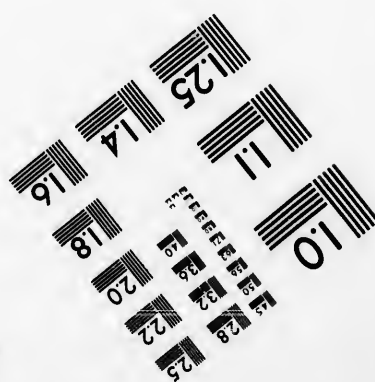
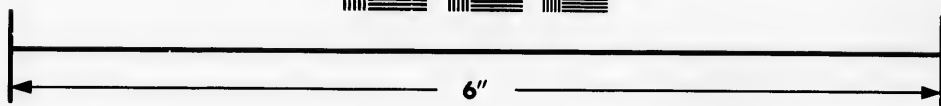
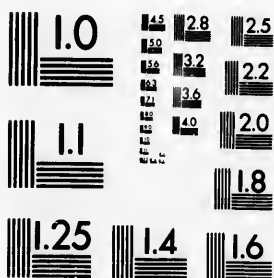


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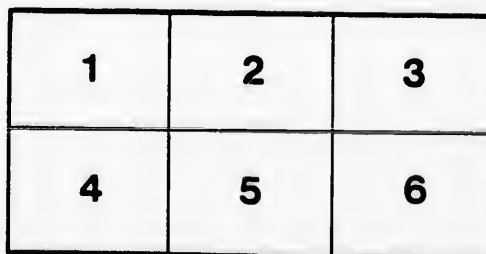
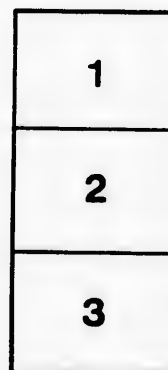
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LETTERS

ON THE

Missions of the Church in the United States,

AND ON

THE PROCEEDINGS OF THE GENERAL CONVENTION,

BALTIMORE, OCTOBER, 1871.

FIRST PUBLISHED IN THE "LONDON GUARDIAN."

BY

WILLIAM Q. KETCHUM, D. D.,

Rector of St. Andrews, N. B., and Honorary Canon of Christ's Church
Cathedral, Fredericton, Canada.

Pro Deo et Ecclesia.

ST. JOHN, N. B.

J. & A. McMILLAN, 78 PRINCE WM. STREET.



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INTRODUCTION.

71-81

At the request of several valued friends I venture on this publication. The subjects treated of, confessedly of great interest and importance, may in themselves commend the undertaking to a kind consideration. The "London Guardian," for which these letters were written, with a very wide circulation in Great Britain and its immediate dependencies, is not so generally known in the United States and the Dominion of Canada.

82-90

In the hope of conveying more general information with reference to the Church in the United States, its Institutions and Missionary work, these letters are now re-published in their present form.

93-96

Among the members of the American Church there is little want of information on the subjects referred to. They are fully alive to the value of the Press, and in many instances it is made use of in the interest of the Church with great ability. Still, those who are earnestly engaged in any undertaking, naturally regard with interest the opinions of others—of those not so engaged as themselves. In some respects, it may be considered, that a more correct view is gained by an impartial looker on. Churchmen in the United States may wish to know how a deeply interested observer regarded the proceedings of their late Convention, and all those subjects connected therewith. His own opinion on those questions by which the Church at the present time is agitated, the writer has endeavoured to keep out of sight in his account of the late discussions at the General Convention. He would deeply regret it, if, in any instance, he has inadvertently made a misrepresentation. American Churchmen will not regard the writer with less approval for his allusion to improvements required in connection with the great work of the Church, and "the supply of things that are wanting."

Should it be thought that, in the following pages, too high a coloring is given in the description of what he observed,—or a view too hopeful,—for this the writer alone is responsible. This idea was not gained from an elated feeling on the part of those with whom he associated. They who

devote themselves most heartily to the work of the Church in the United States feel most keenly its defects,—its short comings, and its enormous responsibilities. With such men, who take the lead in all that work alluded to in these letters, there are more indications of depression than of undue elation. If, under these unfavourable circumstances, God has evidently done great things for his Church, His servants “rejoice with trembling.” It cannot do any harm to let our brethren know that we, not sharing individually in their labours and their cares, entertain for them and for their work’s sake, warm feelings of sympathy and regard.

In the Dominion of Canada a prospect opens up for the Church, full of hope, by the united action of all the dioceses of British America under a Provincial Synod, which will correspond to the General Convention of the Church in the United States. The Bishops in British America are surely not too many nor the Clergy and Laity too numerous to form one General Council representing the whole body. This is a matter of vast importance at the present time and for all future generations. Ought not temporary hindrances to be got over, and all feelings and prejudice to be laid aside? Is it unbecoming to learn from the experience of the past, or, from what is presented by a state of things now existing? If the statements in the following pages can be relied on, it has pleased God to bless the work of the Church in the United States under circumstances of peculiar difficulty, and to place her, at this day, in a position well fitted for the extension of His Kingdom on the earth. All this has unquestionably, in a great degree, been brought about under the principle of centralization,—by the united action of the Church, through the Bishops and representatives of the Clergy and Laity in their General Conventions.

From time to time there have been temptations to disruption. Against this, those most eminent for learning and piety have striven and prayed. The evil has, under the most trying circumstances, been averted. In the Church of the United States, there was no separate Provinces, North or South, East or West. Florida, Louisiana, Texas, Maine and Minnesota unite on equal terms with New York, Maryland and Pennsylvania. Deputies from the smaller and more distant dioceses influence the proceedings of the assembled body. The Church in the United States will not give up her triennial Conventions. They will be retained, not so much

for purposes of legislation; of this the Church requires little,—the less she has the better; but it is this meeting together from the most distant parts of the country in one communion and fellowship,—the finding out that supposed differences are small, the bringing to bear upon the whole body the benefit of holy intercourse and united action for one common object,—it is this which imparts an advantage and a furtherance to the work which might otherwise be wholly wanting.

In like manner, by Union of the Church in the Dominion of Canada in one Provincial Synod, much may be gained,—conducive to the glory of God and the benefit of His Church. There is a Missionary work for the destitute at home, and for the heathen abroad,—there are the education of the young in the principles of the Church, and Theological Schools for the training of the Clergy;—in devising and carrying out these and similar objects, representative members of the Church from all parts of British America would find prejudice and party feeling soon lose their hold before the influence of zeal for the extension of the Kingdom of Christ.

THE PARSONAGE, ST. ANDREWS, N. B.,

New Year's Eve, 1871.

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LETTERS ON THE CHURCH IN THE UNITED STATES, &c.

LETTER I.

PORTLAND, Maine, September 30, 1871.

ON my way to Baltimore, to attend the approaching Convention of the American Church, I had the pleasure of spending a few days at this place. As a resident for many years in one of the dioceses of the adjoining Dominion of Canada, much regarding the work of the Church in Maine had come under my observation, and for the past few days I have learnt more. It has struck me that there are many incidents relating to the past and present position of the Church in this State—its peculiar difficulties and trials—which must be new to many of your readers, and of deep interest to all who are alive to that great work going on at the present time throughout the world by the Church of Christ. With Church progress in the other Eastern States of the Union, I am less familiar. It may be fairly regarded, in many respects, as similar to that in Maine.

This diocese—commensurate with the State—adjoins, by a great extent of its border, on the Dominion of Canada. It is 31,776 square miles in extent, and contains a population of nearly 700,000 souls. The character of this population differs widely from anything known in the *old* country: it is different also in many respects from that in the adjoining Dominion, and in other colonial possessions of Great Britain.

In all these latter there exists, from original settlement and from emigration, a certain amount of Church element; there was also an influence exercised by the members of the Church from their connection, or supposed connection, with the Established Church of the empire, and, in most instances, there had been considerable endowments by grants of Crown lands; but most of all, there has been constant aid in all missionary work and church building through the great Church societies, as well as individual offerings from the mother Church in England. All this has been wholly wanting in the diocese of Maine.

It is a most interesting incident in the history of this country that the first settlement of Englishmen on the shores of New England was on the coast of Maine, at the mouth of the Kenebec river. This took place in the year 1607. The expedition was under the charge of George Popham, and the first religious service was performed by the Rev. Richard Seymour, who accompanied the expedition. A record of this service (taken from the Prayer-book of King James) is still preserved. The event is annually commemorated, and a few years since, at the 250th anniversary, this original service was used by Bishop Burgess.

This settlement, under the influence of the Church, took place thirteen years before the landing of the Pilgrim Fathers at Plymouth. Afterwards, under the rule of Cromwell, there was a further emigration, but this was entirely of the Puritan element. The colony at Plymouth extended their jurisdiction, and that originally formed at the mouth of the Kenebec, under the auspices of the Church, was broken up. Under the terms of their charter the Plymouth colonists claimed and finally obtained jurisdiction over this whole region, which therefore became a part of the Massachusetts colony, and took its religious character from the Puritans. In subsequent years, it was here that almost every other sect of Christians found a home. From the original Puritans branched out the Unitarians and the Universalists, who still exercise a large influence in the State.

We must also notice that the principal employment of the

labouring population, especially in the earlier settlement of the country, was that of *lumbermen*—that is, they prepared, from the almost endless forest, timber for sale and exportation. They were an enterprising and hardy race, but difficult to approach and lead by the teaching of the Church or any religious influence. Again, there was another hindrance,—which is every year losing its effect,—and that was the close connection of the American Church with that of England, and the strong prejudice, upon this ground, which existed in the Republican and Puritan mind. It was not till the year 1820—two hundred and thirteen years after that first landing of the English above noticed—that Maine became a separate State, and in the same year the Church was first organised. But it was not in a position to have a Bishop, or form a part of the General Convention until the year 1847, and even then there were only *six* parishes and as many clergy.

Dr. George Burgess was the first Bishop of Maine—a man of deep learning and high attainments, and the exceeding loveliness of his character attracted all within its influence. It was, however, more after the likeness of the loving St. John than the great missionary St. Paul. With earnestness and devotion Bishop Burgess for several years performed the arduous duties of his office, and at a comparatively early period of his life, while seeking in a milder climate restoration to health, he was called from his work on earth to his rest. The American Church did well to mourn deeply over the death of the first Bishop of Maine.

With the choice of a successor the future welfare of the Church would seem now to be most intimately connected. The missionaries themselves, in such a work as this, must evidently be men of no ordinary character. They must possess the very highest gifts which God imparts to His servants in the way of learning and wisdom, and zeal, prudence, and self-denial. If all this be requisite in the missionary, how much more in him who was to be their guide and example? The clergy and lay deputies of the diocese assembled in sadness to take solemn counsel on the election of a Bishop, and they made choice of one who had no

previous connection with the diocese. He was selected wholly from his well-known fitness for the post, and we may well believe under the guidance of the great Head of the Church.

In the American Church there are few more desirable positions than that occupied at the time we speak of by Dr. Neely, as assistant minister of Trinity Church, New York. Every temporal want abundantly supplied, surrounded by friends and society suited to a highly cultivated mind, with every prospect of a blessing upon his labours,—his unexpected appointment to the Bishopric of Maine must have been most startling. But it was a call which must be obeyed, and Dr. Neely was ready at once to give up home and friends and associations—in simple obedience. It is now a little over four years since Bishop Neely's consecration, and I would briefly bring before the notice of my readers what has already, under God, been done during his episcopate. The Church had been already recommended by the teaching and holy life of his predecessor, upon whose labours Bishop Neely now entered. At Portland, the leading city in the State, he took up his residence. Here he began a new work in the American Church,—the building a cathedral. This was effected by noble offerings here and by large assistance from friends abroad. The labour to the Bishop himself will be understood by those who have engaged in like work.

I shall not attempt a description of St. Luke's Cathedral. It is a substantial stone structure, plain and massive,—of grand proportions, and, when fully completed with its tower, it will be one of the finest churches in this country. Adjoining the cathedral, at one corner of the quadrangle, is the Bishop's residence, well fitted for the generous hospitality of which it is the frequent scene. Opposite the Bishop's residence, on the other side, it is contemplated to erect a Chapter-house and School-buildings. This will leave a beautiful court-yard in front of the cathedral. Though much remains for the full completion of this noble church, it is now well fitted for its holy purposes. The sittings, from eight to nine hundred, are free. Here, every day, the sacrifice of

Morning and Evening Prayer is offered, with the Holy Communion on every Festival and Lord's Day. An efficient surpliced choir of men and boys well perform their important parts, and you will fail to find elsewhere services more hearty and effective.

Another parish has lately been organized in Portland. A stone church and parsonage have been erected, and the parish is under the charge of a useful and most efficient clergyman, who, with the Bishop's chaplain, form the present cathedral staff, to which at least another clergyman should be added. At his cathedral and at his house the clergy are always welcomed by their Bishop, and here they are made to feel they can find a home.

Let the readers of this letter consider a moment the influence of such an institution as we speak of upon the inhabitants of this great centre,—this rapidly increasing community; think of the many, by the cathedral services, from among the young, drawn within the holy ways and teaching of the Church,—the many "living without God in the world," the many taught in the ways of error, here led to a knowledge of the truth. Several instances of this have come under my own observation, where the members of leading families belonging to various sects have sought private instruction from the Bishop or his clergy, and have been received into the communion of the Church. I was present at the early morning service at the cathedral on the Festival of St. Michael and All Angels. I noticed among the congregation a lawyer of some repute, a leading man resident in the northern part of the diocese. This man, three years ago, had left the Unitarians for the communion of the Church. His business at court was laid aside to be present at this service, and he spoke of it as his greatest comfort to be with us and at the Holy Communion.

The system of education in this country is well known as that of free schools without definite religious instruction. With this *the Church is not satisfied*. The Bishop of Maine has now his St. Catharine's Hall, for the education of the daughters of the Church, the importance of which cannot be over-estimated. There are at present eighty inmates in this school, ten of whom

were confirmed during the last year, and eight of this number are members of families who had never heard the services of the Church.

The Bishop has also, in connection with his cathedral, a church school for boys under one of his own clergy, and another for girls entirely under his own control. From these institutions no pupils go out without full instruction in the distinctive principles of the Church.

But I must proceed to notice that which may well be considered the most important subject of my letter, and that is the missionary work in this diocese. The number of clergy is comparatively small, and very inadequate, in that respect, for the task that is presented. I wish it to be borne in mind that a missionary, to do his work effectually in this diocese, requires an endowment of talents of no ordinary character; and the Bishop considers that the Church had better wait than send forth those who are in any way incompetent. Still, under the little band of earnest labourers, a great work is being accomplished. I will notice one instance illustrating the truth of this assertion.

It is one part of the duty of every Bishop in the American Church to visit, once a year, every church and congregation in his diocese. In the northern part of this State there is a tract of country, lying on the borders of the Dominion of Canada, known as the Aroostook county. This section, of exceeding value on account of its forests, is now found still more so from the fertility of its soil and its adaptation to agricultural purposes. It is rapidly being filled up by a sturdy and intelligent population, and already at certain centres there are thriving towns and villages. At a visit by the Bishop four years ago, the service of the Church had never been heard in that region. By the blessing of God he found a man who would undertake this missionary work—one wonderfully well fitted for the arduous undertaking. Year by year this devoted clergyman has laboured at his distant post, ably seconded by the yearly visits and co-operation of the Bishop. At one post, where there is now a

consecrated church, there are fifty communicants, and the names of one hundred children on the roll of the Sunday School. Twelve persons were confirmed at this church at the late yearly visitation, besides others, the same day, at a missionary station. The wise policy of the civil government has led large numbers of Swedes to emigrate and settle on this section of the country. This most interesting settlement, called New Sweden, was lately visited by the Bishop, who, assisted by an interpreter, made the services and his address fully understood. There is reason to hope that measures will be taken to bring these interesting and well-behaved people, with their pastor, under the charge of the Bishop of Maine. At another great centre in this district another church was lately consecrated. Here also several were confirmed, and the interest in the holy services was evinced by many travelling twenty and thirty miles to be present. I must here add an extract from a late account of this visitation :—

On Monday morning there was a general excursion to Portage Lake, ten miles north, where occasional services are held. At one o'clock there was an open-air service, on the shore of the lake, under a noonday sun, the bright waters gleaming before us, the green forest to right and left. There were a hundred people present, who listened with deepest attention to the stirring address of their Bishop.

At these missionary stations on the Aroostook there have been no less than three hundred baptisms—a great portion of them adults—during the past three years.

It might well be made known to our fellow-churchmen in the mother country that in many localities in this diocese the labours of the Bishop and his missionaries are called for on behalf of *English* people, who, as daily labourers, seldom have much of this world's goods to aid in the support of the services with which they are, or ought to be, supplied. I will mention one instance. A missionary, an Englishman by birth, a man of first-rate ability and great fitness for his duties, is stationed at a town containing over twenty thousand inhabitants, the far greater portion of whom have no connection with the Church. Here

there is a small church edifice—inferior in every respect to what it ought to be, and too small for the work which ought to be done. For, among those twenty thousand inhabitants, there are fully fifteen hundred *English operatives*, most of whom were baptised in infancy, and would remain steadfast to the Church. Three or four thousand pounds at least are required to place the Church here on a footing to enable the missionary to keep those children of the Church within her fold.

Would that this account might appeal to some of those generous hearts in England, and lead them to cheer up the minister of God by their sympathy and their offerings in aid of that work which might be done! It is a heavy charge—almost too heavy—which the Church lays upon those called to the office of a Bishop in such a diocese as this. The physical and mental labour are most exhausting: we all know who felt so keenly “the care of all the Churches.” It is almost too much when you add to this the want of means for evident usefulness, or the venturing too much upon the promises of others. A gift from some of our wealthy fellow-Churchmen in England in aid of the *Missions of Maine*, and especially in aid of their destitute fellow-countrymen, or a gift in aid of the completion of the Bishop’s noble cathedral, would be an offering acceptable to God, and a touching instance of sympathy on the part of Churchmen at a distance with that work which I have endeavoured to show is going on in this diocese.

