

us a hearty welcome, and "entertained us three days courteously." From this place Mr. Starr has made monthly visits to several other places in the adjoining counties. His labors here show a commendable zeal and patience. He took the work at the stump, and now there is a neat church building of wood, on a good site, and ample ground, and a rectory near by.

On Sunday, the 17th ult., though the weather was inclement, there was a full congregation, to which the Bishop preached an admirable sermon with much earnestness and force. The Holy Communion was administered by the Bishop, assisted by the rector and the Rev. Mr. Gilliam. In the afternoon there was a Sunday-school celebration, and opening of mite-chests, the proceeds to go to the Domestic Committee. Addresses were delivered by the Rev. Mr. Gilliam and the Bishop. At night the church was crowded again with a very earnest and attentive congregation. At this service the Rev. Mr. Davenport preached. The Bishop confirmed one person and delivered a very touching address, making mention of the fact that this was the first fruits of his labors in his new field. On Monday night another service was held, when the Rev. Mr. Gilliam preached, the church again being full of attentive listeners. The Bishop confirmed another person and made an address first to the candidate, and then rising higher, a stirring address to the congregation, whose sympathies I am sure he thoroughly enlisted both for their own welfare, and in behalf of his work among them. At half past two Tuesday A. M., we took leave of the Rector, and started in the stage for the end of the railroad, thence to Bonham. Here we had service at night, the Bishop preaching in the Methodist house of worship to a large congregation of many shades of belief. In first passing over this new field, the Bishop is fast making friends and attracting attention to the work he hopes to accomplish for the Church. The field, but a third of the old Diocese, is yet large, when the laborers are so few. D.

OHIO.

MISSION IN CINCINNATI.—The Rev. P. B. Morgan has been holding a mission in Cincinnati. The Cincinnati *Gazette* thus speaks of this work of the Evangelization Society of the Protestant Episcopal Church:

It is the aim of those who are interested in it to revive religious activity among the ranks of Church members, and to carry the Gospel to the poor. The methods chosen for effecting this result are along steps in the direction of the old fashioned Methodist revival work, though some of the important elements of the latter are wanting. The regular service has been much abbreviated in the meetings, and after three-quarters of an hour of earnest talk from the clergymen present, the people have been invited to remain for a conference meeting, where encouragement and advice are exchanged and names received for membership. It has been the aim of clergymen especially to get their communicants thoroughly at work, and then to add to the lists of the Church the names of as many others as have manifested a real interest in religious matters. Their success in this direction has been very decided, notwithstanding the fact that the meetings have not been largely attended. It is believed that among Church members an interest has been aroused which will prove of lasting benefit. The accessions of new members to the church have also been numerous.

The meetings were begun three weeks since at Christ church. For the first week Mr. Morgan preached every night. For the last two weeks he has preached at noon every day in St. Paul's church, and also continued his nightly ministrations at Christ church. The day meetings have been better supported than those at night, the attendance being largely from among business men. With the union meeting at St. John's yesterday afternoon, these special services cease, except those at St. Paul's at noon, which will be continued as long as the interest warrants.

Mr. Morgan leaves now for a similar field of work in Nashville. His efforts here have shown him to be a man of it is purpose, and of a high order of ability. For the past two weeks he has preached regularly twice a day, and yet his sermons, which were delivered extemporaneously, have been always eloquent and logical, and displayed a remarkable amount of biblical learning. He is a strict Churchman, and has no leaning to the disaffected element that has lately separated itself from the Church. He has been sustained by the clergy of the whole vicinity with remarkable unanimity, and they will endeavor to carry on the work in the same direction in which it has been begun.

SOUTHERN OHIO.

Correspondence of The Church Journal and Messenger.

MESSES. EDITORS: A very wrong impression is created by the letter signed "Loyalty" in your last number, which does injury to the Bishop-elect of Southern Ohio.

Dr. Jaggar with a large number of other clergy signed the letter mentioned. There was much feeling and intense excitement at the time.

But when Mr. Cheney was deposed, Dr. Jaggar with the great mass of the signers (your correspondent gave but a small fraction of the names—those only whose action has made them odious), accepted the situation loyally.

