

their improvement by special adaptation to the actual requirements of the time. It is evolution, not revolution, that he desires. Educational methods can be adapted to present conditions, and in his opinion the term of school attendance should be extended and that more industrial training should be given. Legislation for the strengthening and encouragement of home life is considered highly necessary. Such ought to include sanitary laws, the prohibition of child labour and the limitation of the hours of labour in several cases. Temperance legislation of a repressive and preventive character ought to be passed. In this connection also the State ought to provide facilities for recreation by providing public parks, baths and opportunities for beholding the beautiful in art. The industrial difficulty might be mitigated by the enactment of laws for providing compensation for injuries sustained by those who follow hazardous occupations, and the appointment of boards of arbitration and conciliation, making arbitration compulsory in the case of corporations at least. Natural monopolies, Professor Ely thinks, should be under State control and in time nationalized. Thrift should be encouraged by Government savings banks, and a limited form of life insurance. Taxation should be so adjusted that its incidence will not fall heaviest on those least able to bear the burden, and in time he looks for land nationalization. He concludes by saying that "the true aim of industrial reform is to equalize opportunities—a very different thing from establishing equality—and to render of general application the principle that he who will not work shall not eat."

### THE EPISCOPATE AND THE SABBATH.

**F**OLLOWING up the plan adopted by the New York *Independent* a few months ago of ascertaining the sentiments of ministers and leading public men regarding the opening or closing of the Chicago World's Fair in 1892, that journal has now obtained the opinions of nearly a hundred representatives of Episcopal Churches on the same subject. All the Churches that hold episcopacy have through their representatives placed themselves on record on a question of momentous practical interest. The result is most gratifying to all who value the sacredness of the Lord's Day. It is also a cheering indication that public opinion is by no means in sympathy with a lax observance of the sacred day. This expression of opinion, along with other indications, confirms the impression that to the better and evidently the larger portion of the American people the continental Sabbath is a distasteful and undesirable institution. It is well that a day so essential to the present and eternal welfare of the people should be preserved from the encroachments that the worldly spirit, bent on material gain and pleasure, is ever seeking to make. The course taken by the *Independent* will be productive of excellent results. It will strengthen the hands of those who are labouring for the extension of Sabbath Observance, and help in the enlightenment of the public conscience concerning a question of vital importance.

The dignitaries of the Roman Catholic Church are far from being unanimous in their views as to the Sunday opening or closing of the Chicago Exhibition. Archbishop Ireland, whose advanced views on temperance and social reform are well known, leads off with a brief but able protest against the opening of the gates on Sunday. Six Roman Catholic archbishops give their views. Three favour a partial opening, and the other three are outspoken in their opposition to any opening at all. The archbishops who would not object to an afternoon opening take the ground generally taken by their Church, that while divine service is in progress the day is sacred, yet the afternoon hours may be properly spent in recreation and amusement. One bishop makes the claim that the forenoon of Sabbath belongs to God and the afternoon to Caesar. Those in favour of opening are the Archbishops of Philadelphia, New Orleans and Santa Fé. It is not difficult to account for the expression of opinion on the part of the two latter named prelates. They live among people who have traditionally held lax views regarding obligations of the Sabbath, but it is significant, that where the utmost license is taken in the matter of Sabbath desecration the archbishops steadily oppose every movement that would tend to countenance the extension of such desecration. The Archbishops of St. Paul, Oregon, and San Francisco plead earnestly and powerfully for the integrity of the day of rest.

Twenty-five bishops of the Protestant Episcopal Church have responded to the invitation for an

expression of their views on the question submitted. Out of that number only three are disposed to favour an afternoon opening. They do not take strong ground. One, the Bishop of Pittsburg, thinks that such opening would be the lesser of two evils and that it would afford opportunities for the distribution of tracts and Bibles and for holding evangelistic meetings. Another, the Bishop of Milwaukee, evidently leans to the side of laxity though he is not very outspoken, taking shelter behind the trite formula that much can be said on both sides, and retreats by pleading numerous engagements as a reason for declining a definite expression of his views. The Bishop of Fond du Lac cannot resist the opportunity afforded him of speaking in disparaging tones of those who are not enamoured with the idea of a sacramentarian episcopate. As his remarks are not devoid of interest, and as giving an idea of the position he takes, the following may be quoted:—

Now, in America our Protestant Christianity, from having followed the traditions of men, and taken Calvin or Luther or Wesley for its Master, has greatly lost the capacity and idea of Christian worship. It neglects and disobeys Christ's command, and does not "Do this,"—that is, "offer this in remembrance, or as a 'Memorial' of Him on the Lord's Day"; and then, having broken His command, and followed its own self-pleasing form of worship, with Pharisaical hypocrisy it censures some poor labourer who goes into a picture gallery or listens to a band of music. I might advise a Christian living in Chicago to go to the Exposition on some other day; but in the general interests of morality I hope the Government will open the departments devoted to art on Sundays after twelve o'clock. It would only be in the interests of the saloons and theatres to keep them closed.