And is it not wonderful to notice the unity in this work, the like spirit by which it is marked wherever it is being carried on? The teaching of the Bishop of Maine in his cathedral, in his schools, in his missions, *is that of the Church*, with no uncertain sound. It is of a like spirit and character with that which is restoring cathedrals and churches in our fatherland—like that which has founded bishoprics and missions throughout the colonial empire—like that which is establishing and building hospitals and schools, and trying to reach the depths of ignorance and degradation in the crowded cities of the Old World.

Beyond the benefits through time and eternity arising from this work, through this unity of spirit, there is thereby a wonderful influence affecting the peace and happiness of nations. This communion between the Anglican and American branches of the Church reaches above and beyond all ideas and questions of loyalty and nationality, and it has had more to do in ensuring good will, brotherly love, and peace between the two greatest nations of the world than the late Treaty of Washington.

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LETTER II.

BALTIMORE, Oct. 6, 1871.

IN my last letter I endeavoured to give you some account of the missionary work in the diocese of Maine—its cathedral and Church schools. Had time since permitted, I would have presented to your readers another aspect of missionary work, not less arduous nor less important than that in the distant settlements of a new and extensive diocese—that going on in one of the Mission stations in the city of New York, as it lately came under my notice. I also intended to have given you some account of the theological institutions in the various dioceses for the preparation of candidates for holy orders, with especial reference to the past work and present condition of the leading institution at New York, called the General Theological Seminary, which I visited a few days since. The all-absorbing interest in the proceedings at present going on here must oblige a postponement of all other subjects for subsequent letters.

I am now writing this in the rectory of St. Paul's Church, being the guest of the kind and highly efficient rector. This is one of the oldest houses in this—the oldest and most interesting city on this Continent. The last meeting of the General Convention held in Baltimore was in the year 1808. The House of Bishops met in the *Rectory of St. Paul's*. It consisted of only *two* prelates—two honoured names—those of Bishop White of Pennsylvania, and Bishop Clagget of Maryland. *Six* dioceses only were represented in the Lower House, which numbered thirty-six members. I have now before me the journal of this Convention, a document of great interest to the whole Church. At the previous Convention, held in 1804, an office for the "institution of ministers into parishes or churches" had been prepared. At the Convention in 1808, when the Bishops met

in this house, this service was set forth with amendments as it now exists in the American Book of Common Prayer. It is an Office of great value, and highly esteemed by very many in the American Church. It shows that they were men of no ordinary character who formed the last Convention held in Baltimore. And it is certainly most worthy to notice that the services as thus set forth in the Book of Common Prayer have *remained unaltered* to the present day. With that Prayer-book and the holy Scriptural teaching it presents, the Church in this country has done the work which we shall now allude to.

I wish to set before the readers of this letter the state of things as they now exist compared with what they were in 1808. What would those prelates, who met here in solemn council, and, doubtless, with much misgivings,—only set aside by an abiding faith in the promises of the great Head of the Church;—what would they have thought if, with a prophet's eye, they had seen what we saw on Wednesday last? Their "little one" they so nourished "become a thousand!"

Sixty-three years—years of labour, trial, and difficulty to the Church—have passed; and, as we met at Emmanuel Church on Wednesday, who, knowing something of the events of former days, was not ready with the exclamation of old—"What hath God wrought!" In the place of *two* Bishops and *six* dioceses, represented by *twenty-six* members, which formed the Convention which met here in 1808, we had nearly *fifty* Bishops, and clerical and lay delegates from *forty* dioceses, who,—counting eight as the representatives from each, makes the body composing the Lower House over three hundred in number. During the period alluded to, this country has made vast advance in population, wealth, and power. It is confessedly foremost now among the greatest nations in the world. And is it not a blessed hope which we may be permitted to indulge that the Church has, in some degree, kept pace with this wonderful advancement? For weeks past the most prominent of the secular journals have made this Convention and its work the subject of their leading articles.

They have their reporters at the meetings now. They speak of this Convention as the most influential Church organization in the country. The Bishops and delegates to this Church Council are from every section of this wide domain—stretching from Maine to the Gulf of Mexico,—from the great States of the Atlantic—of the West and South-West,—from the South, and the distant shores of the Pacific. They are the chosen from among the clergy and laity of each diocese—the most eminent divines and most distinguished laymen;—they embrace the most gifted theologians in the United States. On the list you find the names of the Secretary of State, of Governors, Judges, Officers in the army, as well as other eminent citizens, who all seem to regard it as a privilege to devote their time and talents in this way to the service of the Church and its Divine Head. Among the Bishops there are men of deep learning and great experience, and there are especially among the younger prelates, men who, in their zeal and their labours, prove a succession from the Apostles. My readers may now form some idea of the contrast existing between the two General Conventions held in Baltimore.

The mother Church of England did well to have herself represented on this occasion. And who could have been sent better fitted for this office, at the head of such a representation, than the Bishop of Lichfield, so well known throughout all the branches of the Church for his labours in New Zealand? And among the English clergy, there are few names more affectionately regarded than that of Dean Howson, whose *Life and Writings of St. Paul* have made his name familiar in so many households. Nor did it seem that the other clergy who accompanied the Bishop were unfitted to represent those who, in the Anglican Church, are striving by the devotion of their lives and their earnest labours to extend its blessings.

I shall not attempt to give a minute account of the opening services which were held in Emmanuel Church on Wednesday, at ten o'clock. It is a spacious church, capable of seating a large congregation, and its internal arrangements are those which pre-

ailed so generally till late years. As a parish church, suited for an ordinary congregation, it could not have been expected to be, in every way, fitted for the services on Wednesday last. Every possible arrangement, however, had evidently been attended to, and the committee of management—the officers of the church—did all in their power to meet the emergency. To the devout and thoughtful, calling to mind the past and anticipating the future—musing upon the relation of those assembled in this church with the salvation of souls and the glory of God, all questions of minor importance were lost sight of, in the grand and solemn contemplation of that body of men met together in the immediate presence of Almighty God.

Beside the Bishops and deputies, with visitors from the clergy of the English and Colonial Church, the building was filled by a most attentive congregation. The expressions from this vast assembly of the appointed praises of the Church—the loud-pealing, earnest response in such a body of voice, carried one back in thought to what is said of the “Amens” by the historians of the early Church.

The sermon was by the Bishop of Virginia, and was wholly without notes. It was unfortunate that evidently enfeebled health prevented the preacher from speaking so as to be generally heard in the more distant parts of the church. To myself the sermon seemed most admirably fitted for the occasion, and such an one as an inspired Apostle might have delivered. The text was from 2 Cor. v. 13, 14. The earnest appeals of the good Bishop could hardly fail to elevate the minds of his hearers,—to lead them above those questions which agitate and divide men’s hearts to the one great source of unity and love and duty—the love of Christ. “The love of Christ constraineth us” was the subject. The Offertory was for foreign and domestic missions. There must have been from four to five hundred communicants. In the administration of the Holy Communion the Bishops of Lichfield and Nassau took a prominent part, followed by many of the American Bishops. Immediately after the conclusion of the ser-

vice, the presiding Bishop came forward and addressed the congregation. He spoke of his gratification, in times past, in having Colonial Bishops present at the General Convention. This, however, he said, was the first instance of the attendance of a Bishop from the mother Church, and he concluded by expressing the great pleasure he felt from having among them, on this solemn and interesting occasion, the prelates and clergy whose names I have already mentioned.

Both houses proceeded at once to business after the services were over. In the Lower House Dr. Craik was again chosen President, and Dr. Perry was re-elected Secretary. A good deal of time was occupied in calling the roll. The proceedings of the day were brought to a close by the appointment of a committee to wait upon the Bishops and clergy of the English Church with reference to their formal reception by the House.

Yesterday, after the opening service, which was intended for the House of Bishops as well, the Lower House proceeded with the usual preliminary business—appointment of Standing Committees, &c., the members of which are named by the President. At a little after twelve o'clock, all business was interrupted by the entrance of the committee appointed the previous evening, accompanied by the Bishops of Lichfield and Nassau, Dean Howson, and other English clergymen. As they proceeded up the centre passage the whole body of clerical and lay delegates, together with those visitors who occupied seats assigned them, rose, and remained standing in respectful silence. His distinguished guests were met by the President of the Convention and conducted to seats on the platform. Introducing the Bishop of Lichfield, the President of the House, *Dr. Craik*, said:—

“The House is receiving most worthy guests from the mother Church of England, and from the Colonial Church. They are distinguished not only by their rank, but more by the services which won that rank. It is not long since all Christendom was startled by the events which seemed to indicate that the Apos-

tolie days had revived—a nation had been born in a day. A young man high in social rank had left his native country, and borne aloft the banner of the Gospel in a heathen land. He had preached the love of Christ to a race of savages, noble in their way, but dark and untutored in the road to eternal life. In a little while the labours of that Christian warrior had produced the most fruitful and glorious results. The little Church which he had gathered around him grew to a diocese, and that soon expanded into a wide-spread province, with its Bishops, and its Deans, and numerous clergy. A few years more of hard colonial labour, and this same man was called back to the mother country. His labour—his work—was wanted to help forward the new, teeming life of the grand old Church at home.” Turning to his lordship, Dr. Craik then said—“I now have the honour of introducing to you the Lord Bishop of Lichfield, the apostle of New Zealand.”

“*The Lord Bishop of Lichfield*—My very dear friends and brethren both of the clergy and of the laity—It may be wrong, perhaps, to begin by setting your President right, but he will pardon me if I say that he has imposed on me the necessity of doing so, because he has ascribed to me that which humanly belongs rather to those who preceded me in the ministry of the Church in New Zealand—names honoured in the missionary annals—the two brothers, Williams, one of them now Bishop of Waipau, who I believe for very nearly half a century has been ministering, and is still ministering, in the native Church of New Zealand, and has been now for about twelve years consecrated as a Bishop of that Church. It was he who, under the guidance of the Divine blessing, with the help of the Holy Spirit, and his brother Henry Williams, presbyter of the Church, who were among the most foremost of those who laid the foundation of the Mission Church in New Zealand. I simply came to reap what by God’s grace they had sown; and when I came into the islands of New Zealand and made my first missionary journey and

visitation throughout the islands, wherever I went, at every night's resting place, I found a congregation of native Christians ready to join with me in prayer and in the reading of God's Holy Word. Morning and evening, in every one of those villages, and every day of the week on my first visitation throughout the northern island of New Zealand, I had the privilege of meeting parties of native Christians, ready to receive me and to join with me in acts of worship. When I tell you that in the first three years of my episcopate in New Zealand I confirmed seven thousand of those native Christians who had been baptised by the missionaries who were before me in the field, you will, I think, agree with me that, however painful the necessity may be, I am bound, in justice to those who were before me in the field, to disavow a great part, if not the whole, of those gratulatory sentences which your President, in the kindness of his heart, thought proper to address to me. We shall of course agree in giving the whole glory to God. Whenever anything tempts us to think of ourselves as in any degree agents, we must remember that we are His agents, that by Him we live, and move, and have our being. And when any praises come to our minds, the effectual antidote (to apply to them a word certainly not used in that sense in the first instance, but still ever to be remembered,) is to 'give God praise, we know that this man is a sinner.' Now, dear friends, we have come together to-day with a large deputation, as I trust we may consider it, certainly a very hearty one, from the mother Church and country,—we have come to witness this great assemblage. We joined with you yesterday in the solemn services. We saw hundreds of communicants coming to the Lord's Table. We heard words which should bind us all together in one heart and in one soul, from the one simple principle so clearly pointed out to us by that reverend pastor who addressed us yesterday, that the *love of Christ constraineth us*. It is that which binds us together. It is the 'charity, which is the bond of perfectness.' It was that which made the Apostolic Church to be of 'one heart

and of one soul'; and it is that which will enable us 'to keep the unity of the Spirit in the bond of peace,' ever remembering that 'there is but one body and one Spirit, and even as we are called in one hope of our calling, one Lord, one faith, one baptism, one God and Father of us all, who is above all, through all, and in you all.' This will be the spirit, my dear brethren, which will animate you in all your deliberations. This is the spirit which will prevent you from ever pressing any point of difference to such an extent as to rend asunder that Church which is the spouse and body of Christ. But as I shall have to speak to you, please God, on Monday evening, more at length, and with more careful preparation, and as I have brethren here, the Dean of Chester and many of my own clergy, whose privilege and happiness it will be to address to you on this occasion a few words of Christian sympathy and encouragement, I must not trespass upon their field. I must leave this entirely or mainly to them, trusting, if God will, to pour out more of my own heart, in this same house of God, before the General Convention of this Church assembled here on Monday evening, when I hope we may all meet together prepared to seek in earnest prayer for that spirit of counsel which may bind together all the branches of our Anglican Church in one holy union, and make our Church a praise upon earth." ("Amen," from all parts of the house.)

"The *Lord Bishop of Nassau* said it gave him pleasure to have the honour of being presented before this body. He was deeply sensible of its kindness in extending to him a welcome, but he hoped to escape making a speech. It was not in his line, but he thanked the gentlemen for the honour they had shown him. He had the deepest interest in the welfare of the Church here. The ties which bound him to the Church in the United States were of the closest nature. His Islands were contiguous to the United States; they were only separated by the Gulf Stream, and that was no chilling line of separation. This gave him a chance every year to welcome his brethren of the

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Church in this country. There were several clergymen from the Church here who had taken parishes in his diocese, and who worked faithfully. His great grandfather had been one of the consecrators of Bishop White. Then there was the more personal connection by friendships formed with many of the Bishops and other members of the American Church. He had ever received from them words of sympathy and kindness, rising above the lines of State, and showing that oneness in our Lord makes an English Churchman your fellow citizen."

"The *Dean of Chester*—My dear friends of the clergy and laity—for the reception with which I have met since my arrival in America, both in New York and here, leads me to be sure that I am not transgressing the bounds of decorum and truth when I take it for granted that you would wish me to address you in such familiar language. I cannot possibly speak to the members of this Convention as if they were strangers. I feel it to be a great blessing and advantage to me to have this opportunity of realising a wish which I have for many years indulged. I have long hoped that I might be present at such a Convention; and now that hope is fulfilled. There are several reasons why I have indulged this desire. Perhaps one reason is this: that for many years I resided in Liverpool. I need not more than allude to the name of Liverpool to make it quite clear that the wish to be here among the Churchmen of America was very natural to me. It is a great pleasure to me to find that there are in this city two at least—one a clergyman, another a layman—with whose education I had, in Liverpool, something to do. I have been very anxious to have the benefit of being present at such a Convention as this. In Chester, one's thoughts and feelings are frequently directed with great warmth toward the sister Church in America. It is not merely that I have the pleasure of continually meeting there both your laymen and clergymen who visit our shores; but there is a very close connection of a very peculiar kind between our cathedral and this church, and

between our cathedral and this diocese, which is not paralleled in the case of any other of our ancient cathedrals in England. There are few books, I believe, of English theology better known to the Bishops and clergy and theological students in America than the *Exposition of the Creed* by Bishop Pearson. A few years before your great war began, two hundred years had elapsed since that Bishop's work was published. I am ashamed to say that at that time there existed no memorial of Bishop Pearson in Chester cathedral; his very place of interment was not known; and I think it is creditable to the American Church that a friendly reproach came to the authorities of that cathedral from this side of the Atlantic. That reproach produced its legitimate effect. An effort was made to erect a memorial to that Bishop. The story of the discovery of his place of interment is very interesting, though too long to recount here. In the end, it has come to pass that a monument of great beauty (designed by a son of one of our most eminent Bishops, Bishop Blomfield, once Bishop of Chester) stands conspicuous and beautiful, and seen by every American traveller. But not only do we owe the first suggestion of that monument to the expression of feeling which came from this side of the Atlantic, but contributions also came toward that work from the hands of the Bishop of this very diocese, in which I have the great honour and pleasure of being present at this triennial Convention. I believe you will not consider me out of place if I read one minute from the book kept by the Secretary of that memorial. On the 24th of June, 1859, words to this effect were entered in the minute book—'That the Bishop Pearson Memorial Committee desire to express their most grateful acknowledgments to the Right Rev. the Bishop of Maryland, with the clergy of his diocese, for the deep interest they have taken in promoting this object, and for the liberal subscription forwarded through the hands of Canon Slade.' Again, I find under the head of December 17, 1860, a record of personal sympathy and kindness and liberality, expressed by Bishop Whittingham himself, in reference to this object. And once

more I must ask your attention to a coincidence singularly interesting at this moment. The secretary wishes me to make it known in Maryland that the subscribers to this monument include forty Archbishops and Bishops besides Bishop Whittingham, and that the Colonial Church was represented in reference to that work by him who was at that time its senior Metropolitan, the Bishop of New Zealand. It is very delightful that it should so happen that the Bishop of New Zealand, now the Bishop of Lichfield, should be here present to receive from the Dean of Chester the grateful acknowledgments of that Cathedral Body to this diocese of Maryland. I must express my grateful acknowledgments to the President for his friendly and cordial allusion to certain efforts of mine in connection with a college friend, now in his grave, to elucidate the character and life of the Great Apostle of the Gentiles. It is a very great blessing to any man, and I do not think it is likely to make him vain—far more likely to make him humble and thankful—to feel that he has been enabled by God to write something for those who speak the English tongue which is really useful, and which is likely to do no harm. I could not help thinking of the Apostle Paul during the concluding words of that most effective, most serious sermon, which we had the advantage of listening to, from the Bishop who was the preacher yesterday. I felt that he had concentrated in that sermon the main spirit of St. Paul's life and character; and it seemed to me, as he spoke (evidently showing the traces of long experience and hard work), that there was a persuasiveness in his language and his manner of speaking which was extremely like what must have been witnessed and heard by those who listened to the great Apostle; and I felt deeply thankful that, while one great characteristic of your meeting, as impressed upon my mind, was that you possess a splendid organisation, still there is one thing that you care for more than organisation, and that is the spiritual religion of each individual soul in communion with our living and personal Saviour. May God grant to you that while

your organisation becomes stronger, you may never rest in that organisation, but still hold close to that great principle of living faith in Christ, which is the salvation not only of each soul but of every faithful Church. ('Amen.') May I just express to you in one word what the one impression was on my mind at the close of that sermon, and then I will ask the permission of the President to read the address which has been entrusted to me by the clergy of the cathedral body, to which I have the honour to belong, and which I have first been permitted to read in the House of Bishops? The impression at the close of that sermon on my mind was simply this, that I never before had fully understood the depth and the breadth of those words which we are constantly using in our public worship, very often without recollecting what they mean—'I believe in the Holy Catholic Church; I believe in the communion of saints.' Will you permit me, sir, to read the address with which I have been officially entrusted by my colleagues in our ancient cathedral of Chester? It is in words addressed to myself; but, in truth, it is addressed to this Convention."

