

ment, of which 340 are already expired. In 100 years more we shall have you all back again." In the palace of the Vatican, on the Pope's own walls, there was now hanging three maps of the United States as the seat of war. Our own Church had something of the same ambition as the Church of Rome. We go for the *ichole* as well as they. And yet the danger was even more from atheism than from Rome. There is no great city in the land which does not contain elements of deadly danger. There are in all of them affiliated organizations whose object is the destruction of the Christian Sabbath. In the city he himself came from,—generally called "gorgeous, reckless New York," but which sometimes deserved the name of *pious* New York—the Sunday tumult was growing louder and louder, so that the sound of the church-going bell could scarce be heard for the noise of the violin and the trumpet. This result was not accidental. The root of it was in the Constitution itself; and, on the ruins of all that was worth living for, atheism was claiming a right to destroy every vestige of Christianity; and, as a lawyer, he was compelled to allow that they had too much law on their side. The clause of the Constitution which forbids the establishment of any religion by law, is enough at any rate for popular effect, and gives them the foundation for their claim not to be disturbed in their amusements on the Lord's day. We must have institutions of love to win back these men. We must look the evil full in the face. Evils once measured, are half subdued. The atheistic element is mainly imported, and is of German stock—a dangerous element among our population. We must organize missionary efforts among these very Germans, not undertake to coerce them by law. The great movement of the Teutonic element upon these shores is one of the wonders of this century. It forms amongst us already an army greater than that of Xerxes. The great German hive is able to pour upon us a million a year for an indefinite period of time to come. The tide is rising, rising, until we are in danger of being submerged under it. We must try to adjust what we cannot help; but still the contest is appalling in magnitude and importance, with both these vast foes. The Church was, and must continue to be, the Church militant. And in order to carry on the warfare successfully, the military chest must be replenished. The Church must have money. And we were all soldiers, too—soldiers enlisted in the army that carries on this double war. In the Middle Ages there were knights and princes who went to Palestine, and knights of St. John filled the world with tales of their heroism. There were now no such romantic trappings to deck out the service for the admiration of the world; but there was the humble element of money which might be used for good, even as poison in skilful hands may be used to cure disease. The princes of this age were merchant princes, the kings were railway kings. Money was the monarch of the nineteenth century. We were all enlisted for the war—cavalry, artillery, infantry—any service and every service we should be glad to perform, whether in conventions, Sunday schools, asylums, hospitals, or any thing else. If Rome pours out a million to erect a cathedral, let us do the same. We have the money. Let hospital rise against hospital, altar against altar, school against school, college against college. In New York—which was the Paris and the Vienna of this country united—and where amusement drew out more money than any thing else, they were now spending from ten to twelve millions on a splendid affair for the amusement of the people. It stretched out for miles in the upper part of the city, and there would every day be gathered vast throngs of the pleasure-seekers

at all times. On the northern boundary of this great area of amusement rose the Romish Hospital of St. Vincent de Paul. On the southern boundary rose our own St. Luke's Hospital. Thus, the two stood face to face, keeping watch over the giddy and pleasure-maddened crowd between them. Thus should hospital be met by hospital, cathedral by cathedral, discipline by discipline. Was this plan of operations too splendid? Is it said that we do not need it? It was the duty of man, not only to subdue the earth by means of canals and railroads, but to do a much nobler and higher work—to embellish and adorn the earth. Heaven was full of the majesty of the Glory of God. But that was not all. Earth must be full of the majesty and glory of God also: and it is by man that much of this must be done. Let us adorn it, then. We paid from 80 to 100 millions a year for the maintenance of our civil government. Can we not find at least one million for heaven, when we freely give one hundred times as much to be so misgoverned on earth? Then they must give of their time, also, as well as money—time, that precious stuff of which life is made. The clergy now have to do all. They need time to prepare for such learned arguments as we have heard to-day (referring to Dr. Mason's argument); they need time for study, and to visit the sick and the dying. We ought not to send them out like mendicants through our streets. We laymen are more than 100,000 in number: the clergy are but 2000. We should therefore do the begging, or at least ninety-eight per cent of it. This body, the General Convention, had power to speak one such clear clarion note as would echo from ocean to ocean. It was the noblest and best work of patriotism, and must attract every man who loved the Union. No one could hear without a thrill of emotion the roll call of States and Dioceses from the Secretary's desk, beginning at Maine and going on through all our glorious country to California. Surely such a sound must reverberate in the heart of every layman from the Atlantic to the Pacific.

