

or Evening Prayer. This might suggest some arrangement by which one of the three Creeds might be recited in turn on certain days. Once more, the most loyal subjects of our beloved Sovereign could not hesitate to follow the lead of some of our Republican brethren in substituting a suitable Collect after the Commandments for the second prayer for her Majesty. In like manner, the Collect for the day, when said in the previous part of the service, might be left out from the Communion office. Why, too, should not the Litany be at times abridged by the omission of the petitions beginning with the Lord's Prayer, especially if these more penitential sentences were always used in Lent and other solemn occasions? Some curtailment also of the offices for Baptism and the Churching of Women would render their public use more practicable and general. These are the most striking omissions adopted in America, and, after a trial of nearly a century, likely to be adhered to in the Revised Prayer-book there. They certainly merit the candid and careful consideration of English Churchmen. They could not in the least impair the Scripturalness or Catholicity of our Liturgy, while, to both clergy and laity, they would afford sensible relief. If left optional to each clergyman they might pave the way for greater improvements.—*The Rock*.

#### BOOK NOTICES.

SCRIPTURES, HEBREW AND CHRISTIAN, arranged and edited for young readers, as an introduction to the study of the Bible, by Edward T. Bartlett, A.M., and J. P. Peters, Ph. D., vol. i., (Putnam's Son, New York, Williamson & Co., Toronto, 1886). We cannot give the reader a better notion of the aim of the work than by quoting from the preface. "The contents of this volume are Hebrew tradition and history, from the creation to the captivity. The story is told in the words of the Bible, but with considerable condensation and re-arrangement. Explanatory glosses have been added here and there. When these glosses consist of more than one or two words, and are not mere condensations of longer statements in the original, they are included in marks of parenthesis."

There can be no doubt that this is a useful work. There is some danger that the historical parts of the Old Testament will fall into comparative neglect, and this would be a great misfortune. We may not agree with that nearly extinct school that took the whole Bible as of equal value, and regularly went through the volume from the first verse of Genesis to the last of the Apocalypse, thereby they spent three or four times as much study upon the Old Testament as upon the New. Still, we must remember that in the Old Testament we have the history of the beginning and process of divine revelation which was brought to completion in the work of Christ, and further, that our understanding of the work of our Lord will, in some measure, depend upon our knowledge of the earlier revelation. It is also a good plan to give the history in the language of Scripture.

On the whole, the work seems excellently done. Each chapter has first, the parts of Scripture mentioned, from which its contents are derived, then the general subject treated, and then the special points. The topics are well chosen, and the omissions are judiciously made. Here and there the editions have not followed the very best authorities. For example, in the history of Cain and Abel, they follow the LXX. in the words, "Then Cain said to Abel his brother, let us go to the field." The Authorized Version is wrong. The Hebrew word does not mean *loquutus est*, but *disit*, and the Revised translates correctly *told*. There was no need for the addition made by the Septuagint.

THE TREASURY OF DAVID. By C. H. Spurgeon. Vol. 7 and last. Funk & Wagnalls, New York, 1886. General Agents for Canada, William Briggs, 80 King St., East, Toronto. We sincerely congratulate Mr. Spurgeon on the completion of that which he considers the great literary work of his life. We cannot, of course, reckon Mr. Spurgeon among those who approach nearest to our ideal Commentator. His theological point of view, and his personal characteristics alike render him incapable of reaching some of the higher and finer aspects of divine truth, and especially of that truth as it is expressed in the glorious Book of Psalms. But, having said this, we have said all that we need to say before giving a very high commendation to his whole commentary, and to the concluding volume of it, which is now before us. Mr. Spurgeon's qualities are well known. Robust common sense, decided, clear spiritual insight, practical wisdom, and a very remarkable power of clear and vigorous expression, are conspicuous here as in all the author's works. To which we must add that the writer has laid nearly all previous commentators under contribution, and in doing so, has not restricted himself to any particular school or schools of exposition. Roman, Anglican, Puritan, have all contributed to the fullness of his work, and we may confidently assert that there is much in this commentary which will not be found in any one, two, or three commentaries by which it has been preceded. Often the very words of previous writers are given in full, and these not merely from expositions, but from sermons as well, and any source that might contribute to the enlightenment of the readers. The names of the original writers are frequently appended. It is a most useful book for clergymen and laymen. All will receive edification from it, and many a sermon may be indebted to it for most valuable material.

#### THE NON-ESTABLISHED CHURCH IN AMERICA.

"Two wonders in the world: a Stamp Act in Boston, and a Bishop in Connecticut!" exclaimed the *Boston Gazette* just a century ago; and now, there are not fewer than seventy of these episcopal "wonders" scattered throughout the United States of America, from Connecticut in the east to California in the far west. The "wicked heresy" of the year 1785 was in the year 1885 a very flourishing community, organized into 49 dioceses with 3,600 clergy, and representing the highest culture and the truest piety in American Christianity. It is true that the communicants of the Protestant Episcopal Church only number some 400,000, as compared with 2,250,000 Baptists and 1,700,000 Episcopalian Methodists; but I have found all sections of Nonconformity (and their name is legion) readily admit that the Episcopal Church is gaining rapidly in the affections of the people.

