

in that direction. For while all admit that the Anglican Liturgy contains enough for a valid Eucharistic Celebration—even Cardinal Wiseman allowed that, if he did not allow that England's priests were priests, yet that it comes seriously behind the American Liturgy in some very important details none can deny. American Churchmen are, therefore very jealous of preserving the integrity of the Seabury office. But of that hereafter. The present scheme of revision represents the fruits of two years hard and conscientious work on the part of the committee, which numbered in its ranks men all more or less famous as liturgical students and authorities, some of them Broad Churchmen, but the majority of the old solid High Church school. The Episcopal members are the Bishops of Albany (Dr. Doane), New Hampshire (Dr. Niles), Mississippi (Dr. Thompson), New York (Dr. Potter), and Pittsburgh (Dr. Whitehead). The clerical members are the Rev. T. F. Davies, D.D., (bishop elect of Michigan); W. J. Gold, D.D., (Professor in Racine College); S. Hart, D.D., (Professor in Trinity College, Hartford); J. H. Egar, D.D., (late professor in Nashotah Seminary) and C. E. Swope, D.D., (Trinity Chapel, New York). The lay members are Messrs. H. W. Sheffy (the late), G. C. McWhorter, J. M. Woolworth, J. W. Gilbert, and G. B. Jackson—the last a most pronounced Low Churchman. The Low Churchmen in the committee will be found among the laity, the Broad Churchmen among the bishops—Bishops Potter and Thompson notably; and the High Church, more or less advanced, among the simple priests, of whom not one is in any sense of the word a Low or even a Broad Churchman, and while of the remaining bishops, except, perhaps Bishop Whitehead, not one even touches the hem of the garment of ritualism. The outcome is a book, which, with a few modifications, should please every reasonable Churchman, supposing it should pass the convention of this year, and be finally approved in that of 1892. It has yet to be recast before October, and criticism is being dealt out unsparingly from all sides. As to the alterations already sanctioned by the convention, they are now law, and are, as a rule, acted upon by every bishop and priest. A "Notification," to be acted upon in October, contains sundry other proposed changes and alterations, which, if agreed to in the ensuing fall, will likewise finally pass into law. These include at Morning Prayer about a dozen new introductory sentences. Of these some are penitential, and some refer more or less generally to the Church's seasons. Half of these might advantageously be cut off, as what we have already are really enough, and are not used except by a minority of the clergy. With one of these the minister must always begin the service, but on weekdays he may omit "Dearly Beloved Brethren," and pass right on to the Confession—as is practically done in all churches where daily service is said. The office may be ended with the collect for grace and the Apostolic Benediction. Should the Holy Communion follow on a weekday, the choir office may begin with the Lord's Prayer preceded by "The Lord be with you" and its responses. When the Holy Communion immediately follows Morning Prayer on Sunday and the Litany is not said, the same order is observed with the additional liberty given the priest of passing at once to the Celebration after the prayer for the President. Thus, those who persist in leaving the church after the Prayer for the Church Militant will do so unconfessed, unshriven, unhouselled, and unblessed, in pretty much the same condition as when they entered it, so far as their spiritual state is concerned. But the ordinary Protestant Episcopalian Gallo calls for none of these things, and so long as he has his ears tickled by a quartet choir and a sensational sermon, departs perfectly happy and fully persuaded in his own mind that he has thereby "remembered the Sabbath Day to keep it holy." In the order for Matins the "Gloria in Excelsis" is no longer to be printed, though it may still be said or sung after the Psalter instead of the "Gloria Patri." And hear let me add that during the many years that I have been present at Matins and Evensong in American Churches in nearly every part of the United States, I have never heard the "Gloria in Excelsis" used in this place. It is done in some churches, but the fashion is fast dying out—as, indeed, are most liturgical solecisms of the same sort. The "Benedictus" is to be printed in full—at present only the first four verses of that canticle appear, and before, not after the "Jubilate" as is its position in the authorized Prayer Book. It is also to be sung or said—as of obligation—in its entirety from Advent to Septuagesima. The committee of 1886 accepts all the improvements as well as the concessions to the popular cry for shortened services. In addition, it would restore the missing final verses to the "Venite" by allowing the 95th Psalm in its integrity to be sung as an alternative to the present extraordinary canto—seven verses of the 95th Psalm and the 9th and 12th of the 96th. This is a change that will be hailed with joy by all liturgists as a return to the correct invitational of the old office. In the "Te Deum" it is proposed to make the 12th, 16th, and 28th verses as in the Anglican version.