All the others are strong and decided in their conviction that the interest of religion and morality would be injuriously affected by the Sunday opening of the Chicago Exposition. The opinions of Bishops Huntington and Cox are vigorously and tersely expressed.

The ten bishops who speak for the Methodist Episcopal Church, without exception, declare against Sunday opening. They take the ground that the divine law is universally binding, and that in view of the highest interests of mankind, as well as for the national welfare, the gates should be closed on the first day of the week.

The majority of the Roman Catholic bishops who have replied to the queries sent them are in favour of opening the Exposition on the Sunday afternoons. Sixteen of them have, with one exception, expressed their opinions on the subject. The exception is the Bishop of Wilmington, to whom the question does not seem to be of much importance either way. He says:—

In answer I say that, as to the questions submitted, I have not only no opinion for or against, but I feel no call to get up an opinion. I have difficulty enough already in answering questions appertaining to me, and hence am not disposed to encumber myself further with decisions as to matters totally out of my province.

The Bishop of Harrisburg thinks that for the sake of the working people, many of whom would be deprived of their day of rest, and that because "a certain portion of the inhabitants of Chicago take a special delight in pooh-poohing and desecrating the Lord's Day, so let us say to them: This is a Christian country, and as such it regards the decalogue the fortalice of private virtue and public morality. So close the gates on Sunday." Other two bishops have put themselves on record as decidedly opposed to Sunday opening. While the rest plead in behalf of the working people for an afternoon opening, most of them take the view current among the Roman Catholics that the first half of the day is sacred, and the second half secular to the extent at least of indulging in recreation and amusement.

The bishops of the United Brethren, the Evangelical Association, the African Methodist Episcopal Church, the African Methodist Episcopal Zion Church, the Methodist Episcopal Church South, the Moravian Church, the Coloured Methodist Episcopal Church and the Reformed Episcopal Church, with one exception, are unanimous in their opinion that the gates of the Chicago Exposition should be closed on the Lord's Day. The exception referred to is that of Bishop Turner, of the African Methodist Episcopal Church. He thinks that good would be done by having the building open, with the machinery shut down. Large meetings could be held at which addresses, lectures and sacred concerts could be given.

It is a gratifying surprise that Episcopal opinion generally should be so favourable to the preservation of the Sabbath Day for the purposes for which it was divinely instituted. It is an indication that the movement for the better observance of the day is receiving a wide and influential support.

## Books and Magazines.

**THE BOOK BUYER.** (New York: Charles Scribner's Sons.)—Within the last few years Eugene Field, of the Chicago *Daily News* has acquired a wide reputation as a wit and as a master of humorous satire; and lately his two books, one of verse and the other of prose, have called wide attention to the serious side of his rare literary talent. Mr. Field is the subject of the engraved portrait and of an authorized sketch, intimate and instructive, of his life, written by Charles H. Dennis, of Chicago. Arlo Bates sends an entertaining budget of bookish gossip from Boston, and J. Ashby-Sterry chats pleasantly on similar topics in London. There is an unusually large and readable collection of questions and answers about books and authors in the department edited by Rossiter Johnson.

**HOW TO GET MUSCULAR.** Addresses on Athletics. By Charles Wadsworth, jun. (New York: Anson D. F. Randolph & Co.)—There can be no doubt, says the author of these addresses, that athletics is to-day the leading topic among young men. Being a young man myself and an enthusiast in the matter of exercise, I look at the question, so to speak, from the inside. The aim of these addresses has been to emphasize a few of the ideas which this interesting subject suggests. These addresses are four in number, and the subjects considered are "Strength"; "Exercise"; "Rest and Food"; "Air and Religion." The book glows with physical, mental, moral and spiritual health, and will suggest excellent thoughts to young men and be of good help to them.