If the signing of that letter were a mistake (and I am sure Dr. Jaggar has long regretted it as a mistake), it was a mistake long since set aside. Somewhat over a year ago Dr. Jaggar heartily signed the Philadelphia Letter on the Cummins' Schism, which, more than anything else, showed the

hearty loyalty and love for the Church of conservative Low Churchmen, and quenched any hope that the schismatics may have had that they would obtain any following from that quarter.

I know well, and all who know him will bear testimony to, Dr. Jaggar's thorough loyalty to the Church. Bishops-elect will have their antecedents called up, without doubt. I do not object to that. But acts long since atoned for, granting they needed atonement, and views which have been modified or changed by larger experience, are no objections to the man to-day.

Dr. Jaggar's Churchmanship has been growing strong in whatever it was weak. The events of the last few years have intensified his convictions, and I may say boldly there is no man more loyal in the Church, nor at a greater distance from any sympathy with schism.

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[We print and call attention to the letter of "Vindex" concerning the Bishop-elect of Southern Ohio.

We are personally assured, on the best testimony, that Dr. Jaggar is a soundly loyal and law-abiding man. We had expected our correspondent's letter to draw out an explanation. It has done so, and the explanation ought to be perfectly satisfactory. The mistake of the Chicago letter was corrected by the Philadelphia letter.

We shall close our columns to any discussion of the subject farther.—EDS. CHURCH JOURNAL.]

WESTERN NEW YORK.

Correspondence of the Church Journal and Messenger.

The Bishop of the Diocese gave the first of a series of Scriptural Lectures at Christ chapel, Buffalo, last Thursday evening, which was enjoyed by a large audience.

It is probable that St. Michael's church, Geneseo, will soon be without a rector. The importance of this parish makes its a matter of regret that the church there should ever be without its regular minister. The State Normal School and other institutions of learning bring together an audience that will carry its influence to many sections of the State.

The Rev. F. B. Dunham of Baltimore has received and accepted a call from the vestry of St. John's church, Mount Morris. The regular services will commence the Second Sunday in Lent. Mr. Dunham is a clergyman of more than ordinary ability, united to an earnestness and zeal which blessed of God, will be an unmeasured blessing to the parish and the Diocesan School connected with it. L.

LENTEN PASTORAL.

To the Diocese of Western New York:

REVEREND BRETHREN AND BRETHRENS OF THE LAYTY: Our Lenten Season now at hand calls for a few words from your Bishop. Let us bear in mind that Lent means not protracted fasting, much less a change of meats; but it means abstinence from self-indulgence, according to our health and circumstances, as a discipline of the body. There is nothing meritorious in this discipline; but by observing it we educate the body to obey the spirit, and the spirit to obey God. Thus we obtain, through grace, a mastery over our carnal passions and desires, and hence new strength to overcome temptations.

As a positive exercise, let me exhort to the reading and study of Holy Scripture, so much neglected in our day; and let me urge the reverend clergy, in Household Lectures and other visitations of families, to explain the connections of the Old and New Testaments, and thus to incite a deeper interest in the reading and hearing of God's Holy Word.

I regret that proposed measures enabling the clergy to use special lessons for the Lenten Season did not pass in the late Convention. I consider myself, as the Ordinary of my Diocese, at liberty to appoint services for any special occasion; but I do not think I have any right to appoint special lessons for the successive days of Lent, except where the offering of alms is made a part of each service. In any parish, where collections strictly charitable are made a feature of worship, I do not hesitate to avail myself of the privilege of the rubric, making the lessons a special feature and incentive to more abundant almsgiving; for such was the design of this rubrical exception. I propose to set forth a table of lessons for Holy Week, to be used in connection with charitable collections, accordingly; and where such collections are made every day in Lent, I commend to the clergy the lessons reported, but not adopted, in the General Convention.

In household's where family prayers have been neglected, I exhort Christian fathers, as household priests, to make a revival of this blessed institution one specialty of the coming Lent. Many who thus commit the care of their life to God, will be alive and happy next year, in answer to their prayers. The reverse will be the case with some who never pray, simply because God sometimes refuses to give what His creatures take no pains to ask of Him. Remember His Covenant, and what He promises to those who keep it. And so I affectionately commend to Him your bodies and your souls, as to a faithful Creator and merciful Saviour. Under Christ, your Chief Pastor,

A. CLEVELAND COXE, Bishop of Western New York.
Buffalo, *Seizegema Sunday*, Jan. 31, 1875.

WESTERN TEXAS.

