

special difficulties just referred to. Only 1,664 are reported as under instruction. This falls far short of what might be. The clergy, doubtless, are faithful; but their efforts are frustrated largely by the indifference of parents to their children's best welfare, or the *half-heartedness of their allegiance to their Church*. With such material it is difficult to deal. But the clergy will not have discharged their responsibility in the premises unless they are frequent and earnest in warning the parents of their several flocks that they are not true or loyal either to the Communion of which they call themselves members, or to the solemn responsibilities under which God has laid them, unless they either themselves instruct their children in religious truth, or, failing this, they send them to the Sunday School—their own Sunday School—the school to which they rightly and properly belong. The parental relation is a directly Divine creation, and the trust it imposes an awful one, which reaches its final issues only at the judgment seat. For there, to every parent, will be addressed the searching question, "Where is the flock that was given thee, thy beautiful flock?"

#### THE RELATIONS OF THE CHURCH AND THE COUNTRY.

A SPEECH DELIVERED AT THE ANNUAL BANQUET OF THE CHICAGO CHURCH CLUB, DEC. 8, 1892.

By William Stevens Perry, D.D. (Oxon) Bishop of Iowa—Continued.

CHURCHMEN have been among the most liberal benefactors of the colleges and universities of the land, and the records of both Harvard and Yale bear the names of Bishops, Priests and Laymen, who have built up by their willing gifts noble schools of education and culture. King's College, now Columbia, New York, was founded and liberally endowed by *Churchmen*. The University of Pennsylvania was first established and has been from the start chiefly supported by the gifts of English and American *Churchmen*. William and Mary in Virginia, was distinctively a *Church* institution, while Bethesda, Whitefield's Georgia College, was similarly under Church control. The toleration of Maryland was secured not by but for, the Romanists, and was originally the gracious gift of King Charles I., who in view of the purity of his life and the historic fact that his execution was brought about because he would not betray the Church, has been regarded by many as both saint and martyr of England's Church.

It was George Whitefield, a Priest of the Church, who built the first public orphan home, just outside of Savanna, Georgia, a century and half ago. The Episcopal Charitable Society of Boston is the oldest organized religious charity of the kind now existing in New England, dating back its origin as it does to 1724. The charitable corporations in New York, New Jersey, and Pennsylvania, established for the relief of the widows and orphans of the clergy, now upwards of a century and a quarter old, were the first charities of their kind in America and are still dispensing their blessed ministries of relief and love. It was a New Jersey missionary, the Rev. Thomas Thompson, a graduate of England's University of Cambridge, who in 1736 gave up his cure of souls in this country to go to the Gold Coast, the first missionary to Africa of the English-speaking peoples. The first ordained minister of any religious body in Maine, the Rev. Richard Seymour; the first in New Hampshire, the Rev. Richard Gibson; the first in Massachusetts, the Rev. William Morrell; the

first in Rhode Island, the Rev. William Blaxton; the first in Pennsylvania, the Rev. Thomas Crawford; the first in Maryland, the Rev. Richard James; the first in Virginia, the Rev. Robert Hunt; the first in North Carolina, the unknown priest of Roanoke in 1587; the first in South Carolina, the Rev. Atkin Williamson; and the first in Georgia, the Rev. Henry Herbert, D.D., was in each case a priest of the Church of England, and so far as can be ascertained, a well-born and broad University man. The first one in California of any faith or any race to minister in holy things, was a priest of England's Church, Francis Fletcher, the chaplain of Sir Francis Drake, and the chronicler of that navigator's circumnavigation of the world in the "Golden Hind," Drake's flag-ship. Two thousand priests and deacons in English orders ministered on this continent and on the adjacent islands before the beginning of the present century. John and Charles Wesley were mission priests, respectively at Savannah and Frederica, Georgia, and the only cure of souls the founder of Methodism ever held was that of Christ Church, Savannah, where George Whitefield, the great Evangelist, priest, and missionary of the last century, succeeded him in the same parish, which was his only pastoral charge.

