

such as prayer-meetings, teachers' meetings, evening school, &c. A curious feature of these reformatory measures is a council of twelve prisoners. This council is elected by the convicts, and acts as an intermediary between the prisoners and the administration. A prisoner entering the gaol goes before this body of his future associates, and is advised as to his conduct. The warden allows the council to present measures and petitions, and secures its influence over refractory prisoners. The Bishop was present at one of these conferences, and was impressed with the openness and good sense of the speakers; some of whom are men notorious for crime, and found that under these arrangements the discipline of the prison is maintained with but little punishment. The Board of Inspectors expressed themselves as convinced that the methods are steps in the right direction for the reformation of prisoners.

FACTS AND FIGURES

By Rev. J. S. HARTZELL.

There are some facts which arrest one's attention and set one thinking. The growth of the Church (commonly called Protestant Episcopal) is remarkable.

In the "West End" of Boston 40 years ago, there were two Congregational meeting houses and no Episcopal Church. Now there are three Episcopal Churches and no Congregational conventicle. In New York, according to the New York Evening Post, the increase of population in five years has been 15.38 per cent., the increase of church membership (all churches except the Episcopal) has been 3.12 per cent., while including the Episcopal it has been 13.03 per cent. But the increase of the Episcopal alone was 31.74 per cent.—double that of the population, and nearly treble that of all the denominations put together.

Note this difference of increase for the periods given:

NAME.	PERCENTAGE.	
	From 1872 to 1882.	From 1882 to 1887.
Episcopal.....	30.15	31.74
Presbyterian (regular).....	21.28	8.20
" (all shades).....		6.90
Baptist.....	13.15	5.06
Methodist.....	11.72	1.12
Reformed (in America).....	23.36	6.00
Congregational.....	18.60	5.78 decrease.

Take another set of figures. The Albany Evening Journal Almanac, for 1888, p. 103, says: "Among English speaking people in the world there are Episcopalians 21,450,000; Methodists (all kinds) 16,100,000; Roman Catholics 14,750,000; Presbyterians (all kinds) 10,700,000; Baptists (all kinds) 8,210,000; Congregational 5,650,000. Add to the first named the Greek and the Roman Catholic Churches (all nationalities), both of which are also Episcopalians—that is, they have genuine Bishops—and the number of Episcopalians in the world will be 300,000,000.

Take another view. During the year ending Advent, 1888 (November 30th), the following conversions to the Church of ministers of the denominations were reported: Methodists 8; Baptists 5; Roman Catholic priests 4; Presbyterian 3; Congregational 2; German Reform 1; Lutheran 1; Reform Episcopal 1, and two whose denominations were not named. Total 27. For 13 years past the records show an annual average of 30 ministers of the denominations seeking Holy Orders in the Church.

Since 1876, 32 Methodist ministers applied to Bishop Perry, of Iowa, for admission to Orders. Among conversions this year may be mentioned: Baptists, Rev. Dr. Robert W. Pearson, of Arizona; Rev. E. P. Gould, many years Professor in the Newton Theological Institute; Rev. Mr. Shield, of Massachusetts; and Rev. Mr. Wylie; Presbyterian, Rev. O. P. Fitzsimmonds,

of Georgia; Congregational, Rev. P. Allerton Mureh, of Maine; German Reformed, Rev. Charles F. Sontag, of Washington, D. C. Four students of the Dutch Reformed Theological Seminary lately renounced that creed and came into the Church.

Some six years ago Rev. K. E. G. Oppen, of Wisconsin, with the Lutheran Orphan Home and the Lutheran constituency back of it, came into the Church.

Take a view from still another point. In the week after Easter (1889), Bishop Paret, of Maryland, in St. John's Church, Washington, D. C., confirmed (according to Apostolic example, Acts viii. 12-17; xiv. 21, 22; xv. 41; xix. 6; Heb. vi. 12) a class in which were nine colored candidates, and the sister-in-law of Postmaster-General Wanamaker (Presbyterian), the daughter of the late Justice Matthews of the U. S. Supreme Court, the daughter of Secretary J. G. Blaine (Presbyterian), and Justice Gray of the U. S. Supreme Court. Again in England a class confirmed by the Bishop of Llandaff, of 20 men five had been Wesleyans (one a local preacher), two Baptists, two Independents, two Calvinistic Methodists; of 19 women three boys and girls two had been Roman Catholics, two Wesleyans, one Methodist. Again, at Ehrenfeld, in Cambria Co., Pa., the late Rev. A. P. Diller, who lost his life in the Johnstown flood, found three small Christian bodies struggling for success under three local preachers. He presented the Church to them in her historic and apostolic character, and the three bodies united in a Church Mission, and 28, including the three local preachers, were lately confirmed by Bishop Whitehead, of Pittsburgh.