Bishop Elliott has appointed the following named priests and laymen as the Standing Committee of the Missionary District of Western Texas: Clerical, W. R. Richardson, President, San Antonio; J. T. Hutcheson, Seguin; Lay, C. C. Augur, San Antonio; W. M. Atkinson, Gonzales. And has also appointed that the first Convocation of the Missionary District of Texas assemble in St. Mark's church, in San Antonio, on Thursday, the 6th of May next, being Ascension Day, at 11 A. M.

The Church Journal

AND

GOSPEL MESSENGER.

NEW YORK, FEBRUARY 11, 1875.

THE RATIONALE OF IT.

On the 22d of December, 1847, Dean Merryweather of Hereford wrote to Lord John Russell that he should refuse to vote for Dr. Hampden to that Sec, he being the candidate sent down for election with the *congé d'elire*, and would incur "the pains and penalties of *premunire*," whatever those terrible things might be.

Lord John returned the epigrammatic answer: "I have had the honor to receive your letter of the 22d, in which you intimate your intention of violating the law. I have the honor to be," etc.

"The law" in Lord John's letter is the State law of England, under which the Dean of Hereford enjoyed his place and dignities. That law compelled himself and the Chapter to go through the form of an election, which was no election, since it required them to elect a ministerial nominee. That law requires every English clergyman, and every English bishop, to perform certain other functions, or suffer the penalty of declining. That law is upon the Church of England, and makes a farce of its Episcopal elections, because it is a State Church; and for value received in State protection, State honors, and State position, it submits, and believes it gets a fair *quid pro quo*.

Perhaps it does. We will not discuss that now. What we wish to note is that *mandamus* compelling the performance of spiritual functions are *civil* affairs, and not *ecclesiastical*.

We have spoken of the independence of each action in the business of electing, consenting, and consecrating Bishops among ourselves. That independence belongs to us as a free Church. Wherever the Church has been free, it has always existed. It is lost only when there is a state of bondage to Pope or King. The Church has always taken the ground that in performing, or consenting to the performance of, any spiritual function or act, there must be absolute freedom of will and choice, and an unbiased conscience. It is of the very nature of what she deals with, that this must be so. She does not undertake to compel any clergyman to baptize, for instance, any given candidate. She forces no priest to celebrate any given communion, nor to communicate any given communicant. She confers the office. She leaves the exercise of it in specific cases, as she must, in the nature of things, to private conscience.

Let us look at the reason of this difference between State law and Church law.

State law compels its officers to specific duties in specific cases. A Judge *must* try a given case. He can be compelled to issue a given sentence or a given process. A Sheriff can be compelled to carry out a given decision. And the order once issued neither Judge nor officer has anything to do with conscience or private opinion in the case.

Take an extreme instance. A man is tried for murder, and convicted by the jury. The Judge may believe him innocent—may even *know* him to be innocent (only so that he is unable to prove his knowledge), yet the Judge must accept the finding of the jury, and pass sentence accordingly.

The Sheriff, on the day appointed, and between hours named, *must* execute. He may believe the man innocent. He may even know him innocent. He cannot help himself. It is his duty by law to see the sentence executed. More—as the last moment arrives a dozen witnesses may rush up declaring themselves ready to testify that he is innocent, and that they can point out the real criminal, and the Sheriff cannot stop his hand. No knowledge, no testimony, no discovery, unless it has come in the legal way before the Court, can be received to cause an altered judgment, or a delayed execution.

This, notwithstanding all its possible injustices is accepted as the wisest course in civil law, because that law and its officers must deal with outward acts, and can deal with those only. Therefore it *compels* the outward act and the formal process. The notary *must* seal. The Judge *must* issue his writ. The witness *must* testify. The Sheriff *must* execute.

But the law of the Church deals not with outward acts, save for inward results. The enlightenment and emancipation of conscience is the end of spiritual effort. The value of all acts is their being the result of a glad will and a good conscience. There can be, therefore, no compulsion at all. The priest cannot, with good conscience, communicate this man. He cannot give his reasons. They are known only to himself. He cannot be compelled to communicate him. He cannot, with a good conscience, baptize this other man. He alone knows,