It was worse than the worst of bad taste to alter the 16th verse and to make it read as it does at present,—a reading which, I may add, I have heard adopted in some of the churches of Huron. But the substitution of "adorable" for "honorable," as the equivalent for the Latin "venerandum" was a decided improvement, and it is doubtful whether the proposed return to the Anglican wording will go through. The archaic meaning of "honorable" is lost, and the word is now altogether associated either with a moral quality which the original Latin never bore, or with a titular distinction assigned in this country to members of the legislature, mayors of cities, and other State and municipal officials to whom, in the majority of instances, it can apply only in irony. And while the committee was at it, the question might fairly be asked why the "noble army of martyrs" should be allowed any longer to represent the original "martyrum candidatus gueritus." Surely the "white-robed army far more graphically and correctly expresses the noble band of those who have "washed their robes in the Blood of the Lamb." Why also should the American Church continue to pray, "Make them to be numbered with thy Saints," when the true reading is "to be rewarded" (remunerari). Correctness in translation is at least as desirable as the restoration of archaisms. The committee likewise allows a large part of the "Benedicite" to be left out, retaining only that portion which the priest was compelled by the Sarum rite to say as his thanksgiving after Mass. Is it necessary to pander so far to popular laziness in this matter? It takes at the outside only four minutes to say,—and say reverently too—the whole canticle, while, by a perfectly lawful and intelligent arrangement of its several parts, so as to avoid the continual repetition of the refrain, "Praise Him and magnify Him for ever," its chanting need not occupy much longer time. The various versicles and responses—the pieces—which occur in the Anglican book, as well as the opening of the Morning Prayer as before the collect for the day, it is proposed to restore, with the alterations necessary in a Republican country. Why they were even omitted by the compilers of the Prayer Book of a hundred years ago passes all understanding. There is nothing in any one of them that in any shape or form can give offence to the very strongest Protestant Episcopalians.

It was conceivable that such an one should shy at the "good estate of the Catholic Church" in the "Prayer for all Conditions of Men," and it is not improbable that the deputies from Virginia, and some perhaps, from New Jersey, Pennsylvania, and Ohio, may kick at the proposed restoration of the word "Catholic" and the obliteration of the word "universal" in their prayer, but why there should be any outcry over substituting the original phrase "good estate of the Catholic Church," or, suffering the anti-Catholic spirit to abound, of the "Church Universal,"—unless that thereby people should imagine the Church to be a body richly endowed with *real estate*, for the preservation and good condition of which she prayed every day, is what none can comprehend. Nor again, except for the fear of flying in the face of those lazy and slothful Christians, who grudge Almighty God one day in seven, is there any reason which, when it is proposed to restore the *pieces*, as alluded to above, the ancient, venerable, and devotional "Kyrie" and Lord's Prayer should be left out before their recital. The amount of time saved by the omission would be hardly appreciated, and that added to the service certainly not enough to burden even the most wearied worshipper.

THE BISHOP ELECT OF MICHIGAN.

The Rev. Thomas F. Davies, D.D., rector of St. Peter's Church, Philadelphia, who as already said, forms one of the committee of revision, has just been unanimously elected Bishop of Michigan, in the room of Bishop Harris, whose death in England last year was so universally and so deservedly lamented. At a diocesan convention held some time ago, the Rev. Dr. Satterlee, rector of Calvary Church, New York, was the choice of the diocese. He followed the bad fashion of the day—for the second time, having previously been chosen as assistant bishop of Ohio, and declined the duty to which he was called by the Holy Spirit. In Churchmanship as in profound scholarship, Dr. Davies is a great improvement on Dr. Satterlee. By ancestry he is a Herefordshire man, and his family were always pioneers of the Church in Connecticut, when to be a Churchman was to invite persecution. The bishop elect is a graduate of Yale, and received his theological education at the Berkely Divinity School, where he was afterwards professor of Hebrew. He was ordered deacon and ordained priest by Bishop Williams in 1856 and 1857, and after having been rector of St. John's Church, Portsmouth, N.H., he was called in 1868 to his present parish. He has greatly advanced the cause of the Church in Philadelphia, and was so much respected by the clergy and laity as to be put prominently forward as assistant to Bishop Stevens, from which candidature, however, he withdrew his name. He has served as a delegate to

four general conventions, and has been returned for that of this year, and has besides done most effective work as a member of the Board of Missions. It is earnestly to be hoped that Dr. Davies, who is in his 58th year, will accept the nomination, as the diocese of Michigan is suffering greatly from its prolonged widowhood.