"The *Rev. Edward James Edwards*, the vicar of Trentham and Rural Dean, read a short address from the Dean of Lichfield, the three Archdeacons of the diocese, and two hundred and eleven of the clergy. He said—My Rev. brethren and Laity of this Convention, it is but twelve days ago since I left my own small country parish in the heart of England to join the Bishop of my diocese and other clergy in this deeply interesting visit to your Convention. I am sure you will understand me when I say that the transition is so violent (I can use no lesser word) from the ordinary routine of a country parish in England, where Christianity has been known for not less than eight hundred years, to a Convention like this, representing the Church in her youth, that I feel utterly unable to give any expression whatever to the thoughts, and with still greater difficulty to the feelings, which throng heart and mind on such an occasion. I will venture to

say this, in the presenee of all parents, that I think we learn in domestic life that, as fathers, we glean from our children truths no less important than our children glean from us; and I most respectfully wish so far to apply this expression as to say that I feel myself here a learner, and I trust an observant learner, in all that is passing in the Convention, with the hope that in some way it may contribute to the strengthening of our own Diocesan Conference in the diocese of Lichfield. I will say no more; but thank you most deeply, first for the invitation, conveyed to us Presbyters through our Bishop for your welcome to us this day, and at the same time I must thank my own Bishop most earnestly for allowing me to be one of the clergy that accompanied his lordship; but, above all, and infinitely above all, I devoutly thank Almighty God that he has graciously vouchsafed to me an opportunity of seeing and hearing so much that deepens one's impressions of His own eternal Word of Truth." (Applause.)

"The *Rev. A. T. Bangham*, vicar of Christ Church, Lichfield, and Rural Dean—I will not venture to occupy your attention more than a few moments in expressing the very sincere joy which I experience in being present at this your Triennial Convention. The kind reception we have received here is, to my mind, a proof that there is a real and living union between the hearts of Churchmen and Churchmen, which over three thousand miles of intervening ocean can neither dissolve nor weaken. As unity in any particular Church is both a sign and a cause of its stability, so union between Church and Church must necessarily be instrumental in carrying out the great work of our common Redeemer, for the Master has told us that by it the world shall know that He hath sent us. If I had any power of guiding the politics of England, I think that it would be exerted toward disentangling it from all European alliances, as far as duty may allow, and uniting it firmly and heartily—as mother and daughter should be united—with America, and Canada, and New Zealand, and Australia, its powerful children,

which shall hereafter, as I think, rule the destinies of the world. (Manifestations of applause.) But much more would I be earnestly desirous, as an English Churchman, to unite the hearts of those people together, Church with Church, who speak the same language, for the most part receive the same creeds, and worship by means of the same ancient formulas as ourselves. The kind reception which we have received here will make us most desirous to receive our American friends on the other side of the water, and I hope that we shall not be disappointed. I should very much desire, when any American Bishop sets his foot upon our shores, or any bearing Episcopal letters of commendation, that there should be some record kept of his arrival and of his probable course through that country, so that he might be received by those among us who are desirous to receive such, and be shown such hospitality as may be acceptable to him. I hope that such a course may be brought about before very long. I have great pleasure in thanking you earnestly for your kindness.

“The *Rev. J. H. Hes*, vicar of Wolverhampton—Brethren of the clergy and laity, I speak to you as a stranger, and yet I can scarcely look upon you as strangers to myself, because I seem to know you through so many of your Bishops. It was my good fortune to have a church in Wolverhampton, the town where the Church Congress assembled in 1867, after the meeting of the Pan-Anglican Conference. At that Church Congress many of your Bishops were present. I had to provide for their entertainment, and to welcome them on their arrival; and, therefore, I formed many sincere and hearty friendships: and let me say this, that very much of the success of that Church Congress at Wolverhampton in 1867 was due to the kindness of your Bishops. Your Bishops preached sermons to crowded congregations. They spoke thrilling words to a large meeting of upwards of two thousand of our working men. In every way they cheered us. In every way they expressed their sympathy, and also spoke to

us words of wisdom. And now, my only title to being here is, I think, the title of hard work at home—hard work in a country which is the greatest contrast to your bright, shining town here—the black country of South Staffordshire. But yet one would feel ashamed to speak of one's work at home when in the presence of a body of men, many of whom have come hundreds of miles for the sake of Christ and of Christ's Church in America. We congratulate you on your work. If we are busy at home, we feel that you are more so here, and perhaps with greater difficulties to encounter than we have. Let me add this; my predecessor just now has said that he would gladly welcome you, and he spoke especially of the Bishops. I have welcomed your Bishops. May God put it into the hearts of others here present to come as well, and let me say that whatever welcome England may give them, there will be no heartier welcome than that which they will receive from the Presbyters and others in the diocese of Lichfield."

"The *Rev.* — *Willott* (of West Bromwich)—My Rev. brethren of the clergy,—my dear brethren of the laity of the American Church,—there is not and there cannot be any difficulty in one citizen of that great and glorious Republic, which knows no territorial bounds in earth or heaven, Christ's Holy Catholic Church, addressing another, and I feel, I can assure you, inspired by that feeling of our common citizenship, a great help in addressing you on this occasion; and yet I have, as those who have addressed you before, a personal tie in this meeting; for not a month passes by but some one or more of my spiritual children apply to me for my blessing before they leave their native parish for your shores on this side of the Atlantic. I, like Mr. Hes, who spoke to you before, am a minister in a great and a populous manufacturing district, in which the coal and the iron have brought its population together; and from those artisans and workers there is going forth a continual stream from their native parish to your shores. And I here take the opportunity,

for I shall never have it again, of asking you, my brethren of the clergy, if you ever receive a letter commendatory from me in the hands of those who leave my parish for yours, that you would treat them as brethren and sisters in the Lord, and give them those ministrations which they have so valued at home and which they will prize perhaps so much more on the shores of this new land to them."

"The *Rev. J. R. Schryer*, of Wolverhampton, said that he saw here the evidences of mighty things to be accomplished. There were men here ready to give up everything for the cause. It was no use denying that there had been a soreness between this and the mother country, but he trusted that their statesmen had already remedied this, that Church Union would go on developing, and that we, the Anglo-Saxon race, would go on together conquering and to conquer in all that is good, and holy, and right."

Thus far it is felt by the leading members of the Convention that its proceedings have opened very favourably, and that much which was dreaded—much which might have led to ill feeling and divisions in the Church,—may by God's mercy, be avoided. The presence of such representatives from the mother Church, the expression of their sympathy and kindly feeling, the spirit of love and faith set forth in what they said to the Convention,—all this seems to have had a most salutary effect, and to have deepened the impressions made at the opening services.

I must not omit to mention that last evening an immense congregation assembled at Emmanuel Church. After the usual Evening Prayer, a very able sermon was delivered by the Bishop of Pittsburgh, giving a brief historical outline of the foreign and domestic missions,—their progress and present position, and urging, most earnestly, renewed and more extended exertion on the part of the Church.

I wish I could give my readers some idea of the kindness and brotherly feeling manifested towards us of the Church of England by our American fellow-labourers. This kindness is eminently exhibited by the learned and venerable Bishop of Maryland,—one so justly honoured and beloved. I cannot but fear that his enfeebled health is hardly equal to the constant call upon his time and attention, and the exercise of that generous hospitality continually shown at his residence. The like feeling seems to prevail with all the clergy and laity I have met in this city.

LETTER III.

BALTIMORE, Oct. 14, 1871.

DURING the meetings of the General Convention, the services on Sundays are always of special interest. The most prominent among the Bishops and clergy are selected to preach or speak at the different churches on subjects of the greatest importance to the Church. The object presented on Sunday evening last, of which I shall speak presently, was the "increase of the ministry."

I will first describe to you what came under my own observation in connection with an event of absorbing interest,—the consecration of an Assistant-Bishop for the diocese of South Carolina.

Bishop Davis,* who has for many years presided over that important diocese, has of lately suffered from an affection of the organs of sight, which has resulted in total blindness. His bodily health is, in other respects, much impaired, though his mental powers remain in their fullest vigour. This terrible affliction, which shuts out his view of the visible world, appears to be palliated, in some degree, to him and to the Church by a deeper contemplation, and a more profound understanding relating to things unseen. Thus, he is still capable of taking part in the great questions of the day, and both in his own diocese and here in the great Council of the Church, his teaching and advice are considered as of the greatest value.

At the last Convention of the Diocese of South Carolina, a leading presbyter—Dr. Howe—was elected Assistant-Bishop. The preliminary steps, before the General Convention, were

*Only a few weeks after this was written it pleased God to call this Bishop to his rest;—to that state of being when he now is able to "see all things clearly."

hastened in order that the consecration might take place on Sunday last, and that the Bishop of Lichfield from England, and the Bishop of Nassau from the Colonial Church, might be present and assist in the solemn rite. It was, to me, a great privilege to be permitted to take a part in the opening services, which were held at St. Paul's Church. About twenty Prelates, including the Bishops of Lichfield and Nassau, with the Bishop-elect and the officiating clergy, met to robe in a large hall in the vicinity of the church. Thence, at the appointed hour, they walked in order, and entered at the western door of the church; the immense congregation rising as the solemn procession slowly moved up the centre passage, the choir singing the well-known Trinity hymn—"Holy, holy, holy, Lord God Almighty."

The usual morning service was exceedingly impressive, especially from the responses, which seemed to come from Bishops, clergy, and congregation, and to fill the church as with one voice of prayer and supplication. The same may be said of the singing of the appointed hymns, and of those other musical portions of the service in which the congregation generally could join.

The Bishop-elect, with his two attendant presbyters, occupied a place at the foot of the chancel steps. Within the chancel rails were the Bishops appointed to take part in the service, while the stalls in the choir were filled with other Bishops and the clergy in their surplices.

St. Paul's is considered the mother church in Baltimore. For this country it is an ancient structure, and was erected long before the Church became alive to those principles of architecture by which the houses of God are so marked everywhere at the present day. It is, however, particularly with regard to the chancel, well arranged, and everything about it is in excellent order. At this service, though an unusual one under the care of the Rector, nothing occurred to disturb the order of proceedings.

The Bishop of Lichfield preached, taking his text from Eph. i. 22, 23—"The Church, which is His body, the fulness of him that filleth all in all."

I will only say of this masterly discourse, and the way in which it was delivered, that it would seem impossible to imagine anything better fitted for the occasion. The effect was manifested by the breathless attention of the great congregation to every word of the preacher.

His allusion to the affliction of Bishop Davis, who, with closed eyes and apparently suppressed emotion, sat in the adjoining stall;—his fatherly charge to the Bishop-elect, and the peculiar circumstances of his appointment, were extremely touching, and must have produced an impression upon all present which will probably never be forgotten.

The Ordinal in the American Prayer-book is, with a few non-essential alterations, the same as our own, though the appointment to the office of a Bishop here is widely different from that in England. Here the candidate must be chosen by a majority of both orders in the diocese over which he is to preside. This choice must receive the approval of a majority of all the Bishops, and also a majority of the standing committees of every diocese; or, as in the present instance, in case of an election within six months of the meeting of the General Convention, it must be confirmed by a majority of the House of Bishops, and of both orders in the House of Clerical and Lay Deputies.

It will be noticed that this is no slight ordeal through which every Bishop since the origin of the Church in America has passed, and its requirement, more particularly at the present day, calls for a man of no ordinary character.

In the case of Dr. Howe, the testimonials were, I believe, unanimously granted; and he is spoken of as being admirably fitted for his position. It was, to my mind, a very solemn and important portion of the appointed office, when the proper officers stood forward before the Church,—the one reading the assent of the House of Bishops,—the other unfolding a long parchment

roll, embracing the names of the clerical and lay deputies from forty dioceses—giving their assent to the performance of that sacred rite, by which another name was to be added to the list of the successors of the Holy Apostles. This act was most significant of the unity of the whole body, extending to the most distant portions of this great country, and of the strict guard with which the Church watches over the appointments to her highest offices.

The presiding Bishop was now seated in his chair before the holy table. The Bishop-elect advanced to the altar rail, supported on his right side by the feeble hand of the sightless prelate to whose aid he was called, and on the other by the Bishop of Texas. The questions in the Ordinal were put by the presiding Bishop, and then proceeded the "laying on of hands," in which the Bishops of Lichfield and Nassau took a prominent part.

The Assistant-Bishop, having assumed the usual Episcopal habit, now entered within the altar rails, and the usual services proceeded. Great numbers remained to partake of the Holy Communion. The Bishops and clergy having retired in order to the adjacent hall, the Bishop of Maryland, in a few touching words, expressed thanks for the sermon, and obtained the consent of the preacher to its publication.

I wish I could give you an idea of the holy joy and gladness which seemed to prevail with every one present at this instance of fellowship with the Church of the mother country and the colonies, and of the kind and brotherly welcome, not confined to the Bishops from abroad only, but extended also to the clergy. The services, which began at eleven, did not conclude till 3 p. m. You heard no complaint of their length, or as being tedious. I heard from the many assembled in that hall, and from others afterwards, but one expression of a feeling of the deep solemnity of the occasion.

At the beginning of this letter I mentioned the object for which special services were held and addresses made on Sunday

evening last in the churches of Baltimore and the leading towns in the neighbourhood. The Society for the "increase of the Ministry" is considered one of the most important of the institutions of the Church in this country. Its income during the past year was about \$44,000. For that period it had under its auspices one hundred and seventy six students for the ministry. This Society, in its spirit, is truly Catholic. It represents all parties, and grants its aid to the students who require it in any theological institution which the several Bishops may approve. During the past fifteen years no less than six hundred candidates for the ministry have received assistance from its funds, who otherwise would have been unable to prosecute their studies; and in the like period, from two hundred to three hundred, including two who are now Bishops, and many prominent among the clergy, having completed their education aided by this Society, have been admitted into the ministry of the Church. Does it not speak well for the management of this Institution, when, from so many churches in which you might well expect a difference of opinion, one common appeal was made on Sunday evening last, resulting in large offerings and in a spirit of renewed exertion? I can only give a very brief notice of one of those meetings which I attended. It was held on Sunday evening at 7.30 p. m., at Grace Church, one of the largest in the city. The church was crowded to the utmost. The seats, the passages, the space before the chancel, were all densely packed, while a large crowd outside were unable to gain admittance. After the usual evening service the rector, Dr. Leeds, opened the proceedings with a short address, which was followed by a speech from another presbyter, and an address from Bishop Whipple, of Minnesota,—a prelate whose name is well known in the mother country and in this for his successful missionary work, especially among the native Indian tribes. The good Bishop has stood forth manfully as the friend of this ill-treated race, and his reproofs and warnings have not been in vain. His touching appeal this evening, the instances he gave of the work of Missions in his vast diocese, must

have reached the hearts of many of his hearers, and have added much to the offerings which were subsequently made. He was followed by the Bishop of Lichfield, whose presence, no doubt, accounted in some degree for the interest shown in that crowded assembly. I cannot forbear giving you the closing words of his address. He had spoken of the spirit of self-sacrifice, as urged upon us by the example of our Blessed Lord, proceeding from a sense of His redeeming love, under the influence of the Holy Spirit:—

Dear brethren (the Bishop proceeded), these are thoughts which will make no man wish to shake off his own personal responsibility upon others. Each of you, I am sure, will endeavour to search your own hearts to seek, by prayer, to ascertain what it is God's will you should undertake and do. . . . If He bids you give you will give; if He bids you go you will go; if He bids you point out to your children the Christian ministry as the very highest calling of baptised and redeemed man, you will never put before your children any lower or any weaker thought; if they come to you and say, "I think the Spirit of God has moved me to go to the Far West, to place myself there in the midst of the wilderness, to follow the wandering tribes of the red men to their wigwams, there to preach to them the Gospel they have not yet heard," I am sure you will freely give them up. We shall praise the Lord for "the people who willingly offered themselves." . . . We shall send them forth with our prayers; we shall follow them with our alms; we shall watch with interest the report of their work; we shall hail the coming of your Missionary Bishops from the Far West to tell us what your sons and your daughters are doing in the cause of God. And as new fields open, and the vast increase of millions, spoken of, takes place, —as your people multiply, not one, we hope, of those multitudes which will people the vast plains of the West will be without his own shepherd, his own bosom friend, his own ministering Priest,—to bring forth to him the bread and wine, to baptise his children into the most Holy Church, to bring them to the Bishop to be confirmed, and that the ministration of the holy religion may be so abundantly bestowed as to cause this vast "wilderness to blossom as the rose." May God, in infinite mercy, grant that in answer to our prayers, and with His blessing upon our alms, the efforts of this Society, and all like societies, may be so abundantly prospered that no Missionary Bishop, in time to come, may ever go forth into any new field without being followed by "a band of men whose hearts the Lord hath touched."