**RHODA ARMORER.** By C. J. G. (Philadelphia: Presbyterian Board of Publication: Toronto: N. T. Wilson.)—This book is written in the form of a journal, but not a journal of the unhealthy kind. Indeed it is full of bounding health from first to last. Rhoda's father had been kept from going to Syria as a missionary by her mother's ill health. Her mother knew this and felt herself a hindrance, indeed almost longed to die that her husband might get away to Syria. Rhoda learns of this and conceives a strong dislike for the mission field. Her mother dies and then the Syrian shadow begins to creep over her life for her father will want now to go. Then a young minister loves her and proposes marriage, and he is going to Syria as a missionary. The last entry begins: "We are to start in two days now, Marion and I, for Syria, and I am very glad over it, very glad." The book is full of intense interest from beginning to end and its lessons are most wholesome and important.

**MR. BOK,** the editor of the *Ladies' Home Journal*, recently gave some interesting figures relative to the manuscripts received by his magazine during 1890. Owing to its departments and peculiar character, the *Journal* probably receives more manuscripts than any magazine published. Mr. Bok says that he received at his office a total number of 15,205 manuscripts. Of these 2,280 were poems; 1,746 stories and 11,179 miscellaneous articles. Of the poems sixty-six were accepted; of the stories only twenty-one, and of the articles 410, of which latter, however, over 300 were solicited articles. Thus, it will be seen that of the entire 15,000 manuscripts only 497 were accepted; a trifle over three per cent. Deducting from this the accepted articles written at the editor's solicitation, the net percentage of unsolicited manuscripts accepted is brought down to 197, or a little more than one per cent. Statistics such as these show how much utter trash is being written, and the number of persons writing who ought to be employing their time at something else and better.

**THE CHANGED LIFE.** (London: Hodder & Stoughton; Toronto: The Willard Tract Depository.)—Like the other addresses by Professor Henry Drummond, which have been published, there is a fascinating interest in this latest on "Sanctification." In his preface he says: The theme, like its predecessors in this series, represents but a single aspect of its great subject—the manward side. The light and shade is apportioned with this in view. And the reader's kind attention is asked to the limitation, lest he wonder at points being left in shadow which theology has always, and rightly, taught us to emphasize. The address is an elucidation from Professor Drummond's standpoint of the passage in Second Corinthians as given in the Revised Version, "We all with unveiled face reflecting as in a mirror the glory of the Lord are transformed into the same image from glory to glory, even as from the Lord the Spirit." The address possesses all the charm, the directness, clearness and force which mark its predecessors. Like these it is uniform in style and has been received with the same avidity.

**THE PRESBYTERIAN QUARTERLY.** (Richmond: Whittet & Shepperson.)—This review is the vehicle for the scholarship and literary talent of the Southern Church. It fills an important and influential place. The new number has several papers of great ability and timely value. It opens with an elaborate criticism of "Burney's Soteriology and the Cumberland Theology," by Thomas Cary Johnson. Professor Watts, of Belfast, expounds "The Scriptural Idea of the Church," and Dr. Carrington Alexander deals with the doctrine of "Inspiration." There are papers on "The Deluge," by Dr. George D. Armstrong, "The Christian Endeavour Movement," by Dr. McKibbin, and "Bledsoe's Theory of Moral Freedom," by William P. McCorkle. Among the notes there is one of more than usual length and fulness in which Professor F. R. Beattie discusses clearly and in a temperate spirit "The Inauguration of Dr. Briggs." Dr. Beattie also contributes to this number an elaborate and able review of Professor Schurman's "Belief in God." There are reviews and notices of some of the more recently-published noteworthy books.

**HOW TO BE A PASTOR.** By Theodore L. Cuyler, D.D. (London: James Nisbet & Co.; Toronto: The Willard Tract Depository.)—No reader of religious journals needs to be told that Dr. Cuyler is a most interesting and instructive writer. This little work, the result of a long and eminently successful pastoral experience, is especially valuable for those for whom it is primarily designed. For young pastors especially and those who are in training for the duties of the sacred calling, it will be very valuable. Its dedication points out the class of readers to whom it will be most serviceable. "To the young ministers of the Lord Jesus Christ in all Christian denominations this little volume is lovingly inscribed." It may be remarked incidentally that older ministers, whose minds are still open to new suggestions, will read the book with genuine pleasure. The topics it treats are: "The Importance of Pastoral Labour"; "Pastoral Visits"; "Visitation of the Sick—Funeral Services"; "The Treatment of the Troubled"; "How to Have a Working Church"; "Training Converts"; "Prayer Meetings"; "A Model Prayer-Meeting"; "Revivals"; "Drawing the Bow at a Venture"; "Where to be a Pastor," and "The Joys of the Christian Ministry."