In these, as in countless other matters, the Church was thus the pioneer, and the country from the earliest period of her history finds her annals coeval and combined with those of the great ecclesiastical organization of the English-speaking race, which we of to-day know and recognize as *par excellence* the American Church. And when we turn to matters of political or institutional history the relations of the Church to the country and the priority and controlling influence of the Church in all that pertains to the founding, moulding, shaping or conserving of our institutions is even more remarkable. In the old charters of discovery and colonization dating back to Raleigh's ill-fated settlement at Roanoke in 1585-7 it had been provided by this statesman's forethought that those who left their homes and hearts in England to found a commonwealth and Church across the sea should not forfeit in their new abode their political birthright, the heritage of liberty which made each Englishman free-born. It was on this very issue that the struggle for their inalienable rights as free born Englishmen was fought by the colonists at the South as well as the North nearly two centuries after this principle had been made a foundation-truth of our country's life. It was but fitting, therefore, that the first representative body elected by the American people and in every sense the popular choice, which was convened on American soil, was the assembly of Burgesses held in 1619 in the choir of the little Church at Jamestown, Virginia, where after the reading of the *Church Prayers* by Parson Buck, the faithful priest of the colony, these elected representatives of the people deliberated, concerning matters ecclesiastical and civil, for the Virginia Church. This was a year before the "social compact" was signed in the cabin of the Mayflower, off the Massachusetts coast, by the Pilgrim Fathers, to whom so many erroneously attribute the source and spring of American freedom.

(To be continued.)

EDITORIAL work by women is forbidden in Japan by a recent law, which asserts that it is neither becoming nor desirable for women to pursue such an occupation. It is hoped this edict will not interfere with the labors of Mrs. M. H. Smith, who conducts the political and commercial departments of the *Japan Gazette*, of Yokohama daily. She began her newspaper career by reporting a military review, and has for four years been doing good work on the editorial staff, while her husband, who was formerly an English teacher in the government service, is in the business office of the same journal.

#### HYMNS AND HYMN WRITERS.

BY

REV. CANON BRISTOCKE, D.D., Rector of TRINITY CHURCH, ST. JOHN, N.B.

(Continued.)

III.

I would here notice the new version of the Psalms, which was at length published after many efforts by many persons. The dissatisfaction which was felt with the old version led even James the First, to take up the work. By an Order in Council in 1696, the new version was allowed, and permitted to be used in churches, and chapels, and so came to be annexed to the Book of Common Prayer. It was the work of Nahum Tate, and Nicholas Brady, both Irish by birth, and both, it need hardly be added, very feeble poets. The version had little poetic beauty. It was simple and earnest. It was, as I have said, "allowed to be used," and now, as a writer well remarks, is "allowed to die." Portions of it, will however, in all probability, live on in new hymn books. Among these will be the Christmas hymn:—

"As Shepherds watch'd their flocks by night,"  
And such Psalms as:—

"Through all the changing scenes of life,"

And:—

"As pants the heart for cooling streams."

We next make mention of Joseph Addison who contributed hymns at this period. He is, of course, best known as the Master of English prose, still his hymns have much merit. He was born in 1672, and was educated at Magdalen College, Oxford, where to this day is shewn his favourite walk under the beautiful elms in the College grounds, and called "Addison's Walk." His hymns were usually published first in the *Spectator*, and were composed on special occasions.

Those found in our hymn books are the beautiful paraphrase of the twenty-third Psalm:—

"The Lord my pasture shall prepare,  
And feed me with a Shepherd's care."

Also:—

"When all thy mercies, O my God,  
My rising soul surveys—"

and one which Lord Selbourne places among the best hymns of the English language:—

"The spacious firmament on high  
With all the bright ethereal sky."

We now come to Bishop Ken, who has left us hymns which will never cease to be sung by the Church Militant here on earth. He was born in 1637, and went to Winchester School. After taking his degree at Oxford, he became a rector in Essex. In 1697, he wrote his morning and evening hymns, which have made the author famous. They are to be found in an abridged form in all hymn books. The morning hymn:—

"Awake my soul and with the sun  
My daily stage of duty run."

was a great favorite with its author. He, (we are told), used to sing it in the early morning, accompanying himself with his lute. His evening hymn:—

"All praise to Thee, my God this night."

Written very often:—

"Glory to Thee, my God this night."

is deservedly a great favourite with all. Of the Doxology at the end of that hymn, it is well said that probably no other verse is sung so often. Bishop Ken was made chaplain to Charles II, and ministered to the dying monarch in his last illness. When James II came to the throne he was committed to the Tower, as one of the seven Bishops who would not publish the