I reluctantly bring to a close my notice of this portion of the great missionary work of the American Church, to proceed with the account appended in my last letter of the proceedings of the General Convention. In doing this, I can only speak of matters of general interest to the whole Church. Every day much that may be regarded as more of a local character is considered in this assembly, and one cannot fail to notice the spirit of earnestness and kind consideration and absence of party feeling which mark the debates. You will scarcely find anywhere a body of men whose whole address and appearance indicate more ability. You see many of marked countenances—grey-headed, thoughtful looking men, and many younger also—both among the clergy and the laity, who seem to be thoroughly conscious of the importance of their duties to the Church, and well fitted for the performance of those duties. I have noticed instances where party feeling and irritation, evidently were suppressed by a sense of this high obligation to seek in all things the advancement of the Church and the glory of its Head. This holy feeling was lately greatly increased by one of those calamities which come under His Providence, who from immediate trouble brings good to His people. On Monday morning last there was a rumour of the spread of fire in the Great Western States, arising from a period of great drought and prevailing winds. Soon the startling news arrived that the great, rich, populous city of Chicago was on fire. A telegram to this effect was received by the Secretary of the Convention a little after one o'clock, and read in the meeting. All proceedings at once were stopped. The report was found too true. Miles and miles, embracing the most spacious and costly buildings in that great city, were in ashes, and the fire was raging under a gale of wind with a fury uncontrolable. I shall never forget the scene which followed. It scarcely needed the motion which was made on the subject. The whole house bowed as one man before the Majesty of Heaven, and in the words of the Litany, which seemed so exceedingly appropriate, and in other fitting prayer and silent devotion, besought the Lord to stay the destroying

hand. At the same time, the like solemn service was going on in the House of Bishops. A proposal was at once made for the collection at the evening service, which amounted to over \$2,000, on behalf of the sufferers.

The worst reports have since been confirmed. This Continent has witnessed no such visitation. The Church has suffered in the loss of many valuable buildings. The cathedral and the Bishop's residence have escaped. But the Bishop of another Western diocese has lost mostly all his private fortune, and a lay deputy from Chicago, a judge of the Supreme Court, and one of the most useful members of the Convention, is said to have lost all his property. Worse than all, the loss of life is said to have been very great.

This great calamity, and the holy services of which I have spoken, seem to have drawn those of different minds more to one another. The subject before the Convention, interrupted as I have mentioned, was one of the most exciting character—that of Ritual. But here I could not fail to notice a great change since 1868. There seemed on Monday last far less bitterness of feeling, and less sense of danger, and less dread of consequences.

At the close of the Convention in 1868, a resolution was passed by the Lower House, asking the Bishops to prepare additional rubrics on the subject of Ritual, and earnestly recommending, in the meantime, submission on the part of the clergy to the counsel and judgment of their several Bishops. Here I would call attention to the great caution of the American Church. No change can be made in any portion of the Book of Common Prayer unless it has been proposed in our General Convention, then submitted to the consideration of the several Diocesan Conventions, and afterwards confirmed by a majority of the House of Bishops and a majority of both orders in the Lower House.

The House of Bishops in 1868 did not think it desirable to set forth additional rubrics. They appointed, instead of this, a committee of five of their number to consider whether any additional provision by canon or otherwise was practicable or

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expedient, and to report at this present Convention. This report has been presented. Instead of acting upon it in the House of Bishops it was sent down to the Lower House, with a message asking for a joint commission to take the subject into further consideration. Five Bishops have been chosen on this commission, who are to unite with a like number of both orders in the Lower House. The house was occupied a great part of the day on Tuesday in a discussion regarding the appointment of this committee, which was finally left to the selection of the President.

The discussion of this question, on its merits, can only come up fully upon the report of the committee. The subject is evidently regarded with great interest. This was shown by the very full attendance at the proceedings on Tuesday. I noticed, beside the President's chair, the Bishops of Lichfield and Nassau, who seemed much interested in the discussion. The whole tone of the debate was most conciliatory,—I did not notice one harsh or bitter expression. I was struck with the remarks made by a leading lay member of the Convention, a deputy from Philadelphia, who, I feel sure, would, three years ago, have spoken in a different tone. He is one who, for his work's sake in the Church, is respected by all parties. In the course of his speech he said, with regard to restrictive legislation respecting Ritual—

So far as false doctrine is taught, we all agree there is need of restriction, yet that need is not as great as it was three years ago. I have nothing like the fears I had three years ago. . . . In a Republic, the last thing I am afraid of is that we shall become extra-ritualists. I am very much afraid of a growing disrespect for the Church and a growing disrespect for the clergy. This year there was not the need there was three years ago. Three years ago Rome seemed to be attractive to hundreds where she is repulsive now.

I am afraid whilst we are picking out the mote in others' eyes we will not see the beam in our own. . . . I think we are frightened over much. I have not seen the Church retarded in her work, and I took pains to ask those who have been associated with me in some five or six Mission parishes whether they found the least hindrance to their work because of this ritualistic movement, and invariably they told me, No. . . . I

believe that when we come head to head and heart to heart, when we act out the teachings that we have had from this prelate (the Bishop of Lichfield), we shall have no difficulty in our work. It does make me sick at heart when I find we seem utterly unable, by any ordinary means, to reach the great outlying masses.

In my subsequent letter, I will mention the result of the consideration of the subject of Ritual. I do not believe the regulations recommended in the report of the five Bishops will be adopted by this new committee.

In bringing my present letter to a close, I may mention that it is thought by many that no determination will be come to during the present session on this subject. With those of this opinion "the wish is father to the thought." Again, there are many who regard legislation as very necessary. They may be joined by those who would go for further restrictions than those proposed in the report of the five Bishops.

Watching all these proceedings with deepest interest, the impression upon my mind is that we have good reason for great thankfulness and much ground for hope. The Church must *go forward* in her blessed Master's work. No men, no party in the Church, can stay her progress. All agencies—all means at the command of her children and her servants—will be made use of. In doing this work—in striving to reach and draw within her blessed pale those who need just what the Church can alone supply—people of diverse minds and tastes and habits will be drawn more together. A stricter uniformity than as at present allowed—closer restriction—may not be desirable, may not be requisite. Uniformity and restriction might not lead to unity; they might lead to *division*: while, going on all together in the one great work will lead, as we learn it has done, those thus engaged,—diverse though they may be in matters of minor importance,—in the way of forbearance and charity. Every year the more the work goes on for Christ will witness among the doers of it an increase of the spirit of love; it will so, not in additional rubrics nor in restrictive legislation, but in quietness and in confidence shall be the Church's strength.

LETTER IV.

BALTIMORE, October 20th, 1871.

I propose to make the missionary work of the American Church at home and abroad the principal subject of my present letter.

Before doing this, however, I wish to speak of the most important matters connected with the proceedings of the Convention, as they have already transpired. In my last letter, I noticed the action taken on the subject of Ritual. The committee has been appointed, and the members are now engaged in making up their report, which will shortly be presented.

There is, of course, much conjecture and no little anxiety as to what may be the nature of this report. Such feeling, however, is abating under the consideration of matters of weighty and vital importance, lately presented to Convention and Board of Missions.

Ever since the meeting of the General Convention three years ago, great efforts have been made in favour of such an alteration in the appointed Service for Baptism as would either leave out, or allow the omission of, the word "regenerate." By those who sought to gain this object no pains have been spared. It was, in the view of many, a *popular* movement. The press was very generally made use of. Strong appeals were made—solemn warnings uttered. As the meetings of the General Convention approached, memorials were industriously circulated all over the country for signature. Meanwhile all possible sympathy was evoked in behalf of the celebrated "Cheney case,"—that of a clergyman in Chicago, who had been tried and sentenced to deprivation by the Bishop of Illinois, for omitting the words referring to regeneration in the Baptismal Office. Here was the

case of a martyr, suffering for the truth,—for conscience sake. Then, just before this present meeting, two leading clergymen of this school in New York, followed by a large congregation, had withdrawn their connection with the Church in the hopelessness of relief, and had adopted an amended form of service, from which all objectionable terms had been expunged. To many it seemed that a strong case had been made out.

The old cry was raised, "The Church is in danger!" Was there not evidently a great schism imminent? If begun here, would it not extend throughout the Church in all its branches? Were the tender consciences of so many *godly ministers* with the large body of professed followers among the laity to be disregarded? Nine members of the House of Bishops favoured the proposed movement. This they had publicly expressed in a formal document under their signature. Previous to the meeting of the Convention, and during its earlier sessions, I do not think any other subject more disturbed the minds of the members of the Church. It was felt, indeed, that the strength of the party asking for relief or change had been magnified, and that even the lay members of the Convention were by a large majority opposed to any such measure as that alluded to. Still, every one knew that the question would, in some form, come up for discussion.

It did, I am told, occupy much consideration in the House of Bishops. At all times the Bishops sit with closed doors. It is only the *result* of their deliberations which is known outside. But when they sit "in Council," as they did upon this subject, even the officers and servants of the house are excluded. After the most solemn deliberation, the House of Bishops came to an unanimous determination—one which may cause some surprise to many of my readers as it did to many Churchmen here. It was, I believe, altogether unlooked for. It may be open to objection and criticism, and be very unsatisfactory to those who represent, on both sides, extreme parties in the Church. It is well to remember that the conclusion arrived at, under such circumstances, is worthy of deep consideration. This declaration was pre-

pared and agreed to by men of great experience, much learning and wisdom, and with a special prayer for the guidance of the Holy Spirit. On Friday last a message was brought to the Lower House communicating the following :—

Declaration of the Bishops in Council, October 11th, 1871.

We, the subscribers, Bishops of the Protestant Episcopal Church in the United States, being asked, in order to the quieting of the consciences of sundry members of the said Church, to declare our convictions as to the meaning of the word "regenerate," in the "Office for the Ministration of Baptism for Infants," do declare that, in our opinion, the word "regenerate" is not there so used as to determine that a moral change in the subject of Baptism is wrought in the Sacrament.

To this document was appended the signature of every one of the Bishops, and I am told that those who desired a more extended measure expressed their determination to use all their influence with the clergy and others to make this a final settlement of the controversy. The following declaration, signed by the nine Bishops whose action is referred to above, has since been published :—

A Statement.

The undersigned, in October, 1869, united in an appeal to their brethren in the Episcopate, representing the disquietude occasioned to many in our Church by certain expressions in our formularies, and asking their co-operation for the relief of such persons, especially suggesting some modification of the Office for the Ministration of the Baptism of Infants. In response to this appeal, and for other considerations, the following declaration has been adopted by the House of Bishops with remarkable unanimity [see above] :—

This action was taken with solemn prayer for divine guidance, after unreserved and earnest deliberation, and with a manifest desire on the part of all the Bishops to relieve existing difficulties, and to secure the peace and unity of the Church. We now desire to express our gratitude to the great Head of the Church for this result, and to bear witness to the fraternal and Christian spirit which led to the above declaration, and animated throughout the full discussion which terminated in its adoption. Although not the precise relief which was sought for, it is, in our opinion, a most important, timely, and beneficial measure. We do earnestly commend this expression

to the serious and candid attention of those of our brethren of the clergy and laity who have felt themselves burdened in the use of the language of the Baptismal Offices, in the hope and trust that it will have great weight in their judgment, relieve their minds, and satisfy their scruples.

Now, whatever view may be taken of these important proceedings, the Church cannot be too thankful for the spirit by which they were animated, and for a settlement by which the minds of many may be set at rest. The dangers which were anticipated have been avoided, without any compromise affecting the doctrines of the Church, or change in her holy services.

Much time of the Convention has been taken up by another important matter—the adoption of a Church Hymnal. For many years this has been before the American Church. At the last session of the General Convention, a committee was appointed to prepare a Hymnal. In the meantime, the use of *Hymns Ancient and Modern* and the use of the *People's Hymnal* were permitted, under the authority of the several Bishops. The collection of Psalms and Hymns in the American Prayer-book (not so bad, indeed, as our Tate and Brady) was generally felt to be greatly inefficient. The committee embraced the well-known names of Bishops Coxe and Huntington, and no labour or pains has been spared.

A Hymnal has been prepared, consisting of 496 hymns, embracing a good selection of the metrical Psalms, arranged as hymns with the others. Copies sufficient for the Convention have been printed, which, with the report of the committee, have been presented to both houses. To give your readers an idea of the principles upon which this book has been compiled, I subjoin the following extracts from the report of the committee:—

As the best test of a true hymn is determined by the fact that it meets the average standard of Christian feeling, and is therefore adopted, by a sort of spiritual instinct, as an element in the universal worship of Christian people, the hymns which have been added to the present collection are selected mainly from the list of those which have been sanctioned and endorsed by general usage here and abroad; the larger number having been taken from the hymnals which are received with the greatest favour in our mother Church of England.

It is believed that this book of praise will be found to be in entire doctrinal harmony with the Book of Common Prayer, and with the Holy Scriptures, and to contain nothing which conflicts with the accredited teaching of our Liturgy. A few incidental alterations have been made in certain hymns, taken from foreign sources, in order to bring them into more exact accordance with the doctrinal modes of expression which are peculiar to our own communion; while everything that is excessive and liable to perversion in any direction, has been scrupulously avoided. The committee are entirely satisfied that this hymnal is not open to criticism, either for excess or defect in the matter of doctrine.

It is hardly possible that a hymnal could be framed which would in all respects satisfy every individual. Every one has some favourite hymns which he would not have omitted; and every one is sure to find some hymns in the compilation which he will wonder should have been thought worthy of consideration. In these respects, each member of the committee, in conference, has felt himself obliged to waive his own preferences and make some sacrifice for the sake of attaining the general result.

By those who may be considered competent judges, this Hymnal is, in many respects, approved. Its adoption by the General Convention is counted as a great gain to the Church. You must know this book is not taken as a finality. During the present session many additional hymns will be recommended, and will probably be adopted. Many years will elapse before improvements in the book are ended, till it finally forms the expression of a great portion of the praises of this branch of the Church.

The terrible calamity arising from the fire in Chicago still absorbs much attention. Offertory collections were made on Sunday last in all the churches in aid of the sufferers. The kindness shown by the people in England is spoken of with much feeling. There is still a further calamity. Owing to excessive drought, and the prevalence of high winds, the States of Wisconsin and Michigan have suffered great loss of life and property. The fires have swept over immense forests, carrying ruin and death into many settlements, towns, and villages. I much fear that in such instances human suffering may exceed that endured in larger cities, where it is brought under more general notice.

There is, in connection with the fire at Chicago, an instance which, I trust, will appeal to the warmest sympathy and generous heart of some among our fellow-Churchmen in the mother country;—that is, the case of three clergymen, who, with their families, are rendered utterly destitute. In the distribution from general funds, such cases cannot be reached. This can only be done by the kind consideration of those who feel for them as “brothers in the Lord.” In a letter from one of the clergymen of Chicago he says—“Our grand church is in ruins, the homes of my people—elegant and costly homes, the abodes of taste and wealth and hospitality—have gone up in smoke. Fortunes vanished in the flames in an hour. Three hundred thousand dollars’ worth of church property vanished in Chicago on Sunday night. Five parishes with their churches have been wiped out.” But this is the case I would beg to press upon the notice of my readers; the three clergymen have been rendered utterly destitute, churches, parsonages, and every building for miles around consumed, and in one case the valuable literary labours of years for ever lost. The Church hospital—an excellent institution under the charge of Dr. Locke, one of the clergy of Chicago—is full of inmates, and will so continue during the winter. Means for the support of this institution can only now be obtained from abroad.

Will not some of our generous-hearted fellow-Churchmen in England think of these three destitute clergymen and of that hospital, which by increased offerings might be a home during the approaching winter for many a sufferer—where the wants of body and soul will be alike provided? Offerings for these objects will be thankfully acknowledged by the Rev. Clinton Locke, D. D., Chicago, or by another member of the Convention, by one whose name will be recognised by many in England—Rev. James DeKoven, D.D., Warden Racine College, Wisconsin.

In proceeding now to remark upon the great missionary work of the American Church, I shall speak of the principles upon which the Missions are established; the mode and means

of their operation, and the apparent result. The work of Missions is well considered the most important subject which comes before the General Convention. It has been often asserted, and it is unquestionably true that *every baptised member of the Church is thereby a member of the Missionary Society*. The General Convention, in its deliberative and legislative functions, represents every baptised American Churchman. This body devolves the work of Missions upon a selected number, consisting of all the Bishops, and a certain number chosen triennially from the clerical and lay deputies of the several dioceses. This constitutes what is called the "Board of Missions." This board appoints its committees, numbering from seven to nine, and to these committees is assigned the real work—its control and responsibility. These committees appoint their own officers. There is (1) the Foreign Committee, (2) the Domestic Committee, (3) the Indian Committee, and (4) the Committee for Coloured People.

The Board of Missions meets annually to receive the reports of the Missionary Bishops, of the clergy, and the various sub-committees. At the triennial meeting of the General Convention, these reports are generally more full and of greater interest. They are presented in order, according to an arranged plan.

The Convention sits every day from 10 a.m. to 3 p.m. The Board of Missions generally meets at five for business, and the reports above referred to are presented later in the evening—at 7.30, when there is generally a full attendance not only of the members of the board, but of others interested in the proceedings.

In all these reports there is a great deal that is exceedingly interesting, showing in every instance an immense amount of work done by the Missionary Bishops, and the clergy under their charge. And here I must speak of that which especially marks the conduct of the members of the General Convention. It must be borne in mind that it is, at no ordinary sacrifice, that such men as compose the laity in the Convention leave their very important business, and devote three weeks to this duty. And they

really work. The attention of every member in the Lower House is constantly in exercise. Now, you will see these same men day after day in their places from ten to three, and then again at the Board of Missions every evening from 5 and 7 p.m. till it is often quite late at night. Many of them are also the most active in the duties assigned as members of committees. There is in all this an instance of zeal for the Church, and industry, which might well be imitated, at least, by the laity in the Colonial Church.

