

copal Hospital. Dr. Spackman was a man of great learning and extensive reading. He was a prominent member of all the Conventions of the diocese, and his keen, analytical speeches on difficult questions of canon law, always had great weight in the Conventions.—*Times*.

TEXAS.

Correspondence of the Church Journal and Messenger.

Messrs. Editors: We believe that God is abundantly able to help those who put their trust in Him, and that He will help those who help themselves; who are faithful in those things with which He has blessed them. And that we ought to do all we can, and strive by all proper methods to supply our own necessities, and to avoid, if possible, to ask aid of our brethren; that the bounty of liberal agents of God's manifold goodness may do good in other places, in which we should haste to join them in works of love and mercy. And in this spirit we have labored, asking the blessing of God upon our efforts, looking for the ability to accomplish our work; which in His own good time He will send to us, if we abide faithful.

A few faithful members in this place have long prayed, hoped, and labored to secure the erection of a church building, and the services of a clergyman. And God has sent them a missionary, and enabled them to build a church. But it is not completed. The interior throughout is unfinished. And there is no altar, chancel window, robing room, nor organ. And the hearts of our few earnest brethren yearn to be able to supply these things. But they are few in number, and poor; inasmuch that while they care for their minister, which they feel that they must do as well as they are able, the completion of the church, which is urgently needed, must be, with sorrow, indefinitely postponed.

Six hundred dollars would enable us to complete the church, so that our hearts would not be chilled by the bare and unfinished appearance of our Father's house.

And we would rejoice in the possession of such a gift while we would not forget to make our humble, special prayers for the kind and generous donor, that God might cause His face to shine upon him, and refresh him continually with all temporal and spiritual blessings.

Donations sent, specified for St. John's church, to Capt. W. G. Hunt, Columbus, Colorado county, Texas, will be thankfully received, and properly applied.

Reference to the Rt. Rev. Alexander Gregg, D.D., Galveston, Texas. MISSIONARY.

WISCONSIN.

Correspondence of The Church Journal and Messenger.

The Rt. Rev. Bishop Welles, D.D., visited Monroe, the county seat of Green county, a place of over 4000 souls, on the 22d ult., and consecrated our little church, which, including lots, furniture, &c., cost about \$2500. The Bishop preached from Eph. 1. 22, 23.

From all parts of the State we hear but the one sentiment expressed—that of unqualified satisfaction with the choice the Diocese has made of this good man for Bishop.

The morning services lasted over two hours, and one of the interesting incidents of the occasion was the confirmation of a man 75 years of age, who had on the previous day walked ten miles to be a recipient of this Apostolic rite. During the day the writer sought an interview with this aged man, and learned somewhat of his history. He said he came to America when 16 years of age, was prepared for Confirmation, could repeat the entire Church Catechism before he left England; but as the Bishop only visited their parish once in five years, he had no opportunity to be confirmed before he left home, and now until now: came to Green county twenty-five years ago, when there were no buildings, except the brick Court House, a store, a hotel, and a few small dwellings. He now lived in a settlement of English people, who all once belonged to the Church, but who had years ago joined the Methodists: many of them say "they still love the old Home Church," and if they could have a Church clergyman among them, would come back to her. But as for himself, he had always stuck by the Church, and should until death.

In the afternoon the Bishop and two of the clergy visited nearly all the Church people in town, and among the number the Rev. Mr. B.—'s daughter, who has now for five years, during the winter season, been confined to her bed by severe and very painful attacks of inflammatory rheumatism. The good Bishop consoled her in her afflictions, and offered up the prayers which our mother the Church provides for her children, rich and poor alike, in hours of sickness and trouble and sorrow.

The Bishop, while at Mr. Brainerd's house, casually remarked that he had years ago, while yet in the East, heard of "Brainerd's horse,"—the man is here, but where is the horse? Mr. Brainerd says the horse is still alive, of age, "fat and well liking," and in the barn. Mr. Brainerd's son then drove the horse, attached to a sleigh, to the front door on exhibition. The Bishop and Dean (who by the way is the beloved rector of the model parish of Wisconsin, and has all the qualifications to make a good Bishop,) said they must have a ride after that famous animal. After their sleigh-ride the Bishop asserted that the horse had been well cared for, was good for ten years missionary work yet, and then and there appointed Mr. Brainerd missionary to all the stations around Monroe.

We, continued he, want you to build another church. But how can we aid you? Our treasury is empty. Will not some of the members of Christ's Church help on this important work?