In the earlier history of the American Church, there was too great a desire amongst Churchmen to win over Puritans by yielding to Puritan prejudices; a desire to make it appear that the differences which existed between the Episcopalians and their Dissenting brethren were not very essential after all. There has been a vast change in this respect within the last few years. Still it is not unusual to find the vestry of a country church consisting of perhaps half a dozen Churchmen and a couple of influential Congregationalists. The evil of this arrangement is only apparent when it is remembered that this cosmopolitan vestry has absolute power in the election of its rector, and practically possesses the means of starving the poor man out when they are tired of his ministrations. In this respect the position of the Episcopal rector differs but little from that of his Nonconforming brother. Both are equally dependent, and both are equally at the mercy and caprice of their vestry and congregation.

In large cities the rectors of important churches are well paid; some getting as much as twelve or thirteen hundred pounds a year, but the stipend of the country clergyman is miserably small, seldom more than \$700 or \$800 a year, with the certainty of it being stopped in the event of the rector becoming unpopular with his people. The controlling power of the Bishop does, perhaps, exercise some restraint on the unruly caprices of vestrymen, but it is very slight, and there are very many sad instances of destitution, I have heard, amongst the country clergy.

The Church in America had from the very first rare opportunities of endowing its churches, even in country places, by the acquisition of land; but in this the Puritan prejudice against endowments was allowed to influence the action of the founders of the

Church. What might have been accomplished may still be seen in the practical use of the magnificent endowment of Trinity Church in New York, which supports the parish church and six chapels and a multitude of charities connected with them. The church in Chicago, I am told, once possessed an endowment which at the present time would have equalled that of Trinity, New York; but it was spent by the vestry in current expenses. The Bishops are, however, now becoming fully alive to the great necessity of fostering endowments. The first thought of the Missionary Bishops in the West is to procure endowments. They invest largely in land; and as settlements increase, and as railroads develop, these investments increase at a fabulous rate. There is, I know, an impression in the endowed Church of England that a voluntary system is likely to obtain a healthy state of things in the Church; but let Englishmen who think that a non-endowed or a dis-endowed Church will be free from unseemly scandal, visit America.

Bishop Bedell of Ohio, in a published sermon, shows the strength of the Church at home, inasmuch as she is in a position to be the *Church of the people*; while he says, "in the Churches of America the Christian religion is very largely the religion of the favoured classes." Observe, the Bishop does not say "the Church," but "the Christian religion." The Gospel, which the early days was the privilege of the poor, is now, in this land of wealth and commercial enterprise, a monopoly of the "favoured classes." The reason for this is not far to seek. It is precisely the very reason which compelled Mr. Newman Hall in London to remove from the poor regions of Surrey Chapel to the more favoured environment of Westminster. The evil of such a state of things is not apparent in England, where there is an endowed Church to gather up the fragments left by Mr. Hall's highly favoured chapel; but in a country like the United States, where there is no endowed Church, the fact that both clergy and vestries have to look out for themselves results itself into this. The "prominent" clergyman (to use an American expression) is obliged to study his own worldly interests by suiting his ministrations to the demand of his people, so that his Church may be "run" with success; and if the poor, or even the lower middle classes, are to be reached, it is done by establishing Mission chapel, which chapels are the means of raising up a system as hateful to the benevolent mind as the caste system of India or the slavery of old Virginia. The "favoured classes" (for of course there is no aristocracy in America) worship in a church with well-cushioned pews, a chorus and quartette choir, and richly painted windows, and an "elegant" rector, but the poor dress-maker is stopped at the portals of this luxurious church, and told to turn round the corner to the *Mission Chapel*. So dependent are the clergy upon the "favoured classes" for their support that they are often little else than the managers of religious joint-stock companies. In Mr. Beecher's church there was, in December last, a public sale of pews for the year, which resembled the auction of shares in some secular society; and although, thank God, the restraining influence of Episcopacy to some extent prevents such open scandals in the Episcopal fold, there is much in the vestry system, even in the Church of America, which is very humiliating to the clergy. Vestrymen are usually selected on account of their moneyed interest in the concern, and are often very unfit men to select a spiritual pastor for the cure of souls. Bad as the system of Church-patronage in England is, it is no worse than that in the non-established Church of America.—*Churchman Magazine*.

#### Home & Foreign Church News. From our own Correspondents.

##### DOMINION.

##### ONTARIO.

CARLETON PLACE.—(From a Travelling Correspondent.)—This important and rapidly growing parish received a great mode of praise in the report of the committee on Foreign Missions at the recent meeting of the Diocesan Synod. A large sum was sent in by the woman's auxiliary for mission work. Mr. Jarvis is a most energetic parish priest, and has recently engaged a lay assistant to help him in opening up mission work in the outskirts of the parish. This plan of obtaining clerical help is becoming much used in this Diocese, to the great advantage of not only the church, but the men themselves, as it gives them experience and an insight into practical work of a parish which will be a lasting benefit.

RICHMOND.—The rector of this parish, Rev. G. J. Jemmett, has begun the erection of a substantial stone