The means for the support of these various Missions are the voluntary offerings at missionary meetings, and regular offerings from the different dioceses. More might be done by systematic subscription lists, by which the offerings to the societies in England are so well supplied. During the past year a larger item in the receipts, no less than \$25,000 for Domestic and \$7,000 for Foreign Missions, was obtained from the offerings of the children of the various Sunday-schools. In addition to the Missions which are under the control of the board are what may be called the Diocesan Missions: those for which funds are provided in the several dioceses, and are expended under the direction of the Bishops and the local boards. The aggregate amount raised the past year in this way and for this purpose was nearly \$175,000.

Subsidiary to these Diocesan Missions is a system in many dioceses under a Convocation, which generally embraces ten or twelve parishes. For mutual edification the clergy meet at stated periods, and by offertory collections and by subscriptions funds are raised for the support of Missions within the limits occupied by the members of the Convocation. This system is much on the increase, and will, without doubt, be productive of great good to the Church. The total amount of offerings placed at the disposal of the Board of Missions for the past year was about \$257,000, and an increase over the previous year of at least \$50,000.

The Foreign Committee has under its charge Missions to Western Africa, with its Bishop, eleven clergy, and a large staff

of catechists and teachers; a Mission to China and Japan also, with its Bishop, eight clergy, and a like subsidiary staff: it has its Missions to Greece and also to Hayti. From the reports which have been lately made, and other unquestionable assurances, this portion of the Church's missionary labour is blessed with a great measure of success. At one of the late meetings of the board the presiding Bishop presented several clergymen, catechists, and teachers, who were about to leave for the foreign missionary field, and, after a short and most touching address, "bade them God speed!"

Under the supervision of the Domestic Committee comes, first, the work in the territories—those assigned to the Missionary Bishops, who, with their clergy, are maintained in whole or in part from the funds of the Domestic Committee. Then there is a large body of clergy in the various dioceses who receive their stipends in part from the same source.

I was much struck with a statement made at one of our late meetings with reference to the first beginning of the Foreign Missions I have spoken of. It was a comparatively short time ago,—fifty years,—and then the beginning was only sustained, through hopelessness, by faith. Only a very few, and they the oldest among the members of the Church, witnessed the origin of this blessed movement in the city of Philadelphia. It has grown and prospered. From a very little beginning, its income is now over \$100,000 yearly, and those who are spared to mark the events of another fifty years will no doubt see a greater change than is exhibited in the past.

Among the Home Missions, that which is doubtless first in importance is the Mission to the native Indian tribes. Of this remarkable people several thousand are still in a state of savage heathenism. These are scattered in the border Western States, either on lands reserved by the Government, or else they still wander wild in more distant territories, as yet beyond the white man's constant pressing advance. It is only within a few years that the Church became alive to her responsibility to this inter-

esting people. Upon them bitter wrong had long been inflicted by the Government—or rather through its agents. Constant cruel wars and frightful massacre embittered, with fiercest hate, both the natives and the border settlers, till at one time it was gravely considered by many that complete extermination would be the necessary, the inevitable result.

But a God of Mercy had pity on His people, and He had pity also on His Church. For this great emergency He raised up the "right men in the right place." Bishop Clarkson was sent out to Nebraska and Dacota, and Bishop Whipple to Minnesota. In these vast dioceses the greater portion of the native Indians are embraced. Here they number 285,000. There are in New Mexico a very warlike, wandering tribe, numbering 6,000, while in Alaska, a territory lately ceded to the United States by Russia, there are 75,000. These latter, to the honour of the Greek Church, have been more looked after, and are more amenable to the teaching of those who would raise them in the scale of being. Never since the days of the Apostles has there been a more successful missionary work than that, so well authenticated, which has been done in the territories alluded to. Missionaries well fitted to labour under such Bishops have been increased, in many instances, from the natives; churches have been built and schools established; communicants among the Indians are numbered now by their thousands.

To the undying honour of Bishop Whipple, of Minnesota, is mainly due (under God) the salutary change in the policy of the Government. This was brought about by the exercise of no small amount of courage and zeal, and at no slight risk of life. The Government agents, under whom so much wrong had been done, have been displaced. They are now appointed at the recommendation of the religious bodies engaged in this Mission field, among whom the Church is foremost. Here is a most *desirable connection* between the *Church* and the *State*. The Church will take care and secure agents of proper character and disposition, and the officers of the State can afford many facilities

to the missionaries. The Honourable Columbus Delano, Secretary of the Interior, a Minister of State, came from Washington to attend a late meeting of the Board of Missions. In a very plain, earnest, and effective address, he stated that the determination of the Administration in dealing with the Indians was one of justice and humanity, and he bore full testimony to all that had been done in their behalf by the Church. This work is so encouraging, and withal so engrossing, that it is said a Bishop will be chosen for this special charge before the close of the Convention, and the choice will probably rest on one of the missionaries of Nebraska, one thoroughly versed in the Indian character and habits, with a full knowledge of the language of the natives, and who has already met with great success in his abundant labours.

Not because they are less important, but for want of time and space I must remark more briefly on the subject of the other Missions of the Church. There is the Mission among the Mormons in Utah under Bishop Tuttle, a man remarkably well fitted for his trying position. This is a special, peculiar work, such as the Church has not had on hand ever before. And the "little one" of a few years ago is becoming now "a thousand," amid the millions of that deluded people. The Bishop is going forward, increasing his Missions and his schools. He well deserves sympathy and support from England—for from England and Wales come the greater portion of those who make this Mission necessary. Here I cannot forbear inserting the concluding portion of an address I lately heard from Bishop Tuttle:—

"Brethren, we have some hard work to do there. My home is without the father's and the husband's presence for half the year. It is a home in the midst of a fanatical people. God only knows what may be done among them or by them in the future. During the half-year that I am away I am among wild, wayward, reckless, wicked people, and there are discouragements and there are disappointments, and there are anxieties constantly connected with the ongoing of this work; but God, the Holy Ghost, the true Vicar of the Lord Jesus Christ, is doing His work in the hearts and homes of men on all this earth, as well in the far West, as well among the MORMONS, as well

scattered all over the earth that we know not of, as in your own homes. That is one great comfort for me. I am not alone. God the Holy Ghost, the personal Third Person of the Holy Trinity, is there by my side helping on the work in the hearts of mortal men. And I have another great comfort; I am not forgotten by you in the East. I thank God for putting it into your hearts; I thank you for doing it, that constantly in letters and by gifts I have proof that you are interested in our work, that you sympathise with it, that you are ready to help it and carry it on, and I look hopefully, if it be humbly, forward to the time when I and my fellow-labourers may be gathered before the Great King above, and be able to say these words to Him humbly and with a blessed hope and thankfulness in my heart, 'Here, our Heavenly Father, we are, and these few whom Thou hast given to us.'

There is yet another great missionary field, and another great missionary work for the American Church, and that is among the free coloured people of the South. This is a work of no ordinary difficulty, and requires the greatest care, prudence, and patience. Whatever may be the general feeling in the South regarding the result of that great struggle which resulted in the freedom of the negro race, I have heard of no advocate for slavery, nor have I heard any express a desire for a return to that state of things among this people which existed before the war. There is, however, no doubt but that the sudden change which has passed over the lot of four millions of those who were lately slaves has made the mission of the Church one of much difficulty. It will require much time and much teaching, especially among the young, to bring this excitable and unreflecting people under the sober influence of the holy teaching of the Church. Much is being done under the agency of this special board by Missions and schools. It seems very desirable that missionaries should be supplied from the most intelligent and deserving of the coloured people themselves, and in as short a time as possible to have a Bishop appointed for this special charge.

But, after all, the Missions I have briefly noticed at home and abroad are not more important than those which are being maintained and extended in every diocese. The Bishops of Nebraska and Minnesota are each doing a work in Missions, Church schools,

and colleges among the residents and settlers in their vast dioceses, in proportion to that of which we have spoken in behalf of the Indian tribes. So it is, I believe, in a greater or less degree in every one of the forty dioceses and territories. On this subject I must ask permission to quote the following words of Bishop Coxe, at a late meeting of the Board of Missions :—

“The beloved Bishop, who is so gloriously carrying the banner of the Church so far West, said that we had six Missionary Bishops. That was the only thing he said which struck a chord that I could not answer to. Are we who have dioceses at the East to be denied the name of Missionary Bishops? We are all Missionary Bishops, are we not? What one of us would forfeit that name? What title could we accumulate on the mitre that would equal that? Are we not all Missionary Bishops, rev. brethren? I am sure that is the only one thing we cannot give up. We do not wish to be lords over God's heritage, but we wish to be Missionary Bishops as well as your servants for Jesus' sake; and that is a title I will never resign until my dying breath, God being my helper.”

But I must bring this extended letter to a close. Ascribe the fault to your correspondent if you have not gained such an account of the Missions of the American Church as will fill the hearts of God's servants with thankfulness and hope. You should have had such an account as would have stirred both the Mother and Colonial Church to greater exertion in the like blessed cause. Never since the first heralds of the Cross went forth in their Master's name did there seem a greater field opening for the extension of His Kingdom than that presented to us in the late proceedings before the Board of Missions. And who that has attended these meetings, and watched the doings in the Convention, can fail to see that God has fitted the American Church with the heart and zeal and energy to carry out her great commission? Those who have lately studied the civil history of this great country will see from time to time, just as the emergency required, individuals arise—“born” as it were “in a day,” but well adapted for the high and important functions their country required them to perform. So it seems to me in the case of a

strife and a struggle greater and more important than any this country has ever witnessed—the strife and the struggle to be maintained for Christ and for His Church, which is opening up everywhere now in the way I have endeavoured to show. And we find the Church not unprepared. Men of morbid temperaments, who think they themselves are wiser than all the Bishops together, who must have every one run along just in the groove they have traced out, may find fault and cavil and profess to despond. This, however, can scarcely be denied—in this branch of the Church God is raising up from time to time, both as Bishops, clergy, and laity, men whose “ hearts He has touched ”—men of great physical and mental power, who are ready to go forth and do the Church’s work and fight her battles.

Thus the American Church, in celebrating as a jubilee her fiftieth year of Missions, has only just begun her course, but in that beginning the prospect to the eye of faith and love is full of joy and hope for the future.

LETTER V.

WASHINGTON, October 23, 1871.

I SHALL not attempt a description of the very many objects of interest which are presented to the visitor at this place. It is only so far as they relate to the Church and her institutions that I have at present to do. The District of Columbia, which includes the capital of the United States, forms a part of the diocese of Maryland. In this section of the country, since 1868, two additional Bishops have been appointed—Dr. Lay, as Bishop of Easton, formerly a part of the diocese of Maryland, and Dr. Pinkney, who, owing to the infirm state of health of the Bishop of Maryland, has been appointed as his assistant.

The Church has before her a grand work in the city of Washington. Considerable advance has been made within the past few years. But this growth is not fully provided for, nor is it what it might have been. When I said to one of the clergy the other day that I was told that "if three large new churches with free sittings were built, they would at once all be filled," he said that "more than that number was required." The members of the Church, as well here as elsewhere, are becoming alive to the great importance of this position—the making this grand centre of political rule the *grand centre for the work of the Church*. For a great portion of the year the whole country, and, to a certain extent, the whole world, is represented at Washington. What is needed, and what the Church will have before long, is this—a great cathedral church in this city, with its Bishop and an efficient staff of clergy, and the services of the Church, and all her holy offices presented as they might be. What a mighty influence for good would be extended in this way upon the hundreds and thousands who would themselves receive a

benefit, and tell the story of the Church all over the country on their return to their distant homes! In the great Capitol and other public buildings, in the Ministers of State and their subordinate officers, the State is, no doubt, well represented; why should not the Church of Christ be equally so? Why should she not be represented as she deserves to be? Wealthy Churchmen (and there are many here who could give their millions) should be led by the spirit of earlier days, and consecrate for this object *large offerings*. What better memorial could they provide for themselves—for all coming time? The church building should be one worthy of its high and holy object—free and open to all. There should be an ample endowment for Bishop and clergy, and for all those other institutions which ought to cluster around the cathedral church. And why should not American Churchmen go further? Why not have in this country something like those sacred endowments which have provided retreats for men of learning in the mother country, whence have emanated those writings which aid as bulwarks of the faith? Why not have provided, in connection with a great cathedral church, quiet homes for the retirement and leisure of those who, by their studies or writings, might confirm the faith of the Church in future ages?

But I must here give a brief notice of an institution which will be regarded with the warmest sympathy by my readers.

Among the sad results of the late civil war was the complete impoverishment of many families in the South, who had been nurtured in all the luxury and refinements of civilised life. I have heard of many sad instances of this sort of thing,—of ladies obliged to part with costly jewelry for the bare necessities of life, and suffering, most of all, from the inability to provide for the education of their children.

A resident in Washington,—a member of the Church,—Mr. W. Corcoran, has undertaken a measure of relief in cases of the greatest distress: and nothing can exceed the kind consideration exhibited in his project. He is very wealthy. He had been

sorely visited with the deepest affliction in the early death of a beloved wife, and in later years by that of an only child.

It was as a memorial to those whose loss embittered all his remaining years that Mr. Corcoran provided the institution of which I am speaking. He secured to trustees, for all coming time, a large and valuable property in the outskirts of the city. On this he has erected a magnificent building, very spacious and attractive in appearance, provided with all the conveniences and comforts of the present day, and furnished throughout in a most expensive manner and in excellent taste, so that its inmates will not miss any of those comforts to which they may have been accustomed in their early homes. The value of the ground and cost of the buildings are, at least, \$250,000. The yearly expenditure is maintained by Mr. Corcoran, and is not less than \$12,000. This expenditure he will provide for by an ample endowment. During his stay in Washington, as one of the Commission on the late treaty, Earl De Grey and Ripon visited this institution, and, I am told, he spoke of it as one of the best he had ever known of.

After the loved name of his wife and child, Mr. Corcoran has named this institution the "Louise Home." Here provision is made for ladies of culture and refinement, who, under any circumstances, have been reduced to want. Here all their wants are supplied, under regulations which, most of all, afford a *home-like* feeling to those who could not be reached in the ordinary ways of charity. The Home is barely finished. It has not been formally opened, and yet there are already eighteen inmates, and I am told that fifty or sixty ladies from the South will be made welcome and happy in the "Louise Home" during the coming winter. How much more fitting such a memorial as this than those monuments, often unmeaning or heathenish, erected at great cost—they afford no relief to suffering humanity, and the memories they are erected to preserve soon pass away. The Church is only waiting till a few more of her children are led by the spirit which animated this Churchman at Washington, and then she will be prepared to go forward in her glorious mission.

On Sunday evening there was a special service at one of the principal churches at Washington, at which addresses were delivered by the Bishops of Maine and Vermont, in aid of what is called the Bible and Prayer-book Society. This Society provides Bibles and Prayer-books for gratuitous distribution, or for sale, under the charge of the Bishops. In the addresses referred to many striking instances were mentioned of the efficacy of the Prayer-book in leading those ignorant of its teaching to a knowledge of the truth. It was stated that during the past four years no less than \$37,500 had been contributed to the fund, while 25,000 volumes—the greater portion consisting of Prayer-books, at a cost of \$9,063.98—had been disposed of for sale or gratuitous distribution during the past year.

Among the striking features which mark the present position and work of the American Church are those connected with religious—Church-education. To this I alluded in my first letter, when speaking of the Church schools under the management of the Bishop of Maine. The same thing exists in all the various dioceses in the country.

The foremost undertaking in all these great Western States and territories is the establishment of Church schools and colleges, and more especially schools for girls, where the inmates, who are to be mothers in the Church, are fully instructed in all her ways and holy teaching. It is most surprising to notice how well such institutions are supported by the attendance of the children of those who are wholly ignorant of the principles of the Church. One instance I will here mention, and I only wish I had space and time for a more extended notice. In the diocese of Wisconsin, at Racine, within easy distance from Chicago, there is a Church school and college, under the Wardenship of the Rev. James De Koven, D. D. This institution is entirely self-supporting. Dr. De Koven has under him a large staff of professors and teachers, and is most positive in his teaching with regard to everything a well-instructed Churchman should learn. At this college and school there are no less than 178 students, and among

them are the sons of some of the most wealthy and influential residents in this part of the country. This work at Racine, which is not a solitary instance, will show my readers what is going on in the American Church, and the influences by which the minds of the future generation are being moulded.

But the Church here is multiplying other institutions. The Missionary Bishops and those in charge of the more distant dioceses feel the necessity and advantage of training their missionaries under their own oversight and direction. Hence each of these Bishops has founded or is founding, in the principal cities of each diocese, a theological school. Students who have taken their degrees in the Arts, or, as in many instances, those selected from the native Indians, may be trained in this way for their future work. In many of the older dioceses there are theological colleges of much repute, such as those in Connecticut and at Nashota, some of which are supported by endowments; but in most instances they are maintained by the annual voluntary offerings of the Church. I heard the other day the question asked of a Professor in charge of one of these Church institutions in the South, when he spoke of the numbers under his tuition—"How do you get the means for the necessary expenditure?" His reply was worthy of record:—"On my 'knees.'" I should mention that the institution referred to, and its inmates, have been reduced to comparative poverty by the result of the late war.

