

About one half of the Schools use Hymns A and M., and about one half use the S.P.C.K. On the suggestion to excite interest among members of the Sunday Schools by voluntary examinations open to senior scholars and teachers, the Bishop hoped that it was not intended to supersede the interdiocesan system of teacher's examinations, now in operation in nine of the dioceses. Being assumed that no antagonism between the diocesan and the interdiocesan system was meant, the Bishop gave his hearty approval which was endorsed by the Synod. Fraternal greetings were received from Synods of Algoma and Huron now in session. Answer to same and familiar greetings were ordered by the Synod to be returned, and to be forwarded also to dioceses of Ontario and Montreal. It was decided to petition the Provincial Synod to endeavor to make an arrangement among the several dioceses whereby clergymen moving from one diocese to another, might be saved the loss of standing on the Church's funds, which at present is the penalty paid by a clergyman who should be called cross the invisible line which separates one diocese from another.

THE CHURCH IN THE UNITED STATES.

(Letter from our New York Correspondent.)

NEW YORK.—Some of the Bishops and some of the Conventions have spoken out pretty emphatically on the subjects of the proposed amended Prayer Book and the change of name. As a rule, however, the sense of the Conventions has been to leave these topics alone and to treat of what most immediately concerns the welfare of the Church within their own limits. As to the proposed new Hymnal, except in the Church papers very little is said about it. That the General Convention will amend the present book by additions and omissions, sometimes by verbal alterations, there can be no doubt. But the feeling grows that the whole object aimed at might be better attained by adopting in its integrity the Anglican "Hymns Ancient and Modern" and making it the authorized hymnal of the American Church. Many parishes use it already, and all that is needed to make it altogether suitable for use in the United States would be the addition of the few hymns that are considered as of obligation to be sung on the Fourth of July, Thanksgiving Day, and other national anniversaries. In any case, it is not thought at all probable that the wholesale alterations and omissions recommended by the committee and published by James Pott & Co., the Church publishers, who have likewise issued the proposed amended Prayer Book, will be accepted by the General Convention. The public mind has already been sufficiently shocked by the recommendation to leave out such old time favorites as, "There is a fountain filled with blood," "Hark hark, my soul," "I would not live away," "How bright these glorious spirits shine," and others which a long time prescription has endeared to the Churchmen of all schools.

THE AMENDED PRAYER BOOK.

On the subject of an amended Prayer Book much more interest is excited. As the matter stands at present the more advanced Churchmen are quite content to accept the Prayer Book as it is. The proposed emendations (they claim) are too much of a sentimental nature, and in some cases are absolutely unliturgical—notably the rubric that will allow non-communicants to withdraw after the Prayer for the Church Militant has been said—an unCatholic practice which would thus be endorsed by the Church. That some of the proposed changes are for the better is not denied, but if these are admitted, then others which are not so desirable, which are even undesirable from a liturgical standpoint—must likewise be allowed, and these, it is asserted, are more in number than those which would be on the other side. The truth is that the proposed alterations are more or less such as the Broad Church party advocates, and, as such, are suspected by both High Churchmen and Low Churchmen. The Broad Churchmen are not favorers of distinctive teaching, especially on the subject of the Sacraments in general, and of the Holy Eucharist in particular. They are crying out for a Liturgy and ritual that shall be national, shall be as distinctly American, as the Gallican, Milanese, or Anglican liturgy. But, as the Broad Churchmen would have it, this Liturgy and ritual would be devoid of all, or nearly all saliently Church features, and would be of such a nature as to accommodate itself in its leading points to the demands of the sects for a common platform, on which all could unite, even though thereby should be thrown overboard the doctrine of the Apostolical Succession, the regeneration of the candidate in Baptism, the sacramental nature of Confirmation, the true doctrine of the Holy Eucharist, and the upholding of the necessity of the threefold ministry as essential to the existence of the Church. So timid, indeed, are Churchmen of allowing the Prayer Book to be tampered with—the results in Ireland being so terrible, that, as at the diocesan of Chicago the other

day, the cry goes up for a final settlement of the question at the ensuing General Convention, and the stamping with the authority of the Church an edition of the Prayer Book that shall be declared once and for all as that which shall always be used in the American Church. And as this year is the centennial of the publishing of the American Prayer Book as it stands, it is suggested, not inaptly, that "it is expedient that any further proposition for changes in the Prayer Book should be entertained except such as can be finally acted upon at the coming General Convention."