Since Mr. Brainerd's ordination he has built several churches, and added considerable church property to the

Diocese of Wisconsin. Arguing then from the past, we confidently assert that money sent to help on his missionary work will be seed planted in good soil, where, God willing, fruit will grow. Who will send Bishop Welles three or four hundred dollars a year for two years for this field, now white for the harvest?

Monroe is certainly a very important center for missionary work. So important has it been considered, that the Dean and other clergy have held, during the past year, stated and extra services here, to help strengthen foundations already laid.

Our nearest church is twenty-five miles away, hence all these stations about here must be supplied with services from Monroe. The man and the horse are ready. Who will furnish the means to carry on the Lord's work in these desolate places? Our faith is strong. We believe the Lord, by His faithful ones, will provide the means.

FOR THE CHURCH.

The brief telegram, a few days since, announcing the destruction by fire of one of the main halls of Racine College, conveyed inadequate idea of the disaster which has befallen that institution. At five o'clock on the morning of the conflagration the thermometer was 15° below zero, and a furious gale was blowing. The flames broke out in the upper part of the structure, and in a brief half hour the whole magnificent hall was ablaze. Officers, students, and domesticated for their lives, many of them in night-dress and barefoot on the ice. In the extreme cold the water was frozen, and the students and authorities were left helpless to combat the flames; a mere pittance, therefore, of what was in the building was saved. But the loss of the hall itself and of the furniture which made it habitable by the warden, the professors and the students, is by no means all. The excellent library of the college and the apparatus to illustrate the lectures on physics, are also entirely consumed. Nor does the trouble end here. Racine has been in the habit of educating a large number of beneficiaries, and being unendowed, it has depended for their support on receipts from paying students who occupied the hall that is destroyed. Unless the latter students, therefore, can be re-accommodated with rooms, the beneficiaries cannot longer be supported and taught. There was an insurance of \$25,000 on the building, but the loss over this will exceed \$50,000. We do not know what action the trustees will now take, but every well-wisher of liberal culture cannot but entertain the hope that the alumni of Racine and other friends will rally to repair the severe loss it has sustained.—*Tribune*.

Selections.

[From Periodic Law.]

SCRIPTURAL COINCIDENCES.

Prideaux observes, that "when Christ came to Nazareth, his own city, he was called as a member of that synagogue to read the Haphterah, that is, the section or lesson out of the Prophets which was to be read that day, and when he stood up and read he sat down and expounded it, as was the usage of the Jews in both cases. If any one will turn to that lesson he will see the force of Christ's comment, 'This day is this Scripture fulfilled in your ears.'

"We remember, many years ago, to have been quite startled by the wonderful appropriateness of one of the Sunday lessons, to the peculiar circumstances of the congregation then assembled in a village church. It was the seventh Sunday after Trinity, a warm August morning, when an attached people met in the Lord's House to listen to their dear pastor's parting counsel. A stranger read the service. The second lesson was the 20th chapter of Acts. If my reader's will refer to it, they will not be surprised that the worthy clergyman who was then to bid farewell to his people was dissolved in tears during the reading of the lesson, and that all present were greatly moved.

"I have been reminded of this by one paragraph in the *London Quarterly Review* for October, 1859, in the able article on the 'Geography and Biography of the Old Testament.' It is as follows: 'Travellers are sometimes fortunate in unexpected coincidences. We, ourselves, well remember the pleasure with which, on a first Sunday in Athens, we heard the seventeenth chapter of the Acts read in the English church, and went after service to read it again in solitude on the Acropolis. Professor Stanley tells us, in a recently published volume of sermons, that he was at the convent of Mount Sinai on a Sunday when the fourth chapter of Galatians was the epistle for the day; and he did not fail to preach accordingly. A friend, just returned from Palestine, has described to us a startling moment in the early morning, in a ride from Jerusalem by Bethlehem to Jaffa, when the sun rose over Gibeon, and the moon was full before him over the valley of Ajalon.'

"We cannot forbear adding to these two or three other examples, which will not fail to be interesting. When Archbishop Laud was accused of high treason, and for the last time attended Evening Prayer in the chapel at Lambeth, every word of the Psalms appointed for the day (the 93d and 94th) spoke comfort, while the voice of the prophet, in the Old Testament lesson (Isaiah, 50th chapter) had its own message. St. Peter seemed to speak to the afflicted prelate in the second lesson (2 Epist. i.), and to remind him that he must shortly put off his tabernacle.