The chief school for the training of those called to ministry in the Church is the "Theological Seminary" at New York. This great institution merits more than a passing notice. It is under the management of a Board of Trustees, of which all the Bishops are members *ex officio*, and with whom are associated one trustee chosen in each diocese, and one additional for every eight clergymen in the same. In 1870 the number of students was seventy-one. This year it is greater. The whole number of the alumni is seven hundred and twenty-eight. The total admitted since 1822 up to November last is one thousand and fifty-six. This institution is largely endowed. Its library can scarcely be

excelled by any other in this country. The number of volumes is fourteen thousand three hundred and twenty-five. The staff of Professors is large, and every department connected with sound theological training is provided for. There is no charge for room rent or for tuition. The expenses of the student are merely personal, and they may be very small. The income of each of the scholarships is \$150 a year. The literary qualifications required on admission from the candidates for holy orders, are those usually acquired by a degree in the Arts, together with satisfactory evidence of religious and moral character, and a limited knowledge of Hebrew. The income of this institution during the past year was \$20,108, and the expense of its maintenance was \$22,748. Three years are occupied in the required course, and the student who has, at the close, passed satisfactorily, is received as a candidate for holy orders without further examination by the Bishop in whose diocese he is to minister. Graduates from this institution occupy very prominent positions now in this Church: among them are many of the Bishops, and very many have "finished their course."

Without any further delay, it is to be hoped that those on whom the responsibility rests will provide for the removal of this institution to a more suitable position, and provide fitting accommodation for the important work it has in hand. This work must be very much hindered by the present confined space for the library, lecture-room, and rooms required by the professors and students.

In the year 1832 an Association of the Alumni of the Seminary was organised with the avowed object of cherishing a spirit of mutual interest and union among its members, advancing the cause of theological learning, and of promoting the advantages of the institution with which it was connected. A triennial meeting of the association is always held during the session of the General Convention. At such a meeting it was my great pleasure to be present on Thursday last.

The proceedings were well begun by a large attendance of

the members at a celebration of the Holy Communion at St. Paul's Church at 7 a. m. The Bishop of New York was the celebrant, and as one looked at the long line of devout and thoughtful-looking clergymen, who in such numbers came forward together to that holy table, the work of the theological seminary, and its connection with the present and future of the Church, were uppermost in the mind. Immediately after the service the members of the association met at breakfast in a neighbouring hotel. There were about two hundred present, including several of the Bishops and a few invited guests. The Bishop of New York presided—with that dignity and gracefulness which mark his character. It seemed to be much regretted that the Bishop of Maryland could not, owing to ill health, be present. A letter to this effect was read from him, and the Secretary mentioned the regrets of many of the Bishops who could not attend the meeting. In a most graceful and touching way the Bishop of New York alluded to the late visit of the Bishop of Lichfield, the mention of whose name is always received here with the warmest marks of respect and affection. A resolution was carried by acclamation requesting Bishop Potter to convey an expression of this feeling to the Bishop of Lichfield on the part of the association, and to assure his lordship of the deep sense so generally felt of the benefit derived from his presence at the late meetings of the Convention. Dr. Hill, who is at the head of the Mission in Greece—a dear old man in his eightieth year—was then called upon, and, in reply, he read to us a translation from letters he had received on his departure from Athens from the Archbishops of Athens and of Zantè, in which were expressed high appreciation of the work of the Mission, and the kindest feeling towards Dr. Hill and his associates. The reading of these letters and the fitting remarks of Dr. Hill were very warmly received, and the interest on this subject was kept up by an address which followed from the Bishop of Oregon, who, among other things, spoke of his friendly intercourse with his nearest neighbour—the Bishop of the Greek Church of Alaska. I cannot give you any notice of the

other addresses, all of which were very appropriate, and received with much enthusiasm. The kind brotherly feeling exhibited at this reunion of the alumni of this great Church college,—the cordiality with which so many of the Bishops entered into the proceedings, will be productive of lasting good, and will help to bind the clergy together. As the time came on for attendance at the Convention, this pleasant party was obliged reluctantly to break up, after a few earnest closing words by the Bishop of New York, the singing, with heart and voice, of the *Gloria in excelsis*, and the Benediction.

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LETTER VI.

BALTIMORE, October 24, 1871.

ONE of the most interesting debates of the Convention was on the report of the Committee on Canons, to amend the Canon on "the use of the Book of Common Prayer," as follows:—

"Every minister shall on all occasions of public worship use the Book of Common Prayer, as the same is or may be established by the authority of the General Convention of this Church; and this rule shall be understood to prohibit all additions to and omissions from the prescribed order of said book, except in the cases prescribed by Section 14 of Canon 13, Title I.: provided that on other occasions than Sundays, and the mornings of those week-days for which a special service is ordered, and at all times in Mission stations and other places than parish churches, where the prescribed order of Morning or Evening Prayer cannot be used to edification, other services may be used, compiled only from the Book of Common Prayer; but no such deviation shall be permissible, except on emergencies, without the approbation of the Ecclesiastical authority of the diocese."

This amended canon was passed by a large majority. There was a strong opposition from those who dread any change in the services of the Church. Many amendments were moved and lost. This discussion, which exhibited much ability, displayed by one party a strong conservative feeling, and by another a fear lest the proposed canon would impose upon them additional restrictions. Under it, no office can be used in divine service excepting from *words in the Book of Common Prayer*. Beyond the covers of that book no Bishop nor clergyman can go for the expression of the worship of the people in the house of God, except it be in those cases where the Bishops are required to provide for special services, and then only additional collects are to be added. Of course, this canon allows the use of hymns, and it was also clearly stated that it did not exclude the use of anthems in words taken from the Prayer-book or Holy Scripture. This measure appeared

to the majority of the Convention as most desirable, and one which would afford a great relief. In case of Mission services among those who know nothing of the Church or her mode of worship, the clergyman may exercise his own judgment. Changes from the ordinary use, which are felt to be so desirable, especially in services in Lent and on the week-days, may be made under the authority of the Bishops. In the cases referred to, it is fully believed that, by shorter services and a little more variety, the churches will be attended by larger congregations.

In a former letter I spoke of the report on Ritual of the five Bishops. This report did not commend itself to the favour of any party in the Convention. You may remember that a joint committee of both houses had been appointed on this subject. On Thursday last the committee submitted their report, which was in the following words:—

Canon of Ritual.

Section 1.—This Church, holding fast its liberty in Christ its Head, recognises no other law of Ritual than such as it shall have itself accepted or provided, meaning thereby in no wise to prejudice or arraign the differing rites, usages, customs, or laws of other branches of the Church of Christ.

Section 2.—The provisions for Ritual in this Church are—

First—The Book of Common Prayer, with the Offices and Ordinal thereto appended, as adapted to the use of this Church, by additions, omissions, or other alterations from time to time constitutionally made.

Second—The Canons of the Church of England in use in the American provinces before the year 1789, and not subsequently superseded, altered, or repealed by legislation, general or diocesan, of this Church.

Third—The canonical or other regular legislative or judicial action or decisions of this Church, in its Conventions, general or diocesan, or by its duly constituted authorities.

Section 3.—For the greater uniformity and simplicity of the public worship of this Church, for the more effectual enforcement of due habits of solemn reverence in its congregations and out of considerate regard to the conditions under which the extension of the Church is now and hereafter to take place, it is hereby declared and provided that in all questions arising concerning ritual observance, the administration of the law of ritual of this Church, whether for enforcement or for restriction, appertains to the office and duty of the Ordinary, whose official written determination, whether of

his own motion or at the official demand either of a rector or of a vestry, shall be held to be the settlement of any question which shall at any time arise concerning ritual; provided, however, that contradictory determinations shall be subject on memorial or otherwise to revision by the House of Bishops, under such rules and regulations for bringing the same before them as said House of Bishops shall prescribe.

As you may suppose, this was a subject of much excitement and difference of opinion. It must be remembered that, in the American Church, the law regarding ritual is less definite even than in England and in the Colonial Church. In fact, there is no express law on this subject by canon, or in the formularies of the American Prayer-book. The use heretofore existing has been that derived from that generally received in the mother Church. From the first it has been the great principle of this branch of the Church to assert its connection, through the Anglican communion, with the Church of the Apostolic age, and it is contended by the ablest canonists that the common law of the Church of England, and even the rubrics of the Common Prayer, as well as the canon law, are now in force in this Church, when they have not been set aside by special enactments of the General Convention.

Many, among whom are found the names of the leading men, both of the clergy and the laity, desire to let things *remain as they are*. Even those who do not favour excessive ritual do not wish to impose restriction on that blessed work which is confessedly going on in large cities, with increased attention to ornament and outward acts of devotion in divine service. To all this, it is well known that in some dioceses the Bishops are strongly opposed. Strange to say, in some instances there are Bishops who object to surpliced choirs and choral services, even when they are greatly prized by the people themselves. With a great respect for Episcopal authority, which is very general in the American Church, it may readily be supposed that great objections are made to Section 3 of the above canon. It is contended that it would leave each Bishop to decide for himself what is the

law. On the other hand, it is asserted that it is better to leave it to the decision of the Bishop than allow each individual clergyman the exercise of his own will. Then it is asserted that in all this excessive ritual, especially regarding the celebration of the Holy Eucharist, there is a teaching of false doctrine. This I heard pertinently answered by an earnest layman in this way:— If false doctrine is taught in the Church, why not proceed against the offending party under the canon provided for that purpose? How can a better remedy be gained by a canon on ritual?

I was surprised to observe the attention given to this subject and the knowledge displayed, especially among the laymen, who took part in the debate; and the most pleasing feature of all was the moderation and good temper which pervaded all the proceedings.

I have just heard this morning (Tuesday) that the House of Bishops passed the canon last evening, after a long debate and strong opposition, by a majority of 24 to 19. This will probably influence the decision of the Lower House when the question is resumed to-day. In my next letter I will give you further particulars, and probably an account of the proceedings of the Convention at its close.

LETTER VII.

BALTIMORE, October 27, 1871.

It would extend my letters beyond the time at my disposal, to give more than a passing notice of many matters of importance which have come under the consideration of this Convention.

During the previous recess and at the late meetings, much attention has been given to the subject of the standard Prayer-book. This has now been fully determined by canon. The octavo edition of the Book of Common Prayer, Administration of the Sacraments, &c., set forth by the General Convention, in the year of our Lord 1871, and published by the New York Bible and Common Prayer-book Society, is now declared to be the standard edition. The Stereotype plates of this edition are under the custody of a proper officer, and no alteration or emendation can be made except by such custodian, with the advice of a joint committee, consisting of two Bishops and two Presbyters, and all corrections and emendations thus made must be reported to the General Convention. To this standard all editions of the Prayer-book are to be referred. The true text of this book is thus jealously preserved, and I noticed that in all the applications made to the Convention for the translation of the Prayer-book into German or French, the greatest care was taken to guard the exact teaching of the Prayer-book, by securing a correct translation, subject to authority, and with reference to this standard edition.

The American Church retains no copyright in the Prayer-book. It is only required that correct editions be published. This is not the case with the new Hymnal, though at first this was earnestly contended for in the Lower House. After a conference with the House of Bishops, it was determined to retain

a copyright in the Hymnal. The property is vested in trustees appointed by the General Convention, and the proceeds are to form a fund for the support of the widows and orphans of the clergy, and for clergymen who are incapacitated for duty from age or infirmity.

It is considered that by the charge, which is to be 10 per cent., payable on each copy by the publisher of this book, a large fund will in time be secured for the purpose referred to.

Much attention has been given by the Convention to further provision in what is called the "Canon on Ordination." The object is to raise the standard of examination for all candidates for holy orders, and, by the appointment of a board of examiners under the Bishop in each diocese, to have a more thorough and strict examination before admission to the ministry of the Church.

The following draft of a letter to the Church of Ireland has been sent down by the House of Bishops, and unanimously concurred in by the Lower House:—

To the Most Reverend the Archbishops, the Right Reverend the Bishops, and the Reverend the Clergy, and the Faithful Laity of the Church of Ireland:

The Bishops, Clergy, and Laity, of the Protestant Episcopal Church, in the United States of America, in General Convention assembled, send greeting:—

We beg to assure you, beloved brethren, that we have watched with solicitude and fraternal sympathy the dangerous crisis through which recent events have obliged you to pass. Seldom have graver difficulties or more painful trials been imposed upon any branch of the Church Catholic.

We regard it as an occasion of devout thankfulness to God that you were enabled by His Holy Spirit to encounter, with so much Christian fortitude and courage, the disasters which threatened you, and to advance thus far, and with so much harmony, in effecting the permanent reorganisation of the Church.

We are gratified, moreover, to recognise the fact, that the Church of Ireland, while earnestly witnessing to the faith once delivered to the saints, and adhering to the primitive and apostolic principles which form our common inheritance and bond of union, have adopted a form of ecclesiastical organisation, so nearly allied to that of the Church in this country, and so fully attested and approved in the progress of our history.

Nor would we fail to recognise your wisdom in retaining the ancient historic name, "The Church of Ireland," a name which recalls great memories of the past, and justifies the hope of an auspicious future.

We cannot doubt that the Church, which was the last among the Western Churches to surrender its primitive rights and privileges of self-government, will be found equal to the responsibilities of its present position; and will, notwithstanding embarrassments arising from the laws of its temporalities, be able to strengthen the things which remain, and to recover the influence which once made it illustrious, as a defender of Evangelical truth and Apostolic order among the Churches of Europe.

To these brotherly greetings we join our fervent prayers, that the Church in America and the Church of Ireland, being united in one communion and fellowship of Christ, may be workers together with God for the advancement of His glory and the salvation of men, through Jesus Christ our Lord.

Peace be to you and to all the brethren, and love, with faith, from God the Father and the Lord Jesus Christ.

One of the most important committees of the Convention is that on "the state of the Church," and I must here give you the concluding remarks in the report of that committee. After speaking of the progress of the Church during the past three years, during which period ten Bishops had been consecrated, and of the wants and costs which still require remedy, this report concludes as follows:—

We cannot close this report without expressing our unfeigned pleasure at the scene presented to our eyes to-day,—the Church never more united during any period of her national history than at this hour. We have seen how God's constraining grace, guiding hand, and tender love are stronger than our doubts, alienations, and fears. We can but rejoice in the fact that in this great Triennial General Council the strife has been, not as so many predicted, to destroy our goodly heritage, and devour one another, but to see who can be most forbearing, indulgent, kindly, and magnanimous, and yet preserve his conscience pure, and his convictions of duty clear, his heart ready for whatever grace and blessing may be vouchsafed, and his hands outstretched for whatever work may be assigned him. Let God's holy name ever be praised for "the unspeakable gift" of that "charity which is the very bond of perfectness."

In the American Church there is no subject of greater

interest just now than that connected with organisation of Christian women. Already there has been a good deal done in this way in the larger cities by trained nurses and Sisters of Mercy. This is especially the case in New York and Baltimore. At Philadelphia also, there is a training school for those women who would devote themselves to work for the Church, of which I hope to say more in my next letter. This movement has been helped on by an address delivered a few evenings since by Dr. Howson, the Dean of Chester, who has been present several times during the meetings of the Convention, and who on this occasion spoke on the mode of operation regarding Deaconesses and Sisterhoods in the Church in England. The Church here has recognised the great advantage to be derived from such institutions. Resolutions have been adopted by the General Convention, with the object of securing, as far as possible, in every diocese in connection with a central home or hospital, an order of Deaconesses or Sisters of Mercy and trained nurses, with a training school for the same. In this way Christian women may be fitted for various works of mercy, and for employment in missionary and other work under the direction of the Bishops and clergy.

The report of "the Italian Church Reform Commission" was presented to the Convention on Friday last. Bishop Coxe, of Western New York, is chairman of this committee. I subjoin the following extract from this most interesting document:—

The facts thus revealed justify the following conclusions, viz:—

That, as the providence of God in the events of the last two years has brought His whole Church to a crisis in her history, so the labours of this Commission have served to inaugurate, and give partial shape to, a department of Church work entirely distinct from that committed to any of the present regular agencies of the Church. This work, that of bearing witness, in a loving and faithful spirit, to our history, and our principles, as a distinctive part of Christ's Holy Catholic Church, among Christian communities and peoples with whom we are not at present in visible communion; endeavouring to give effect to the injunction of the Apostle that there should "be no schism in the body; but the members should have the same care one of another."

That the prosecution of this work is our preparation, as God opens the way, to take our part in the restoration of Christian unity.

That the results of our mission thus far constitute a call to our Church to continue in the discharge of this duty, soberly, reverently, faithfully, and in a large-hearted spirit commensurate with its solemnity.

After the reception of this report, the President of the Convention introduced Dr. Howson, who addressed the assembly at some length on the state of the Church in Italy. He also alluded to the movement in a like direction in Germany and in the Gallican Church. From much experience on the subject, frequent and late visits in Italy, and from personal acquaintance with many leading ecclesiastics and laymen, the speaker bore testimony to the great propriety of the proceeding on the part of the Commission, and of the hopeful result which might be expected therefrom. He alluded, also, most kindly and favourably, to the judicious work prosecuted in Italy by Dr. Langdon, the agent of the Commission. My readers will not find fault with me for inserting here the concluding portion of Dean Howson's address, for which, I may add, he received the warmest thanks of the Convention. He had spoken of the peculiar adaptation of this branch of the Church for work, or, rather, for the sympathy it was disposed to manifest towards the Church in Italy, and he proceeded in the following words :—

Here I leave the subject. I am very grateful to you for allowing an Englishman to do what I believe has not been customary in this assembly, to express an Englishman's opinions before you. The crisis is full of interest, and the subject is of vast importance. I am very thankful to hear that you propose that one of your Bishops shall go to the continent of Europe. It will be a great advantage, and if, in conjunction with his mission, Mr. Langdon has a strong and accredited position, when the Bishop returns to this country, I am quiet sure he will continue to do useful work, and that when you meet in Convention in 1874 you will not regret the decision you have come to in 1871.