THE NAME OF THE CHURCH.

Virginia has declared against changing the name of the Church. Bishop Dudley of Kentucky has officially taken the same line. He holds that the Church to be truly that of America must be both Protestant and Episcopal. (How could it be a Church at all if it were not Episcopal?) It must convince the American people that it is content to hold and to preach the one Faith free from Romish superstitions and from the "subtle speculative refinements of a rationalistic sectarianism." It must also "convince the American people that there is a value in the continuous succession of authorized teachers, of accredited witnesses; that the covenant of God is not to be despised, and that such covenant ministry we guard and prize." The Bishop believes Episcopacy to be essential for the existence as well as for the well-being of the Church, while he holds besides not only that the Church of Rome has erred, but also, while not denying her grace and truth, that "she is the scarlet woman of the Revelation." Wherefore, he is willingly accounted Protestant, against her errors, even while he rejoices to "bear witness against the excess or defect of other Christian teaching." The Bishop holds that the "old platform is wide enough for all to stand upon, whatever be our private opinions and ecclesiastical affinities, and to change it is to narrow it, and to produce uneasiness and discomfort, contention and strife, which will divide and weaken." The diocese of Eastern in Convention passed a resolution to the same effect. It is, however, fair to say that the resolution by no means expressed the sentiments of the bishop.

THE CHURCH AND THE LABOR PARTY.

Several of the clergy, High, Low, and Broad, in the city and diocese of New York have been bitten with Henry George's land craze and the anti-poverty theories put forward, but not personally acted up to by the nondescript Protestant-Papist, Dr. McGlynn, the excommunicated parish priest of St. Stephen's Roman Church in this city. As a rule, however, the clergy of the Church stand aloof from a movement which renders them—and not improperly—liable to the accusation of herding with the unwashed followers of the Socialist Herr Most and the be-whiskied Irish Fenian of the No Rent denomination. The worse of bettering the spiritual, moral, and social condition of the labouring classes—who, in too many cases, have brought their evils on themselves, is one dear to the heart of the Church, but her methods are not those of the demagogue, who, like Dr. McGlynn, dubs himself an anti-povertyite, while he lives in a most expensive house in Brooklyn, or of interested self-seekers like Henry George, who, with his fellow delegates, all friends of the working man, are living high in luxurious quarters in a costly Paris hotel. Yet there are those among our clergy and laity who think they can countenance what are only Utopian ideas when sincerely held, and by means of them influence and elevate the working man and the masses in general. These enthusiasts have formed what is styled "The Church Association for the Advancement of the interests of Labor," now in the third year of its existence. The president is the Right Rev. F. D. Huntington, Bishop of Central New York, whose son, the Rev. J. O. S. Huntington—"Father Huntington," superior of the Order of the Holy Cross, whose headquarters are on Avenue C, the most and the worst tenement housed district on the East side, and two strong minded ladies form the committee. The society holds no meetings, but indulges in gatherings styled "Conversations," a symposium where a great deal of most unpracticable talk is indulged in.

A REVEREND PLOUGHMAN.