"Another of these coincidences occurred in the days of the second King James, when the seven Bishops were sent to the tower in such a summary way. Macaulay thus refers to it: 'On the evening of the Black Friday, as it was called, on which they were committed, they reached their prison just at the hour of divine service. They instantly hastened to the chapel. It chanced that in the second lesson were these words: 'In all things approving ourselves as the ministers of God, in much patience, in afflictions, in distresses, in stripes, in imprisonment.' All zealous Churchmen were delighted by this coincidence, and remembered how much comfort a similar coincidence had given, near forty years before, to Charles the First at the time of his death.'—[*Macaulay's England*, vol. ii., p. 338.]

"The only other instance which we have time to give, is that relating to the first prayer in Congress. On the 7th of September, 1774, by invitation of that body, the Rev. Mr. Duché, the rector of St. Peter's church, Philadelphia, officiated in Congress Hall, his clerk making the responses in the service. The next day, John Adams writes an account of this interesting circumstance to his wife. The Psalm for the day beginning with the 35th Psalm, sent a thrill through the whole Assembly. 'You must remember,' says Mr. Adams 'this was the next morning after we had heard the rumor of the horrible cannonade of Boston. It seemed as if Heaven had ordained that Psalm to be read on that morning.'

TWO LETTERS.

We give below two letters, so that those concerned may have the facts before them for decision. Each man is competent to make up his own mind upon their bearing. The first, which was published in the *Chicago Evening Post* on the 3d of June, 1871, is as follows:

[From the Chicago Evening Post, June 3, 1871.]

To the Rev. Charles E. Cheney:

REV. AND DEAR BROTHER: We, the undersigned, clergy-men and laymen of the Protestant Episcopal Church, hearing, with much sorrow, of your trial and sentence to punishment, for having, on certain occasions, omitted certain specified words, in the use of the offices appointed for "common prayer, and the administration of the sacraments, and other rites and ceremonies of the Protestant Episcopal Church," do hereby assure you of our sympathy, and of our undiminished affection and respect.

We hold that the obligations of individual conscience, guided by the word of God, and the just claims of Christian expediency, are to be maintained and regarded as a just and proper obedience to God, as well as the exercise of the indisputable right and duty of man, in ministering any offices, appointed for public or private worship, by ordinances or rules which are of human origin, and established by man's authority.

We believe that the determination to teach nothing "but that which you shall be persuaded may be concluded and proved by the Scripture," while faithfully adhering to the creeds and articles of faith established by the Church, is consistent with true loyalty to this Church; and is demanded by the vows of ordination, even when leading to such action as that with which you have been charged, in the trial of which we have spoken. Accordingly we maintain your right to such decision and action, as that for which you have been punished, by an ecclesiastical sentence, as a right which many others of the clergy of the Protestant Episcopal Church, experiencing similar difficulties, have habitually exercised. We feel that it would indeed be a sad day for the Protestant Episcopal Church if it should authoritatively declare that no verbal deviation from any of its prescriptions, on the part of those who are true to its formularies of faith, is to be tolerated under any stress of conscience or circumstances of expediency whatsoever.

Praying that God may guide and comfort you in your perplexities and sorrows, and that your ministry for Christ may ever be as blessed as it has hitherto been, we remain,