JUDGE CONRAD offered the following resolution for the organization of a lay movement in aid of the Church:—

*Resolved*, That a Committee, consisting of one layman from each Diocese, of whom five shall constitute a quorum, be appointed, who shall during the recess of this General Convention, devise and carry out such means and measures as they may deem advisable, calculated to impress upon them specially the imperative wants of the Church of Ministers, who must be supplied from their body; of money, which is more needed than ever, to meet the increased expenditure of the Church; of earnest and holy zeal in the cause of Christ, which is needed most of all, and which, if aroused to its proper tone, will insure the supply of the other two needs referred to.

He said it was the duty of laymen to call on laymen, although he had no idea of their undertaking to issue a Pastoral Letter. He hoped that the result of this movement would be to fill up the military chest of the Church, so that the war against Rome and Infidelity might go on more vigorously than ever.

Dr. HOBBS rose as a clergyman to say, that the clergy thanked the gentlemen who had started this movement, more deeply than words could express. New York and Virginia were nobly allied in such a work as this; and the cheering effect of it was more than tongue could tell. It was only the other day they had been talking of sending the Church in the van of that great army, that is not defiling downwards to the place of doom, but is marching victoriously along the path of light, to a city that hath foundations, whose walls are salvation and her gates are praise.

There was great value in the suggestions and arguments they had heard. It was a simple necessity that the laity should bear their part. The Bishops were to lead the van, but they were not to go alone. He thanked God for the recognition of the truth that the laity were the rank and file of the mighty army that followed—not to supply money alone, but to fight them in the greatest world-battle—to fight hand to hand, and to stand side by side for God, helping to bear the Ark through all its enemies. The one was as essential as the other. The clergy were made rather for the laity, than the laity for the clergy. They should co-operate together: and where was the clergyman who did not know the value of the aid of laymen in parish work—especially of the daughters of the Church, who were the principal agents in all her charities, and never faltered in the path of duty—who, while the skies were yet dark with the world's sorrow and the Church's despair, went with spices to embalm the dead body of their Lord? Their love was always bright, in the deepest night, as well as in the sunshine. They were the nurses of all the charities of the Church, which, without them, were little or nothing. And the noble sons of the Church were now called on also, and the call would not be in vain. Men would begin to realize that *The earth is the Lord's and the fulness thereof*. The Church is the Lord's, or else there is no Church. If this be not so, all is mockery, and we are—nothing. We are the sons of folly and madness unless the Church be the Lord's. And if the Church and the world own but one Head, and God and His Christ are to send the Church into that world, what is more evident than that the world itself—the whole of it—belongs to the Church? Who shall tell this to the maddening crowd? Who shall tell them that *the Church* has a share in all their commercial enterprises, in their swift ships, in their huge granaries, in their fields of corn that wave like an unbroken forest from the sea in the East to the Western hills and mountains, filling all the valleys with joy and gladness? It is the Lord's; and it is to be used to fill the earth with the glory of the Lord, as the waters cover the sea. And when the clergy preach of these things, shall it be said, *What will these babblers say?* Shall it be said that they are visionaries, and not practical men? that they don't know anything about steamboats and railroads? The clergy might preach the profoundest truths on these subjects, and be only like one that had a pleasant voice and played well upon an instrument. They were not regarded. They were not "business men." Then let the laymen who meet where merchants congregate, who are honored on the marts of commerce, and in the courts of law, and in the halls of science, and as statesmen rule the Senate, let them tell these truths. They are "practical men." If they acknowledge God's Church, let them act on this mighty truth, and carry it out, as Christians, as patriots if they prefer it, as political economists, if they were nothing better. There was not one word too much said of the bewildering present of this country, or of its fearful coming-after, if the two great enemies of the Government as well as of the Church only had their way. Those two enemies played into each other's hands, and fought for each other's wages. The Church meanwhile was drawing strength from all the elements around her which were capable of harmony, and binding them in one with the great catholic truths and heavenly order we possess. While the rest of Protestant Christendom was disputing, rending, and tearing one another,—like the factions of Jerusalem when her evil day was come, raging in feuds, though famishing and dying of hunger and thirst, the Roman eagle, poised