claims a felt reality, and that the tremendous responsibility lies at the very doors of our Southern brethren, is it not a very pitiful proof of something worse than apathy in those upon whom the moral demands of the millions of emancipated blacks should press most heavily? Cities like Richmond, and Charleston, and Savannah, and Memphis, and Mobile, and New Orleans, might surely have placed considerably more than eighty dollars in the hands of the Freedman's Commission as a testimony to their sympathy for the colored race, had there been "first a willing mind." If it can be shown that there have been considerable local expenditures for this work of which the Board of Missions has no cognizance, the case may be somewhat relieved, but as judged by the report under review, it fills one with despondency.

Turning to the department of Indian Missions, we are sir-ply confounded by the returns from some of our Dio-

ceses. Nebraska, with a Bishop as the chief pastor of some of these Indians, gives the amazing sum of fifty cents for converting these semi-savages. While Missouri, with the great wealthy city of St. Louis at its head, gives just three dollars. Minnesota, with its apostolic friend and defender of the Indian, responds to the passionate love of its Bishop, with twenty-one dollars and seventy-five cents for this work; while Wisconsin, ambitious to resolve itself into four dioceses, gives just twenty-two dollars and sixteen cents. Illinois, the most egotistical and troublesome diocese in the Church, is credited with ninety-seven dollars and twenty-seven cents for Indian work; but neither the Cathedral—which should be a model parish, one might think,—nor Grace church, nor Trinity, gives a cent; only two parishes, indeed, out of fourteen in the city of Chicago, giving anything at all! There's generosity for you! Poor Indiana is very feeble here as in most things, except in the portly presence of its Bishop, contributing only four dollars and seventy cents for the salvation of the red man.

Now, sirs, what are we to make of these revelations? Are they not enough to bring the blush of shame to the faces of all Churchmen? Meanwhile we are daily putting on loftier airs, and wrapping ourselves closer in the garb of a more rigid exclusiveness, speaking disdainfully of the "sects," saying "the temple of the Lord are we," while these same sects are leavening the land with an intensely earnest and self-sacrificing Christian life! We had better look to it, or we shall provoke this American people to contempt by our proud pretensions, compared with the meagreness of our achievements. We call ourselves the American Church, the Catholic Church, the Church for all; but as a fact we are an eclectic Church, the Church almost exclusively of the rich and fashionable, to whose sentiments and tastes we pander by a sonorous ritual and voluptuous music, rather than "preach the Gospel to the poor." "And my people love to have it so."

Feb. 16, 1875.

For the Church Journal and Messenger.

MESSRS. EDITORS: Dr. Fulton in the recent number of the *Church Review*, while pointing out several defects in Dr. DeKoven's explanation of his position at the last General Convention, expresses his satisfaction that Dr. DeKoven has set himself right by declaring that he does not hold that the Body and Blood of Christ are "locally" present in the elements. It is matter of great regret that we cannot accept the explanation with the same satisfaction. But the fact is, that Dr. DeKoven in making this explanation has used the precise phraseology of Roman Catholic divines and schoolmen, and his explanation is a recognized explanation of the doctrine of Transubstantiation itself. The following is the discussion of this precise point in the *Summa Theologica* of Thomas Aquinas:

Pars Tertia, Quaest. lxxvi., Concerning the manner how Christ is in the Eucharist. Art. v., Whether the body of Christ is in this sacrament as in a place.

Under the fifth head it may be argued: 1. It seems that the body of Christ is in this sacrament as in a place: For to be in any thing with limitation or circumscription (*definitive vel circumscriptive*) is a part of being in a place. But the body of Christ seems to be in this sacrament with limitation (*definitive*) because it is so there where the species of bread and wine are, that it is not on any other part of the altar; it seems also to be there circumscriptively (*circumscriptive*) because it is so contained within the superficies of the consecrated host, that it neither exceeds it, nor is exceeded by it. Therefore the body of Christ is in a sacrament as in a place.

2. Furthermore, the place of the species of bread is not a vacuum (*non est vacuum*); for nature does not permit a vacuum; nor is the substance of bread there (as is held above—Art. 2 of the preceding Question), but the body of Christ only is there. Therefore the body of Christ fills that place. But everything which fills any place, is in that place locally (*localiter*). Therefore the body of Christ is in the sacrament locally.

3. Furthermore, as it is said in the preceding article, and in article 3 of this question, the body of Christ is in this sacrament with its own measurable quantity (*quantitate dimensiva*); and with its accidents. But to be in a place is an accident of a body, whence it is there numbered among the nine genera of accidents. Therefore the body of Christ is in the sacrament locally.

But it is contrary to this, that it is necessary for the place, and that which is in the place (*locum et locatum*) to be equal, as appears from the Philosopher in 4 Physics, text 30. But the place where the sacrament is, is much less than the body of Christ. Therefore the body of Christ is not in this sacrament as in a place.