Father Huntington and his communion have done and are doing a noble self-denying work on the East Side. That he has become exhausted is not to be wondered at. To regain his strength, and at the same time to live up to the spirit and letter of his vows as a member of the Order of the Holy Cross, by which he is bound to poverty and self-sacrifice, as well as to religious work among the lowest of the low, he has become a farm laborer, and during every weekday may be seen at Meridian, N.Y., working at the plough or in the fields as a common hand. His evenings and his Sundays he devotes to evangelizing those with whom his new line of work brings him in contact. He receives his wages every week—the same as any other laborer and lives as his co-mates in toil live. For

some time his identity was cleverly concealed: but somehow it leaked out, and now the country folk whom he has charmed by his eloquence and by his loveliness of character and disposition, would fain have him abide with them for a permanency. He is embracing the opportunity thus presented him of investigating the various phases of agricultural life, and of studying the problems of capital and labor as they crop up before him. He will thus be able to speak from experience. And by coming in contact with farm laborers, he has likewise mixed with the factory population, whose manners and ways have thus come under his notice and will supply him with fitting subjects for many a "conversation" in the future. Of Father Huntington's sincerity none can doubt. His whole life is apostolic, and his influence for good among the degraded roughs and toughs of the East Side must be seen to be believed.

THE COLORED PEOPLE.

As was said last week the Colored Commission appointed by the General Convention of 1886 have virtually come to the conclusion that radical measures must be taken, if the Church is to succeed in doing any solid work among the negroes. Out of nine members present five of the Commission at the last meeting have decided that resolutions should be offered at the next meeting—to be held in New York just before the General Convention—to the effect that the "means of direct communication between the Commission and the laborers in the field and its power of directing them be greatly enlarged, or an independent missionary Episcopate be created, having charge of this great missionary work, and working either with or without an organized commission, as to the Church shall seem best. This will probably be carried, and then the resolution will be formally submitted to the General Convention to act upon. Meanwhile preparations are being made to establish at Washington a theological college for the education of colored students for the ministry, in connection with the colored university which is being founded at the Capital—a step which commits the Church to the more general ordination of negro deacons and priests. The sense of the South and of many of the States on this side of Mason and Dixon's line is decidedly against ordaining negroes to the priesthood—at least during this generation. It is claimed (1) that they cannot be trusted to persevere; (2) that they are not sufficiently truthful; (3) that they are incapable—as a race—of that higher education which is rightly demanded of the clergy of the Church; and (4) that the negroes would rather be ministered to by educated white persons. The last point, and the first, experience has shown to be well taken. But hitherto no adequate means of educating the negro in the Church's system, and ways, and spirit have been at hand, and the few priests and deacons of the colored race that have been ordained have really grown up by a kind of chance, the wonder is they have been as successful as many of them have been in the United States. In such a grave matter, however, the Church will certainly make haste slowly and will exact a very severe probation from all colored candidates for the ministry. In other respects she is offering them great advantages in the way of education and industrial training. In Virginia the "Chase Farm" of 141½ acres has just been purchased by Dr. Jager for the sum of \$4,250, or about \$30 an acre. The property is situated about a mile beyond the Durham depot, and it is skirted by the Lynchburg and Danville road. It is intended to locate a colored orphan asylum there, for which the locality, from a sanitary standpoint is well adapted. The farm buildings are good, the house can easily be added to and fitted up for its occupants, and the ground is in good heart and thoroughly suited for agricultural operations. In the deanery of Savannah, Ga., there have been founded by the munificence of one priest, the Rev. A. G. P. Dodge, some fourteen missions and schools with neat churches and school houses, exclusively for the evangelization and education of the negroes. These are served by white priests—one by a negro deacon—and white and colored teachers and lay readers. A first class education on Church lines is given the negroes, and they eagerly avail themselves of the chance. Many are thus every year added to the Church.

ECCLIASTICAL VAGARIES.

In the diocese of Long Island, at least so far as Brooklyn is concerned, some kinds of breaches of ecclesiastical discipline seem to pass unrebuked. In that city evening communions are becoming more and more frequent. In one church the rector went so far as to have an afternoon celebration on All Saints' Day: why no one could see. The rector aforesaid keeps up this abuse, and not one word of censure is heard from his diocesan, who is not so reticent, however, when any priest exceeds in ritual. In a country church in an adjacent diocese, the rector, while careful in eschewing floral decorations or white hangings round or on the altar, had his pulpit elaborately festooned and wreathed around with white silk