Yours, fraternally,

STEPHEN H. TYNG, D.D., St. George's church, New York.
JOHN COTTON SMITH, D.D., Church of the Ascension, New York.
RICHARD NEWTON, D.D., Church of the Epiphany, Philadelphia.
SAMUEL A. CLARK, D.D., St. John's church, Elizabeth, N. J.
KINGSTON GOODARD, D.D., St. Andrew's, Richmond, Staten Island.
JOHN S. STONE, D.D., Prof. in Theo. Seminary, Massachusetts.
JULIUS E. GRAMMER, D.D., St. Peter's, Baltimore.
J. J. McELHINNEY, D.D., Prof. in Theological Seminary, Ohio.
SHERLOCK A. BRONSON, D.D., Prof. in Theo. Seminary, Ohio.
A. BLAKE, D.D., Professor in Theological Seminary, Ohio.
MORRIS A. TYNG, Professor in Theological Seminary, Ohio.
CHARLES B. STOUT, Diocese of Iowa.
HEMAN DYER, D.D., Secretary Evangelical Knowledge Society.
E. W. PEET, D.D., Holyoke, Mass.
GEORGE E. J. HALL, New York City.
WILLIAM T. SABINE, Church of the Atonement, New York.
B. B. LEACOCK, Church of the Epiphany, New York.
ABRAHAM BROWN, Church of the Reformation, New York.
F. F. CASKY, Church of the Mediator, New York.
J. G. AMES, House of the Evangelists, New York.
STEPHEN H. TYNG, Jr., Church of the Holy Trinity, New York.
WILLIAM NEWTON, Church of the Atonement, Philadelphia.
WILLIAM H. MUNROE, Emmanuel church, Philadelphia.
J. S. BUSH, Grace church, San Francisco, Cal.
R. C. MATTACK, Sec. Evangelical Educational Society, Philadelphia.
T. A. JAGGAR, Church of the Holy Trinity, Philadelphia.
WILLIAM H. NEILSON, Philadelphia.
JOHN A. JEROME, St. Mark's, Milford, Pa.
CHARLES W. QUICK, Editor of the *Episcopalian*, Philadelphia.
WASHINGTON KOPMAN, Philadelphia.
R. H. WILLIAMSON, St. Stephen's, Wilkesbarre, Pa.
ARCHIBALD M. MORRISON, Philadelphia.
O. W. LANDRETH, St. Luke's, Altoona, Pa.
J. NEWTON STANGER, Wilmington, Del.
W. B. BODINE, Christ church, Brooklyn.
J. S. COMLEY GREENE, St. Paul's, Brooklyn, Mass.
CHARLES STEWART, Grace church, Tonika, Kansas.
WILLIAM M. POSTLETHWAITE, Church of the Saviour, Brooklyn.
JAMES E. HOMANS, Christ church, Manchester, N. Y.
N. C. PHIDHAM, St. Peter's, Baltimore.
WILLIAM HUCKEL, St. Ann's, Morrisania, N. Y.
P. A. JAY, Christ church, Warwick, N. Y.
W. NEILSON, WICKHAM, Church of the Holy Trinity, Harlem, N. Y.
E. F. REMINGTON, Brooklyn, N. Y.
I. N. FREEMAN, Christ church, Warrensburg, Mo.
J. A. ASPINWALL, Christ church, Bay Ridge, N. Y.
J. C. BROWN, St. Paul's, Tren on, N. J.
J. HOWARD SMITH, St. John's, Knoxville, Tenn.
W. I. JOHNSON, Tipton, Iowa.
JACOB RAMBO, Grace church, Montrose, Iowa.
WILLIAM S. LANGFORD, St. John's, Tonkies, N. Y.
W. H. REID, Church of the Mediator, Brooklyn.
WILLIAM HYDE, Church of the Atonement, Brooklyn.
J. CROCKER WHITE, Newburyport, Mass.
G. ZABRISKIE GRAY, Trinity church, Bergen Point, N. J.
DUDLEY D. SMITH, Chapel of Atonement, New York.
ASA DALTON, St. Stephen's, Portland, Me.
G. L. PLATT, St. Paul's, Red Hook, N. Y.
SAMUEL CUTLER, St. Andrew's, Hanover, Mass.
C. H. TUCKER, Christ chapel, Brooklyn.
H. H. MORRELL, St. Paul's, Norwalk, Ohio.
J. C. FLEISCHACKER, St. George's, New York.
JOHN P. HUBBARD, Christ church, West Islip, N. Y.
WILLIAM WRIGHT, St. Mark's, Nashua, Iowa.

The second was published in November, 1873:

The undersigned having heard, with profound sorrow, of the movement now making by Bishop Cummins for the organization of a new "Church of the Basis of the Prayer Book of 1785," desire to say that they have no sympathy with this measure, and that it does not represent the views and feelings of Evangelical men.

WILLIAM A. SUDDARDS, BENJAMIN WATSON, JAMES PRATT, RICHARD N. THOMAS, DANIEL S. MILLER, WILLIAM W. SPEAR, WILLIAM NEWTON, J. H. ECCLESTON, ROBERT A. EDWARDS, HERMAN L. DUHESNE, GEORGE BRINGHURST, RICHARD NEWTON, C. GEORGE CURRIE, WILLIAM H. MUNROE, SNYDER B. SMITH, CHARLES L. FISHER, CHARLES D. COOPER, THOMAS A. JAGGAR, WILLIAM F. PADDOCK, JOHN B. FALENER, JOHN A. CHILDS.