By the way—Two-thirds of the framers and signers of the Constitution of the United States were Episcopalians. So were the authors of the National airs, "Hail Columbia" and "Star Spangled Banner."

The question may be asked: Why is this drift of ministers and members of the denominations to the Church?

I. In doctrine the Church "holds fast the faith once delivered to the saints," and does not follow the fancies and speculations of modern men and sects" teaching for doctrine the commandments of men." She "holds fast the form of sound words" (the Creed) and is true to her Apostolic faith, character, foundation and Order.

II. Another reason is her incomparable Book of Common Prayer, which is a protest against the bald system of the denominations, in which the minister is the worshipper, the congregation listeners. Being Common Prayer, it puts into the mouths of the people the devotional and spiritual treasures of the ages, giving to the people an equal share in the worship of God by its responsive character, in imitation of the worship of the ancient Church, and of the Jewish Church, and of the worship in Heaven (Isa. vi. 3; Rev. iv. 8-11). Of this Book of Common Prayer, Dr. Adam Clarke (Methodist commentator) says, "It is, next to the Bible, the book of my understanding and my heart." And John Wesley said, "I believe there is no liturgy in the world which breathes more of a solid, Scriptural, rational purity than the Book of Common Prayer."

III. The third reason may be found in the difference in the theory of worship. The denominations go to church to hear sermons and be entertained thereby. The pulpit is the most prominent article of furniture, and the sermon the most important part of the service. Churchmen go to Church to worship God, the sermon (if there be any) being a secondary feature; and if there be none, the service is complete in itself. Hence the various elements of worship in the Book of Common Prayer—Confession of Sins, Profession of Faith, Psalter, Scriptures, Chants, Hymns, Prayers, &c. This idea of worship is seen most prominently in the number of Communions. Christ did not institute Sunday Morning and Evening Service

with long sermon. The only worship He instituted was the Supper of His Body and Blood, which, in ancient times was the Church's daily (Acts ii. 46) and at farthest weekly (Acts xx. 7) worship. The Church has frequent Communions because men need the ghostly strength of this spiritual nourishment; but the denominations, relying mainly on subjective religion and the sermon, do not worship God frequently in this primitive and Divinely appointed way.

IV. A fourth reason for this drift to the Church is the uncertainty of the denominational ministers (as expressed by themselves) that they are ministers; and the desire to have true Ordination and Divine Mission, and be found in a Church of historical continuity and Apostolic Succession. They come to realize that Luther, Calvin, Wesley, Menno, and other men, however good, could not found churches nor give a valid ordination or a Divine mission; that if they could, then any other good man, or woman too, could found churches and ordain ministers. They realize that the true Church is a Divine institution, with a Divine Order and a Divine Commission, and with one unchanging Faith; founded by Christ Himself as he alone could, 1800 years ago, and with which He promised to remain to the end of the world; of which the organisations called "churches" founded in the last three centuries, all differing in faith and hostile to each other in fact, are no part.—The Church Eclectic.

THE MUSIC OF THE SUNDAY SCHOOL.

(By Rev. Canon J. H. Knowles M. D., Rector of St. Clement's Church Chicago.—From the Church Review, N. Y.)

The music of the Sunday School labors under the strange disadvantage which in so many instances hinder proper development in primary conditions.

Anything is considered to be good enough for children, and so the most precious years for the formation of correct impressions are allowed to pass by unused, or abused.

In secular education this reproach is being gradually removed, and true thinkers are aware that the wisest teachers, the best appliances and the most philosophic use of the same, are especially needed for the opening years of the pupil.

In Sunday Schools, especially in the musical relations, much reform is needed. Usually some blundering tyro, who wants to practice, is put at the organ; the tunes are played without that subtle attention to true rhythm which a trained musician can alone give. The young man or woman who volunteers to play bungles along. This piece or that piece they cannot perform at sight, they will learn them for next Sunday, and so, a few ill-played hymns are sung over and over, until the children become disgusted with the monotony, and lapse into complete indifference during the musical exercises. The children, those who are musical, are keenly alive to all the faults, just as much so as grown people, for the finer musical susceptibilities are innate and not acquired. The power to express those susceptibilities may be taught, but the musical taste itself cannot be imparted. Hence the importance of giving the very best music to children. When I say best, I do not mean the involved and the mystical, but I mean music that is throbbing with properly proportioned pulsation, clear in harmony, graceful in melody, and exactly suited to the words. To produce such music you must have a musician at the key-board, otherwise the difficulty becomes incoherent, and the easy becomes inane. Above all things the time and rhythm must be well and gracefully marked, not a mere tom-tom performance, but that