This church is far too great, far too progressive, to be careless about the opportunities which God has placed in her hands. She must have relations with all the world. Only think of the change which has come

over you since the Convention last met in Baltimore, in the year 1808, when, I believe, the whole body of Bishops consisted of about half a dozen, and the House of Bishops in this city contained just two, I cannot express to you the depth of my feeling, and will only say that the feeling is very deep, when I look down this list of names so familiar to you, exhibited in these inscriptions of State after State over this vast Continent from north and south, from east to west. As I have looked again and again at these names, I have felt an emotion so strong that I should find it difficult to express it.

Let us all give thanks to Almighty God for the spirit of charity and of mutual trust which, by His blessing, at a very critical time, has reigned in this Convention.

In my last letter, I informed you that the canon on ritual had passed the House of Bishops. A motion for concurrence by the Lower House has given rise to the longest and most interesting debate of the session. It has occupied several days, and has been on two occasions prolonged to a late hour in the evening. Large numbers of attentive listeners have been attracted by the discussions, filling the seats assigned both on the floor and in the galleries.

A resolution to postpone the passing of the canon till the meeting of the next Convention, and, in the meantime, to appoint a joint Commission on the subject, though supported by considerable numbers, was lost; and while writing this letter I am told that the session last evening was prolonged till two o'clock this morning, when, on a division on the canon, non-concurrence was declared, there being an equal vote by the clergy, or rather by the clerical vote in the dioceses, although there was a small majority on the part of the laymen.

Without being supposed to express any opinions of my own, I wish to present, as briefly as possible, the main points brought out in this interesting debate. As may be readily supposed, this discussion was marked by the different views of the individual speakers.

Apart altogether from any such influence, the present measure seemed very ill matured and unfitted for the object proposed. In this connection, it was urged that if a canon on

ritual were required by the Church, the want was not met by that sent down by the Bishops. The question with reference to the bearing of the canons of the Church of England on that in this country remains unsettled,—many of those canons are inapplicable to present circumstances, and do not at all embrace the whole ritual of the Church. It was also said that a little further delay, and the considerations arising out of the present discussion, would enable the joint Commission to provide a well matured measure for the next triennial meeting, which, by being *generally* adopted, would have the more weight and influence. Again, there were those who earnestly contended against any restrictive legislation on the subject. They do not wish that practices which they have adopted, and regard as important, if not essential, should be interfered with. Among such are some of the most eloquent and zealous of the clergy and also of the laity. Such men, as in the mother Church, are doing here a great deal to instruct the ignorant and to relieve distress, and on this account they have, confessedly, a claim to great respect and regard. To this school it was said we owe many hospitals, and schools, and homes for the aged and the poor, more frequent and well-attended services, and greater reverence in our churches. This party exercises considerable influence by its being aggressive, dogmatic, and unyielding. They are confident that, let alone for the present, in a few years a higher ritual than could be now obtained by canon will be required by the Church. It was asserted by a lay deputy in the debate that it was not the clergy only, but the laity who asked for more ritual, and, as he said, “demanded more worship.” “The laity,” he said, “were behind the clergy in this movement.” Though this party voted with those mentioned above, they were unable to carry the motion for postponement and the appointment of a joint Commission.

On the other side, you have those who will be well understood as belonging to the old High Church school—eminently conservative—and who, on the ritual canon, joined in the vote with the Low Church party. This latter party is represented by

some very able men,—men who, with so-called Evangelical principles, are of enlarged Catholic views, and who, of course, see in extreme ritualism everything to dread. In this connection, it seems to me that what in Ireland and the Church in Canada is known as the extreme Protestant party, is very slimly represented.

Then there are in this Convention a great body of men, both of clergy and laity, a body I think I may safely speak of as the most influential, who do not belong to any party, who rejoice in any work being done for Christ and for his Church, who in doing that work themselves in the Church's old, quiet ways, are less noticed and less spoken of from their very way of doing it. In their work they have felt its trials, and they would give liberty, as far as possible, to all who hold the essentials of the faith.

They think the Church is wide enough to embrace the sworn servants of Christ, and they thank God that it has included a Wilberforce, a Simeon, a Wilson, a Pusey, and a Keble. From my observation I am led to believe that men holding these opinions preponderate in both houses of the Convention, and generally in the American Church, and with all that is said of the aggressiveness and dogmatism of others, I believe it is this great *Church party* (if one may so speak) which will prevail.

But do those of whom I am speaking, while they are ready to allow the greatest possible liberty in the Church, say there need be no law on ritual—no restriction for the “lawless and the disobedient?” On a matter connected so closely with the honour of God and the worship of His Church, are not her ministers acting in her name and under her authority to be restrained in the excess of ritual or brought up in its defect?

From all sides, from leading men of the Evangelical party, I have heard strong expressions in favour of all those things which tend to order and reverence and attraction in the services of the House of God. In this respect, the American Church is far better off than that in the Colonies and in Ireland, and I imagine, also, better off than the Church in England. Churchmen here are not afraid of the use of ritual or ornament, because they find

a place in the Church of Rome. Thus I have seen few churches here without the cross and flowers upon the holy table, and no festival days without special marks of gladness. I have heard a leading clergyman of the Low Church school speak of the holy joy and devotional feeling inspired by the grand services of the cathedrals and other churches in England, and the wish expressed for such services in free and open churches, like the best in England, in all the great cities of this country.

To such things the controversy regarding ritual has here little reference. Its importance rests in its connection with the Holy Eucharist and with doctrine. The sacred doctrine of the Real Presence could scarcely escape notice in the late discussion. With very few exceptions, I am thankful to say that this awful mystery was spoken of with great reverence, though in accordance with the different views of the speakers. I was especially struck with this on the part of the laity. I heard very few expressions on this subject which it would seem the Church condemns. But what appeared to me the opinions of those who, I believe, under God, are to guide the American Church through her present difficulties, are these:—

The Church has always held the doctrine of the Real Presence in the Holy Eucharist. This is expressed in her services in the Catechism, and in the ritual connected with the celebration of that holy rite. In this respect, this branch of the Church differs from Rome;—she, the Reformed Church, has refused to define the mode of this Presence. Consequently, she admits within her pale those who hold what is called the High and the Low view,—the objective and the subjective. But she has *refused to represent, by ritual or by symbolism, that which she has refused to define.* No individual Priest, therefore, ministering in her name and under her orders, and for the benefit of her children, should have a right or permission to do what the Church with *marked intention* has not done. And, on the other hand, from the reverence with which the Church regards her holy places, the solemn awe her services inspire in approaching the holy table, she

gives no right or permission to any ministering in her name to symbolise by carelessness or irreverence their own individual notions, that the celebration of the Lord's Supper is a mere commemorative rite.

Now, it is with reference to this sacred subject that the Church here seems to call for additional legislative enactment. Whether this would effect the desired object may be doubtful. Clergymen who will not be restrained in the exercise of their own wills by the influences which may now be brought to bear, would not probably act otherwise under further restriction. But, from what I have said, it must be seen, even to those outside, that the late discussion partakes of an importance beyond what the mere subject of ritual would seem to indicate. Whatever may be the immediate result, the discussion will do good.

Through the pages of the *Daily Churchman* a full report of the debate will shortly be in the hands of all who feel an interest in the subject. It may never be found necessary to resume it in another General Convention. The vast amount of information afforded in this discussion, the knowledge of the subject, and the ability displayed by the speakers, the kindly feeling which, with very few exceptions, was manifested, reflect the highest credit on this Convention. Scarcely anywhere else would you find, at the present day, a body of clergy and laity better qualified to discuss the subject, or who would have entered upon it in a better spirit.

I have on several occasions noticed the interest manifested here in the Russo-Greek Church. This feeling, for some reasons, seems to prevail here more than in the Church in England. I alluded before to the kindly intercourse existing between the Mission of the American Church at Athens and the authorities in the Greek Church there; and I now subjoin an extract from a resolution passed by the Convention, which indicates those relations which all Churchmen must desire to cherish:—

That this Convention cordially reciprocates the expressions of fraternal regard so frequently received within the past three years from the Most Reverend the Patriarch of Constantinople, the Most Reverend the Patriarch of Jerusalem, the Most Reverend the Metropolitan of Athens, and the Holy

Governing Synod of the Holy Orthodox Church in Russia, by dignitaries of the Church of England and by members of this Church both of the clergy and the laity; that it takes grateful recognition of the courteous action by which the administration of holy rites for burial of the dead of our communion has been provided for by the authorities of the Holy Orthodox Church, and that it earnestly desires the continuance and increase of such intercourse and mutual good offices of love.

Speaking of intercourse with other branches of the Church, I am told that important information has been laid before the House of Bishops regarding the movement now going on in the Church in Germany, and that it is highly probable Bishop Whittingham, of Maryland, will shortly proceed to Germany to ascertain the real nature of this important movement.

The well-known character of this distinguished prelate, his great learning and high Catholic views, eminently fit him for a Mission which may be fraught with important results.

In one of my former letters, I spoke of the proposed appointment of a Bishop to whom the special charge of the Indian tribes in the west was to be assigned. It seems, however, that constitutional difficulties, regarding jurisdiction, stood in the way, and the appointment has been deferred for the present. The choice of another missionary Bishop to Africa, which had been proceeded with in the Upper House, was also relinquished during the present session. When further arrangements are made, I am told that there will be a special meeting of the House of Bishops to make the appointment.

The question of ritual uniformity was finally set at rest by the adoption of the following resolutions, which received an almost unanimous assent in the Lower House, and were afterwards agreed to by the House of Bishops:—

Resolved—That this Convention hereby express its decided condemnation of all ceremonies, observances, and practises which are fitted to express a doctrine foreign to that set forth in the authorised standards of this Church.

Resolved—That in the judgment of this house the paternal counsel and advice of our right reverend fathers, the Bishops of the Church, is deemed sufficient at this time to secure the suppression of all that is irregular and unseemly, and to promote greater uniformity in conducting the public worship of the Church and in the administration of the Holy Sacrament.

LETTER VIII.

PHILADELPHIA, October 30, 1871.

WHEN the debate on ritual, of which I gave an account in my letter, was finished, the other business before the Convention was vigorously pressed on. A canon providing for the appointment of assistant Bishops, and one having reference to the restoration of clergymen deposed from the ministry, were passed, it is thought by some, without sufficient consideration. On Friday evening it was announced that the Bishops' Pastoral Letter would be delivered at 9.30. At this hour the Bishops in their robes proceeded by the chancel entrance to Emmanuel Church, in which the Lower House held their sittings. As the long line of prelates came in the whole assembly rose, and all then knelt for a time in silent devotion. The service, which was that usual for the evening, with the exception of special Lessons, was very solemn and impressive. There was much in the occasion to make it so. The responses were very hearty and earnest, and so was the singing, which seemed to be joined in by the deputies and the whole congregation. At the close of Evening Prayer, the Pastoral Letter was read by the presiding Bishop. It is very lengthy, and occupied nearly an hour in its delivery. It must be regarded as an important document, emanating from the source it did, by all who consider the authority and guidance of the Bishops in the Church as in accordance with the Will and Word of God.

The Pastoral Letter may be regarded as emanating from the whole House of Bishops. It begins as follows:—

Brothers, beloved in the Lord,—The amazing love of our Redeemer is to be devoutly recognised in all the temporal blessings of His Covenant, as well as in those which are the more glorious benefits of His Cross and Passion. For three years more, marked by many changes and by many

extraordinary providences in the affairs of the world, God has continued to bless us with much of earthly happiness and with abounding mercies in the communion of His Church. Your Bishops, in addressing you once more in a Pastoral letter must begin with these devout acknowledgments, and with a confession of our great unworthiness of such distinguished favours from the Most High.

The Mission work of the Church is thus spoken of, and with much thankfulness for the missionary zeal, which is "the most precious adorning of the Church in the eyes of man."

Allusion is then made to those Bishops who, since the last Convention, have gone to their rest.

The work of the Convention generally is spoken of as marked, in a high degree, by manifestation of the Divine favour and the presence of the Holy Spirit.

The visit to the Convention of fathers and brethren from the Church of England, and from the sister Churches of her Colonial empire, are mentioned as having given "marked and peculiar interest to the late proceedings."

The Pastoral then goes on to notice the action taken with regard to the Baptismal Office by the House of Bishops, and to speak on the subject of ritual in the following words:—

We counsel you to bear in mind that while on the one hand we must not suffer ourselves to deny any real good by reason of mere popular outcries against ritual forms, so, on the other hand, we are never to allow professions of self-denying labour and service to blind us to the actual dangers of any movement in the Church. What is known as "Ritualism" is mainly a question of taste, temperament, and constitution, until it becomes the expression of doctrine.

The doctrine which chiefly attempts as yet to express itself by ritual in questionable and dangerous ways is connected with the Holy Eucharist. That doctrine is emphatically a *novelty in theology*. What is known as Eucharistical adorations is undoubtedly inculcated and encouraged by that ritual of posture lately introduced among us, which finds no warrant in our "Office for the administration of the Holy Communion."

Although men may, by unlawful reasoning on Divine mysteries, argue themselves into an acceptance both of the practice and the doctrine which it implies, these are most certainly unauthorised by Holy Scripture, entirely

aside from the purposes for which the Holy Sacrament was instituted, and most dangerous in their tendencies. To argue that the spiritual presence of our dear Lord in the Holy Communion for the nurture of the faithful is such a presence as allows worship to Him thus and there present is, to say the very least, to be wise above that which is written in God's Holy Word. For the objects of this Holy Sacrament, as therein revealed, are, first, the memorial before God of the one sacrifice for sins for ever; and, secondly, the strengthening and refreshing of the souls of the faithful. Moreover, no one can fail to see that it is impossible for the common mind to draw the line between the worship of such an undefined and mysterious presence and the awful error of adoring the elements themselves. Wherefore, if a teacher suggests this error by act or posture he places himself in antagonism to the doctrine of this Church and the teachings of God's Word, and puts in peril the souls of men. In the presence, therefore, of this danger, we call upon the ministers and members of this Church to bear in mind that while they should always cherish and exhibit that true and genuine reverence which devoutly recognises "the dignity of the holy mystery and the great peril of the unworthy receiving thereof," yet it is the bounden duty of each one to deny himself the outward expression of what to him may be only reverence, if that expression even *seems* to inculcate and encourage superstition and idolatry.

With regard to auricular confession, we have the following declaration:—

She permits and offers to her children the opening of their griefs in private to some minister of God's Word. But she does not make this the first resort. She does not provide for its frequent recurrence or uniform practice; she does not impose it by ecclesiastical ordinance; she does not hold or declare it *necessary* for the forgiveness of sins or the attainment of high degrees of spiritual advancement; nor does she connect with it blessings which can be secured only by its observance. She simply offers and commends this privilege to those of her children who cannot quiet their own consciences by self-examination, immediate confession to God, with faith in Christ, repentance, and restitution. Wherefore, to make this seeking of comfort and counsel not exceptional but customary, not free but enforced (if not by actual law, at least by moral obligation and spiritual necessities), is to rob Christ's provision of its mercy and to change it into an engine of oppression and a source of corruption. History demonstrates this. The experience of families, and even of nations, shows that the worst practical evils are inseparable from this great abuse. To pervert the godly counsel and advice which may quiet a disturbed conscience into the arbitrary direc-

tion which supplants the conscience is to do away with that sense of moral responsibility under which every man "shall give account of himself to God."

Strong and positive admonitions are given against any tendency to error connected with the worship of the saints, and against any departure from the use and teaching of the Liturgy; and also with regard to the circulation of books which inculcate false or unsound doctrine, and against the crying evils arising from prevalent irreverence and lawlessness, with regard to which the following counsel is enjoined:—

Cultivate, then, beloved, in the daily walk of your Christian life, in your houses and by your firesides, above all, in the temple of God, where His holy Name is worshipped—such a spirit of reverence as shall manifest itself in word and act, and such a temper of submission and obedience to what is duly ordained and appointed as may make for the Church's peace and for your own great spiritual good. So shall brethren "dwell together in unity," and you shall see "Jerusalem in prosperity all your life long."

This important document concludes with the following fatherly exhortations:—

Wherefore, Christian fathers and Christian mothers, ask yourselves earnestly and honestly how necessary for the nurture and admonition which your children are receiving at your hands, in this most worldly age, are the "nurture and admonition of the Lord;" how far the pleasures and associations encouraged and allowed are compatible with the life of God; how far the books permitted to be read and the ideas cherished in the minds of children are leading them to "seek first the kingdom of God and His righteousness;" and, therefore, how far you are discharging, towards those whom God has given you, that household priesthood which exalts your position as parents, and commensurately increases your responsibility.

If you are faithful to this solemn trust, then all the holiest interests of society are sure to feel the benefit of your fidelity. If you are unfaithful, not only will your sin be visited on those who are dearest to you, but worldliness like a flood will sweep away all that God has made our most precious heritage in His holy Church. Of the effect of this in our country it is not necessary that we should speak. Fearful indications of coming judgments are already before us. The history of empires during the past year is a warning which need not be expounded of that *swift destruction*

which nations, as well as individuals, may bring upon their own heads from a patient but just Creator.

To the Divine Redeemer of our souls your Bishops fervently commend the beloved flock over which the Chief Shepherd has set them in authority. Love Him with a fervent love and with an uncalculating devotion. Make proof of your gratitude for the unspeakable riches of His Gospel. "Bring your presents and come into His courts." But remember, also, to worship Him in the beauty of practical holiness. We live in days which call for no stinted liberality, which demand the sacrifices of genuine love, which indicate that God is waiting to be gracious, if truly His people will prepare themselves for His visitation.

The whole Church of Christ is giving tokens of His reviving presence. Grace, mercy and peace be multiplied upon you, and upon all who love the Lord Jesus Christ in sincerity. Amen.

Soon after the Bishops had retired, the proceedings of the Lower House were resumed, and it was not until the hour of twelve midnight that, with the concurrence of the House of Bishops, the business of the Convention terminated. In a most feeling address, marked by a spirit of devout thankfulness, the President announced the adjournment of the assembly, who then joined in singing the *Gloria in excelsis*.

