THE MEMPHIS DAILY APPEAL.

BY M'CLANAHAN & DILL. MEMPHIS, SATURDAY, APRIL 27, 1861. VOLUME XII—NUMBER 91.

Daily Appeal.

A CARD FROM BISHOP OTEY.

MEMPHIS, April 24, 1861.

EDITOR APPEAL: On reaching home to-day a brother clergyman called my attention to an article in your paper, headed "A Solemn Mockery," signed "A Layman." The writer states that he is "a member of the Episcopal church." As such, he is under my spiritual jurisdiction, and I very respectfully and earnestly ask the favor of an interview with him, at the earliest hour convenient to himself, and at such place as he may appoint. As it is not my custom to enter into discussions touching my official relations and responsibilities with unknown persons, I cannot give him any further attention at present, through the columns of a newspaper, but will consider with all due respect any communication which he may think proper to make to me otherwise. Let him show the spirit of a true man and a Christian, by granting me the desired interview, and I venture to promise him ample satisfaction upon those points which, upon reflection, he will conclude, with this community, that he should have brought in a private way to the consideration of his unoffending rector, or to the notice of his bishop, before he undertook to claim public attention to a matter in which the people feel very little interest.

And now, Messrs. Editors, you will permit me to say, with due respect for you personally, and for your position as the conductors of a public journal, professing to disseminate truth and reliable information among the people, that I am surprised, as doubtless many others will be, that you did not avail yourselves of an opportunity so fairly presented by "A Layman's" article for removing certain misapprehension and correcting misrepresentations, or, if you please, ignorance concerning our worship, which I am led to believe are prevalent, to some extent, in this community. These things are inexcusable in an Episcopalian, but might be expected in those accustomed to a different form of worship, and trained under other systems. Gentlemen of your intelligence must know that misrepresentations of the kind you have published, would excite prejudice, and in times like the present, might easily be perverted by wicked or designing men to cause into action the worst passions of human nature. I feel confident it can be no part of your vocation to use your press or lend your influence to any such unholy purpose. Gentlemen, you know, for the fact has been too frequently and pointedly adverted to by the secular press to escape notice, that the Protestant Episcopal Church neither by its conventions, nor by its ministry, nor by its publications, has ever given the slightest countenance to those orphidian and proceedings in the Northern States of the Federal Union, which inaugurated a system of aggression on the rights and institutions of the South—which have agitated for 30 years the great heart of the American people, till its pulsations became intolerable, and have resulted in the dismemberment and overthrow of a Government, on which the hopes of freedom throughout the world seemed to be pillaged. Every effort to involve the Episcopal Church in the guilt of this, has been frowned down and sternly rebuked. Come what may in the future, she has, in this behalf, endeavored to do her duty; her gaze never is diverted, her attention never distracted, by contact with the unclean thing. We can appeal to the records of every ecclesiastical council, general or diocesan, in our communion, to show that she has sedulously abstained in her deliberations from all intermeddling with political affairs. Her canons forbid her ministers to engage in secular pursuits. Liable, as they are to be abused to licentiousness in any way, and probably, absolutely, her churches to be used for any other than holy purposes. I never heard of one of her honors being used for political meeting. Among her two thousand ministers I never heard one avow himself a abolitionist, or one of her thousands of lay-servants, now in my possession, there is not, in my recollection, one that favors abolition sentiments. In all the weekly, monthly and quarterly publications issued under the control of our ministry, there is not one, within my knowledge, tinctured with abolitionism. Her mission is far removed from all these lower pursuits of human nature. Her vocation is to deal with man as an immortal being, to preach "peace on earth and good will to men." The Master and Lord whom she professes to serve and adore, is called the prince of peace, and he has enjoined it upon his followers, without distinction, and by his own example illustrated, most fully, his own precept, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." I need not multiply quotations of similar import, which abound in the teaching of our blessed Lord and his apostles, to show the spirit which must animate his followers, if they would be a manifestation of which they are desired to be a living epistle, "known and read of all men." The Church of Christ, in how far it fails to exhibit the spirit of the New Testament to show what is the true character of the worship of the Episcopal church, and enable you and all men, not wilfully blind, to appreciate the calumny that worship is misunderstood by those who object to many portions as bordering in the slightest manner upon the rights, public, social or private, of any human being, I am constrained to the point at which I should have expected you, gentlemen, as the watchful guardians of those great interests which bless and beautify society, to have interposed a word of caution, when they were covertly assailed.

The key-note of our church service, is the imitable model furnished by our Lord himself, in which are found the words, "Forgive us our trespasses as we forgive those who trespass against us." That is the spirit which pervades, permeates and imbues the whole service, morning, evening prayer, baptismal, middle and end, as well as all the offices of the church. It is a form of Christian worship intended for the use of those who are professing Christians, and for no others. Did you not know this, gentlemen? If not, I say it may not be forgotten by you that a portion of the time, in our worship is brought under the lash of any "chartered libertine" critics.

View it, sirs, in the light of Gospel truth, and of Christ's precepts, illustrated by example and fitness not resplendent with the beauty of holiness to challenge our admiration and our imitation.

Let me, then now, if you please, for a moment, to that particular prayer which, in its phraseology, it is understood, furnishes an objection by the new-born conservators of public morals in our congregations, here and elsewhere. It is the prayer for that office which is known among us as "President of the United States, and all in civil authority." The objections are first, that there is now no government known as the United States, and consequently that the existence of no such officer can be recognized. I really do not know what to make of this, if it be legally, as the proper evidence of this fact, it is a fact; and I am compelled to look at the proofs before me in the light of common sense to come to a conclusion. I receive letters, or every day through the post-office from the hands of an agent styled post-master, who holds his commission from another styled President of the United States. I hear of the United States district judge, circuit judge, attorney and marshal, all exercising their appropriate functions. I receive a pass to others, coin stamped with the United States arms or legends, and therefore conclude there is yet a United States Government, and a President. The Government may be very inefficient and bad, and the President a very wicked man—and that may suggest a reason why I should pray for him, that he may be delivered from under the plagues of Egypt, and that simply for the reason that, by so doing, I refer the case to the Master of the exchequer and decision of the Lord of heaven and earth, and I must at least cleanse and purify my own heart from every affection which he abhors before I can in propriety lift up the hand of acceptance. And herein consists one of the great beneficial effects of prayer. It enables man to discover his own deficiencies. If he then discovery use the language which the church puts into his mouth on the particular occasion which she appoints, he is thereby made sensible of his defects. There is something needed to be abused to licentiousness in any way, and probably, absolutely, her churches to be used for any other than holy purposes. I never heard of one of her honors being used for political meeting. Among her two thousand ministers I never heard one avow himself a abolitionist, or one of her thousands of lay-servants, now in my possession, there is not, in my recollection, one that favors abolition sentiments. In all the weekly, monthly and quarterly publications issued under the control of our ministry, there is not one, within my knowledge, tinctured with abolitionism. Her mission is far removed from all these lower pursuits of human nature. Her vocation is to deal with man as an immortal being, to preach "peace on earth and good will to men." The Master and Lord whom she professes to serve and adore, is called the prince of peace, and he has enjoined it upon his followers, without distinction, and by his own example illustrated, most fully, his own precept, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you and persecute you." I need not multiply quotations of similar import, which abound in the teaching of our blessed Lord and his apostles, to show the spirit which must animate his followers, if they would be a manifestation of which they are desired to be a living epistle, "known and read of all men."