THE PRESIDING BISHOP IN THE NAME OF THE CHURCH.

The Bishop of Connecticut, presiding Bishop of the American Church, has come out strongly against changing the name of the Church. He reminds his convention that, while to adopt a name for a national Church is one thing, to change one that "carries with it the prestige and the memories of a century is quite another thing." Under its present legal title have been won all the glorious victories of the American Church, and no legislation of to-day can "change the historic fact that our constitution was adopted, and our Book of Common Prayer ratified by a body which called itself the Protestant Episcopal Church in the United States." He admits that dropping the word "Episcopal" would not change the Church's position toward the historic Episcopate "so long as the ordinal, the constitution, and the canons retained their place in its polity." He granted that dropping the word "Protestant" would "change our attitude toward the Roman Church, so long as our Prayer Book with its continuous living, and constant protest against the corruptions of that Church, regulated our faith and our worship." But the bishop insisted that these facts do not "touch bottom in this discussion; do not exhaust what is to be said in it, and are very far from proving that any change in our name is to be desired." He urged his conclusion that "no change would be attempted until there is an unanimity in the desire for it." With the bishop we may well agree that, if we are to wait for the fulfilment of this last condition, this generation at least will have to rest and be thankful that the Church is allowed to exist even as a Protestant Episcopal institution. Of course, no one is so sanguine as to believe that the style of the Church will be changed in 1889, but there are no few who are firmly convinced that the beginning of the 20th century after Christ, will have seen the obnoxious misnomer laid aside with the 19th century and its ways.

ADDITIONS TO THE CHURCH.

Within the last few weeks, as an outcome of the Lenten and Pentecostal prayers, there have been added to the fold of the Church no few converts from the bodies outside her. In the diocese of Maryland, a German Reform (Lutheran) minister has been confirmed, and has become a postulant for Holy Orders. A fortnight before a daughter of Mr. James G. Blake, the ex-candidate for the presidency, and the present republican secretary of state, was likewise confirmed by Bishop Paret. In New Jersey four students for the ministry of the Dutch Reform body—themselves sons of ministers, have been received into the Church from the ultra-Calvinistic Dutch Reform Seminary at New Brunswick. They will all study for holy orders at Princeton University, true blue Jersey Presbyterian in creed, theological students are constantly found attending the services of the Church, hardly a term passes without some of them renouncing the Westminster Confession for the Catholic Faith. At Union, N.Y., in the diocese of Central New York, the son of the Dutch Reformed minister has just been confirmed, and has become a postulant for Holy Orders. He also hails from the seminary of New Brunswick, N.J. The Dutch Reformed minister of a city in the same part of New York State has also given notice that he intends taking a similar step, and hopes to be admitted to the priesthood in time. The Dutch Reform body is hugely perturbed at this movement within its most conservative, not to say sluggish bosom, which it fears preludes a still larger secession from its ultra-Calvinism and its blue bigotry.

THE TEMPERANCE CAUSE.

It is directly due to the efforts of the Church Temperance Society that the number of saloons has been so greatly reduced in this city. When our population numbered only 1,000,000, New York had 10,500 saloons. The number of our inhabitants have increased 50 per cent, while the increase in saloons, which now number only 6,811, has been pulled down 85 per cent, and this under a most venal, corrupt, every way imperfect system of licensing. If, therefore, in the face of such drawbacks, the saloon population has been reduced 57 per cent, how much more telling would be the reduction if Governor Hill would but shake himself clean of the shackles of the tavern-keepers, and refuse to veto any more of those two high license bills which are year by year drawn up so carefully, and carried by such large majorities at Albany by the efforts of the Church Temperance Society. As it is, there is in New York city one saloon to every 220 inhabitants. If the prohibitionists, nearly all Methodists and Baptists, would cease from their jealousy of the Church's policy, and join with her in

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