In a subsequent letter, I hope to give a short notice of some most important Mission work in this city, and of a Church Home and Hospital, where Christian women are trained for their duties. Before, however, closing my remarks on the late proceedings of the Convention, I may be permitted to say that in view of the vast interest of the subject to the whole Church, I feel my inefficiency for the task I have undertaken? For the most part, my letters have been written amid many interruptions, or when too much occupied by passing events. They are, I know, in many ways defective, but I trust this will be overlooked, and that my readers will observe my *intention*, at least, to afford a correct account of these proceedings during their occurrence.

The more I have noticed the course of this branch of the Church,—the more I have the privilege of intercourse with those who take a leading part in its great Mission,—the more I feel the deepest interest in everything with which it is connected.

May I be permitted here also to mention the exceeding kindness extended towards myself? To others, doubtless, who have more claims, equal consideration has been afforded. My readers will have noticed, from what has been said before, the warmth of feeling shown towards the Bishop of Lichfield and the clergy who came with him from England. Judging from my own experience, the clergy of the Colonial Church are received with a like brotherly welcome, which should be gratefully acknowledged; and I may add that neither in attending the debates in the Convention, nor in frequent and varied social intercourse, have I heard an expression regarding our common mother country, our Church, or our institutions, to which a subject of the Queen or a member of the Church of England might not willingly have listened.

It was my privilege to attend the meetings of the former Convention in New York three years ago, and I cannot but notice the contrast, in many respects, in favour of the assembly which has just closed. There were, on the part of the leading clergy and laity, the same marks of high culture and great learning and zeal for the advancement of the Church; but, I think, I could observe in this last Convention less narrowness of party, more of a truly Christian spirit, more enlarged Catholic views, and a greater determination to go forward with the grand mission of the Church, and by united works of love to rise above low sectarian feeling for the benefit and salvation of mankind. In many instances I could not but observe more reverence in the House of God, and increased attention at the services of the Church. In writing to you three years ago, I ventured an opinion that the American Church would not consent much longer to hold her Conventions in her churches. This feeling, I find, is gaining ground, and I am much mistaken if a change in this respect, which is so much to be desired, be not made regarding the next triennial meeting, which is to be held in New York. It will be a bright day for this Church,—the beginning of the “great things” which are to be done for her, when neither her General nor Diocesan Con-

ventions occupy, for any but the one sacred purpose, the Houses of God, and when in all the cities of this vast country the churches are made *free and open to all, open* only for the frequent, hearty, well-arranged services of the Church, and used only for the worship of Almighty God.

I must not omit to speak of the good order and gentlemanly conduct which prevailed in the deliberations of that large assembly, even under the most exciting discussions. Great credit is due to the good management of Dr. Craik, the president, to Dr. Perry, the secretary, and to his valuable assistants. This feeling was expressed by an unanimous vote of thanks on the part of the Convention. A great deal of interest and instruction have been afforded by the enterprise of the proprietors of the *Hartford Churchman*. During this session they have issued a daily edition, and with the services of two official reporters of the Senate from Washington, they have given daily a *verbatim* report of all the proceedings and addresses. I mentioned before the importance with which the American Church is generally regarded, as shown by the notice of the proceedings of the Convention in the leading secular papers. In one of these papers, speaking of the closing proceedings, it is said that "the late session was looked forward to as one of unusual interest. There was a prevailing impression that the various differences would culminate in a rupture. These apprehensions have not been verified, the proceedings of the Convention having been more harmonious than for years."

I cannot do better than to subjoin here a statement of the progress of this branch of the Church since 1789, which was kindly furnished to me by a friend in Baltimore:—

Although the first service in the colonies was in 1607, the number of Clergymen at the time of the American Revolution did not much exceed two hundred, and this number was greatly lessened by the war—many of the clergy retaining their loyalty and emigrating to the British Provinces, so that, to human vision, the American branch of the Church of England was extinct. Indeed, at a much later period, Bishop Meade was told by Judge

Marshall that there was no use in trying to revive the Episcopal Church in Virginia. In 1789, a single room could easily hold the first General Convention, but now, in eighty-two years, our Church extends from Eastport to San Francisco, and from Oregon to St. Augustine, numbering two thousand six hundred and five churches, two thousand eight hundred and thirty-eight clergymen, Baptisms during last year thirty-six thousand four hundred and thirty-two, Confirmations, twenty-two thousand one hundred and fifteen, Sunday-school teachers twenty-three thousand and thirty-one, scholars two hundred and two thousand seven hundred and twenty-nine, contributions five million two thousand seven hundred and twenty-one dollars.

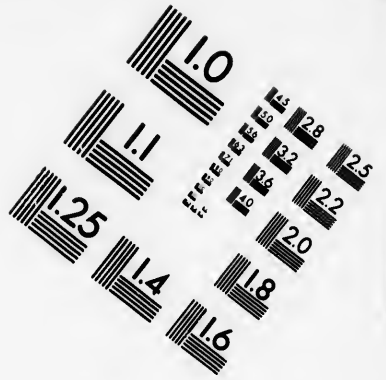
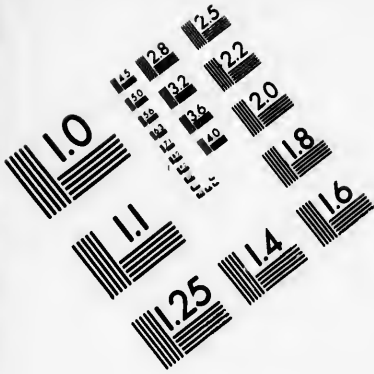
The original diocese of New York has been divided into five dioceses and our own Maryland diocese into two, with a probability, at no distant date of three or four subdivisions. In view of such enlargement we may well exclaim, with the Prophet, "What hath God wrought!"

Before each General Convention fears are expressed that some disruption will take place; but such fears are groundless, for if the American Church bore the strain of our recent civil war, it can well bear the discussion of any mooted point. It is said—"How can such diverse opinions be held in one Church? Are not these diversities incompatible with unity?" No! We rejoice that the Church allows such latitude of opinion. Its Catholicity is thereby exhibited, and, as the centrifugal and centripetal forces are necessary to the earth's orbit, so differing views, within certain bounds, are necessary to true Church progress.

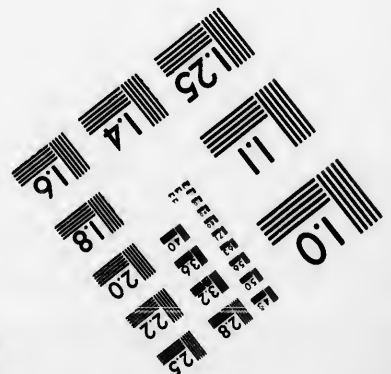
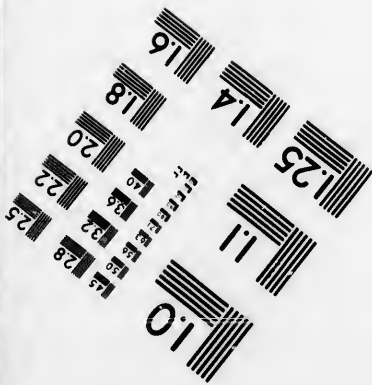
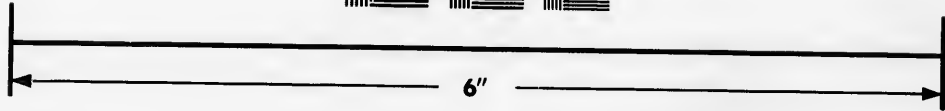
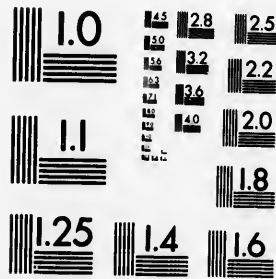
Ritualism is a relative term. Its progress is as great probably in the denominations around us as with us. Contrast the church buildings erected fifty years ago with those now building,—mark the improved style of music,—and you will conclude that this ritualistic advance results from the general increased æsthetic taste, and from that refinement which comes from growing wealth. Shall we decorate our houses and let God's temple be unfurnished? It may safely be said that the Prayer-book will receive no alteration; that the liberty heretofore allowed will not be abridged; and that any special legislation for temporary evils will be warily entertained, as those evils, if let alone, will cure themselves.

If such has been the progress of this Church under such trying circumstances in years past,—if, as it has been my purpose to show, there are abundant proofs now of the presence and power of her great Head,—what may we not hope regarding its work for the future? I heard Bishop Whipple, of Minnesota, in one of the churches in this city yesterday, speak of fifty thou-





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sand homesteads taken up in his diocese by immigrants during the past year. I heard him speak of the churches there which are being erected,—all *open and free*, and of his devoted missionaries trained in his own theological school; I know that his is only one work of the many like it, to overtake the vast human tide passing on to the great West. I have noticed what is doing in like manner in dioceses of less rapid growth. May we not then rest in the assurance that God will “do great things for us” through the American Church, in teaching, guiding, and controlling a people whose destiny is evidently connected with much which in the future will have to do with the nations of the world?

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LETTER IX.

NEW YORK, November 1, 1871.

IN speaking in a former letter of the late movement in the Convention for the establishment of institutions to promote woman's work in the Church, you may remember that I alluded to what has already been done in this way in the city of Philadelphia. There, in connection with a Church hospital which originated from large gifts by a few individuals, is what is called the Bishop Potter Memorial House. This institution arose from suggestions made in 1862 to this Convention by him whose name it bears, and for whom it is a most fitting memorial. It was formally opened in 1867. The House was then made over to the present Bishop of Pennsylvania, as President of the Board of Managers of it and of the hospital. The entire management is under the control of the Bishop. It is intended as a Home for *ministering women*, who by uniting with others desire to increase their sphere of usefulness. The work is divided into three compartments—nursing, mission work, and schools.

The members of the House comprise three classes—Probationers, Full Sisters, and Associate Sisters. At the opening of the institution the Lady Principal was the only occupant of the House; for a considerable time the numbers were small, but in the last report we find a list of seven Full Sisters, four Probationers, and seven Associate Sisters. We may well thank our Heavenly Father for the work done in behalf of His children by institutions of a character like that under notice. Such work none should depreciate, even when it seems to have determinate connection with those who require what is called advanced ritual.

It is only fair, however, to those who, at much cost and self-denial, promote this work in Philadelphia, to say that these homes, and schools, and hospital, and all their efforts in behalf of the

poor and the ignorant, are conducted under the doctrine and system of the Church, without the use of anything which can be accounted extreme in ceremony or ritual. I must here record the name of Mr. William Welsh as one of the foremost in labours of love in the American Church. He is the moving principle in the Memorial House. With the assistance of his wife and daughter, he is engaged week after week, and apparently with great success, in instructing the wives and mothers and children of the vast manufacturing class in and around Philadelphia. He seems ready to devote all his time and a large portion of his means in the relief of suffering humanity, and it is to his exertions and untiring efforts that the Church is much indebted for her success in the Mission to the Indian tribes.

The most extensive and effectual work done by means of the services of Christian women is, no doubt, in the city of New York. In all this the rector of Trinity Church, Dr. Dix, takes the warmest interest. Of the details regarding this work in New York I cannot now speak. Without doubt it is of the greatest benefit wherever it is brought in contact with the great masses of ignorance and vice which abound in all large cities. Notice what is said in the following extract from the last report of the "Bishop Potter Memorial House." It is addressed to the Bishop, and is as follows:—

A few days since you consecrated a church that clearly reveals the ripeness of the field, and the power of a trained Christian woman—one of our full Sisters, who had been detached to visit from house to house in a neglected region. That beautiful Church, with its well compacted congregation, sprang mainly from the labours of that Sister during the past eighteen months.

Another Church work in Philadelphia deserves especial notice. To this my attention was called during a late visit to that city. It was originated by the Bishop of the diocese in November, 1870. Begun in faith, it has so far prospered beyond all expectation,—in the provision for its support from the voluntary offerings of the faithful, in the work which has been done, and in the increasing

field for exertion which is constantly opening up. The Mission is entirely under the control of the Bishop, with a board of laymen to manage the finances of the institution. The Bishop has appointed a clergyman of much experience and energy as superintendent, who has five other clergy under his control, and several laymen and women, who have been trained for the work.

The objects of this Mission are to preach the Gospel to the very poorest and most abject and depraved in the city and its suburbs, to establish schools and industrial agencies, to visit the poor and the sick, and to afford temporal relief when it is required, to aid the parochial clergy by canvassing the districts around their several churches, to keep up regular services of the Church in public, charitable, reformatory and penal institutions, no less than twelve of which are open to this work; and to carry on the Mission in strict accordance with the doctrine and worship of the Church, as it is said in the report, "a Church possessing Christ's own Sacraments, an Apostolic Ministry, an evangelical faith, and fitted to adapt itself to the necessities of all classes, and furnish instruction and guidance to all hearts and minds."

I have before me a stirring address from Bishop Stevens, delivered on the opening of this Mission, and the report of the superintendent for the past year. From conversation with the latter I have learnt a great deal regarding the present working of the institution. He tells me that he is greatly encouraged—that more missionaries are wanting, and that a most interesting feature in the work is that which is presented among the emigrants from France and Germany. In his address it is stated by the Bishop that there are in the city of Philadelphia 200,000 inhabitants unprovided with religious instruction of any kind. "What," adds the Bishop, "should we think of a city of 20,000 inhabitants unprovided with religious instruction of any kind? Yet scattered through Philadelphia there are what is equivalent to *ten* such destitute cities! And not only so; there are three wards in this city, containing from 14,000 to 16,000 inhabitants, where we have no house of worship, and no stated religious services according to our Church Liturgy."

I need not enter into the particulars furnished in the semi-annual report of the superintendent. It shows a great amount of work already done in the way of visiting, teaching and preaching. It speaks of large donations of books and clothing,—offerings in money, for the period mentioned, to the amount of \$6,285.27. There is every reason to believe that this Mission will prove very successful, and that, before long, it will be supplied with the necessary buildings, in the way of chapels, schools and hospitals.

It seems to me that Bishop Stevens has begun a work just in the quarter where there is crying need. I am told there is a similar work going on in Boston and New York. In the latter city I know of one great missionary operation of which I will speak presently.

But is there not a crying want for such Missions in all the large cities in this country, and in the old world? While we are making often too feeble efforts to send missionaries abroad to the heathen, the Church is not sufficiently alive to the terrible cry from ignorance and misery which is going up to heaven from the teeming over-stocked population of our large towns, in every one of which thousands and thousands are born, grow up, labour, suffer and die without any of the instruction and consolation which the Church has been intrusted to impart. There is, indeed, in Philadelphia a large population which is constantly increased by immigration. But it has its sixty church parishes, and we have no reason to suppose but that the clergy are faithful in their several charges. The proportion of those destitute of the means of grace, is, probably, as much, if not more, in every large city. Now what would be thought of this Church if it left in any diocese (say) 15,000 or 20,000 people wholly without religious services? wholly without the softening, guiding, sanctifying influence of our holy religion? Is it a matter of wonder that the sad history of the past year speaks of frightful outrages committed by ignorant savages left to that neglect of which we are speaking? May it not be that God will in this way visit other cities besides Paris, unless the work of which I have given a brief account, is imitated and carried on in other places?

In my first letter I gave you an account of the Missions in Maine, the most Eastern of the dioceses in this country. I have noticed the work undertaken specially by means of City Missions. I will now bring my letters to a close by a brief notice of that which has been done and is being carried on in a Mission Chapel in New York, in connection with Trinity Church in that city.

On the appointment in 1864, of Bishop Neely, who now presides over the diocese of Maine, as assistant minister of Trinity Church, he found great numbers of children in attendance at the Sunday-schools, whose parents, owing to the want of free seats in the churches, were practically precluded from the services of the sanctuary. To remedy this evil it was determined to establish a Mission in a convenient locality, the Corporation of Trinity Church undertaking to provide the necessary funds. First a school-building, then a public hall, was made use of for divine service and Sunday-schools. The movement was so successful, and the number of attendants so great, that it was determined to build a church and schools, and hence have arisen the chapel and schools of St. Chrysostom. The buildings are of stone, plain and substantial—most pleasing and church-like in appearance. They occupy a corner in a densely populated portion of the city. The seats in church are *all free*, and the interior arrangements for the week-day and Sunday-school library, guild and reading-room are all most complete. The cost of these buildings, which was over \$140,000, has been provided by Trinity Church. There is now in charge of the Mission a most active clergyman, who has an assistant minister and four lay assistants in his out-door work. A guild supports the reading-room and library, which is open for men every evening. There is divine service in the church three times on Sunday with weekly Communion, and the church is open for service twice every day in the week. The attendance, especially on the Lord's day, is very large. There is a surpliced choir, and I am told that the congregation, which is almost all made up of the labouring class, enter most heartily into all the services.

A most important part of this blessed work are the day and Sunday Schools. In the former there are no less than two hundred and fifteen children from amongst the poor receiving a good religious education, while there are three hundred scholars at the Sunday-school.

I give you these particulars as one instance, I believe, out of many, of the work which the Church is carrying on in the large cities of this country. Hence, from this small beginning, from the getting together of a few poor children in an upper room, and from an assembly for divine worship where at first there was only one family professing to belong to the Church, has arisen this grand missionary church and these schools, with all the work which is being done with so much zeal and love for immortal souls. In all large towns there still remains, as I said before, a vast work to be done like that the Mission of St. Chrysostom has undertaken; but when we recall the events of the past month, when we remember that at the late Council of the Church her Missions were regarded as of the first consideration, when we know what is being done and the men that are armed to this work, we may well hope that not only in Missions abroad and at home, but especially in those which crowded masses of ignorance and vice demand in these constantly growing cities, the American Church will be true to her great charge, engage in and do the work she is called and so well fitted to do—before it be too late.

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