I answer that, as was said in Art. 3 of this question, the body of Christ is not in this sacrament according to the proper mode of measurable quantity, but rather according to the mode of a substance. But every body is placed in a place according to the mode of measurable quantity, inasmuch, that is to say, as it is commensurate with the place, according to its own measurable quantity. Whence it remains that the body of Christ is not in this sacrament as in a place, but by the mode of substance, that is to say, by that mode by which a substance is contained by its dimensions; for the substance of the body of Christ in this sacrament succeeds to the substance of bread; whence, as the substance of bread was not locally under its dimensions, but by the mode of a substance, so neither is the substance of the body of Christ. Nevertheless the body of Christ is not the subject of those dimensions, as was the substance of the bread, and so the

substance of the bread was there locally by reason of its own dimensions, because it was correlated to that place by the medium of its own dimensions; but the substance of the body of Christ is correlated with that place by the medium of dimensions not its own, so that conversely, the proper dimensions of the body of Christ are correlated to that place by the medium of a substance, which is contrary to the account of a local body.

Whence in no way is the body of Christ locally in the sacrament. (Unde nullo modo corpus Christi est in hoc sacramento localiter.)

To the first argument, therefore, it is to be replied, that the body of Christ is not in this sacrament with limitation (*definitive*), because so it would not be elsewhere than on this altar where the sacrament is made (*consecratur*), while, nevertheless, it is also in heaven in its own proper species, and on many other altars under the species of the sacrament. In like manner also it is evident that it is not in this sacrament by circumscription (*circumscriptive*), because it is not there according to the measurement of its own proper quantity, as is said above. But as to its being not outside the superficies of the sacrament, nor on any other part of the altar, this does not pertain to its being there with limitation or circumscription, but to this, that it began to be there by the consecration and conversion of the bread and wine, as is said above on the preceding question, Art. 384.

To the second argument, it is to be answered, that that place in which is the body of Christ, is not a vacuum; nevertheless it is not filled in a proper sense (*proprie*) with the substance of the body of Christ, which is not there locally, as is said above; but it is filled with the species of the sacrament, which have the property of filling the place, either according to the nature of dimensions, or perhaps miraculously, as they exist miraculously after the manner of a substance.

To the third argument it must be said: that the accidents of the body of Christ are in this sacrament, as is said above in the preceding article, according to real concomitancy (*secundum realem concomitantiam*). And so those accidents of the body of Christ which are intrinsic to it, are in the sacrament; but to be in a place is an accident by correlation with the extrinsic containing space (*extrinsecum continens*). And therefore it is not to be asserted that the body of Christ is in this sacrament as in a place.

If any one shall say that in the above passage Thomas Aquinas talks nonsense, we shall not dispute it; but Dr. DeKoven talked just as solemn nonsense when he said "It is here, but it is not here locally." The material fact is, that Dr. DeKoven's explanation of his position is simply an explanation borrowed at second-hand from the Romanists, as the above shows.

OBSERVER.

For the Church Journal and Messenger.

DR. MAHAN'S WORKS.

A CARD.

MESSRS. EDITORS: You were kind enough, last Spring, to insert a Card for me, asking subscriptions to the Collected Works of the Rev. Dr. Mahan, in three volumes, with Portrait and Memoir, price thirteen dollars, payable on receiving notice that the entire set subscribed for is ready for delivery on the receipt of the money. In response to that Card, subscriptions enough were sent me to cover the estimated expense of publication. But in the progress of the work the estimated 600 pages in each volume have expanded, in Vol. II., to 714 pages, and in Vol. III. to nearly 800 pages; so that the increase of cost will leave me some hundreds of dollars short! Subscriptions of ten dollars for Volumes II. and III. will help me quite as much as for the whole, since Vol. I. is furnished at cost, only to make up complete sets. I advance no claims for myself; but surely the great work of Dr. Mahan on "Mystic Numbers" (Vol. II.) ought to command subscriptions enough to pay for the bare cost of printing. The two new volumes are now in press, and will be in the binder's hands in a few days; so that whatever is done ought to be done quickly. I would only add, that the delays which have prevented the appearance of the volumes in December, have not been my fault; and that the entire pecuniary responsibility rests upon the empty pocket of your obedient servant in the Church,

J. H. HOPKINS.

Plattsburg, N. Y., Feb. 18th, 1875.

For the Church Journal and Messenger.

In reply to the enquiry of "W." in your issue of Jan. 29, allow an old subscriber to say, that the admirable work of Archbishop King, entitled "The Inventions of Men in the Worship of God," in which, with singular felicity, he retorts the objections of Dissenters against the Liturgy upon their own unauthorized, unscriptural, and novel practice of extemporaneous prayer, may be found in a volume of tracts on Church principles, edited by the late Rev. Dr. Weller. Among them are Jones of Nayland on the Church, Waterland on Regeneration and Justification, Law's Three Letters to the Bishop of Bangor (Hoadley), and other valuable and unanswerable treatises. I speak from memory as to the contents of the volume known as "The Weller Tracts," as I have loaned the copy in my library to a friend. The book is, probably, now out of print. If so, it is desirable that not only Archbishop King's Treatise, but the whole collection, as originally edited by Dr. Weller, should be republished. I would suggest that "Pericopal on the Apostolic Succession" should be included in it.