

The New-York Evangelist.

VOLUME LVI... NO. 48.

NEW-YORK: NOVEMBER 26, 1885.

WHOLE NO. 2905

"THE UNITED CHURCHES OF THE UNITED STATES."

By Prof. E. D. Morris, D.D., of Lane Seminary.

Under this alluring title, Prof. Shields of Princeton has contributed to the November number of the Century Magazine a remarkable article on the existing agreements of these Churches in doctrine, polity, and worship, and on the possibility and the probable direction of their further unification. He presents, at the outset, the general fact that while these various religious bodies started out in their career under the influence of very marked distinctions, inherited from their European ancestry or developed through specific antagonisms, the tendency toward union is now rapidly becoming strong, if not controlling. After indicating some forms in which this tendency is already manifesting itself, he expresses the judgment that these are but initial forms, and that a more decisive unification along certain definite lines is probable, if not assured, in the near future. The main part of the article, which is characterized throughout by fine literary ability, is devoted to the discussion of three possible directions in which, as the writer conceives, ecclesiastical unity is to be sought: doctrine, polity, and worship. However we may differ from him in this discussion, or in the degree of hopefulness with which we contemplate the several processes which he has sketched, none can refrain from sympathizing heartily with him in what he styles the grand conception of THE UNITED CHURCHES OF THE UNITED STATES.

1. Dr. Shields is less hopeful than he might be with respect to the progressive unifying of these Churches in the matter of doctrine. He indeed recognizes the cheering fact that the era of polemics has well-nigh passed away; that the theological polemics of these religious bodies have been much retired in the presence of the great evangelical verities in which they are consciously agreed; and that Christian thought is now seriously addressing itself to the task of searching out further and deeper agreements. But he is apprehensive that the old historic creeds will be found to be in the way of Church union on any basis of doctrine, and that these present movements may result, after a little, in a new emphasis of the old differences, with its natural consequence in the wider, wider, doctrinally, of those who are now dwelling together in our comparative concord. We cherish at this point the larger hope. It is more probable, in our estimation, that the extremes of Calvinism and Arminianism, for example, have been permanently retired in the presence of those grand central verities in which Arminians and Calvinists are conscientiously agreed. It is more probable that mediating types of theology will gain and retain the ascendancy among us; and that while the old creeds are still cherished for their substance, the current movements of doctrinal opinion will follow the clear leadings of Providence and the manifest teachings of the Spirit of God, not a new creed or set of creeds, but rather an agreement, conscious and even professed, around what is essential in the common Faith. There may not be organic union on the basis of doctrine, but we see good reason to believe that there will be, in a true and deep sense, United Churches in this land made one in spirit, if not in form, by their substantial and hearty acceptance of the one Gospel of grace and of salvation.

2. Nor is the Princeton Professor hopeful as to the unification of American Protestantism on any basis of Church polity. He admits the encouraging fact that those differences in polity which were *ajure divino* theory, are now fading away. He sees that the elements once peculiar to some single type of ecclesiastical administration are now flowing out into, and largely modifying, other types. Episcopacy, Independency, Presbyterianism, as he justly shows, broadly and healthfully affecting each other, as alike good modes of Church government. Yet he sees no probability of organic union on any one of these polities, or on any conglomeration type which may arise from their interblending. But if this be granted, as perhaps it reasonably may, still it is not obvious that our American Churches may become one substantially even at this point? Is it not probable that their modes of administration will be assimilated more and more as each denomination discovers the weaknesses in its own polity, and the elements of strength and effectiveness in other polities, until the existing differences shall become very small, and substantial, though not formal unity prevail? While we as Presbyterians anticipate that in this process we shall give more than we take, and are assured in our own hearts that the Church government of the future in this land will retain much of what we now prize in our well-tested polity, may we not look for a real unification by this process of mutual contribution in government as well as along the line of evangelical belief? Though we do not agree with the writer that this is in itself the more hopeful or more important ground of unity, yet we do not accept his conclusion that in fact the prospect of union along this line is either visionary or obscure. In our judgment, the same great providential and spiritual movement which is revealing itself in the concentration of evangelical believers around the consensus of the one Scriptural faith, is certain to manifest itself, though in less conspicuous ways, in the more uniform administration of governments within the one Household of Faith.

3. Prof. Shields excites a genuine surprise, at least among Presbyterians, by his further endeavor to show that the only practicable basis of Church union is along the line of agreement in worship, by the adoption on all hands of one common liturgy. And the written liturgy which he lifts up as the standard around which Presbyterian and Methodist, Episcopal and Baptist and Lutheran, and even the Roman Catholic, can, in his judgment, become unified in the one great American Church, is none other than the Episcopal Prayer Book. We have nowhere seen a more glowing tribute to that very respectable and venerable formulary than has here flowed from a Presbyterian pen. Even good Episcopalians must feel convicted as to the painful inadequacy of their loyalty to this transcendent embodiment of the essence of Christian devotion, as they read such words as these: "The Prayer Book, like the sacred canon, is not merely individual production, nor even purely human work, but an accumulation of choice writings, partly divine, partly human, expressing the religious mind of the whole ancient and modern world, as enunciated by prophets and Apostles, saints and martyrs, and formulated by councils, synods, and conferences, all seeking heavenly light and guidance. Judaism has given to it its lessons and psalter, Christianity has added

its epistles and gospels, Catholicism has followed with its canticles, creeds, and collects, and Protestantism has completed it with its exhortations, confessions, and thanksgivings. At the same time, each leading phase of the Reformation has been impressed upon its composite materials. Lutheranism has moulded its ritual, Calvinism has framed its doctrine, Episcopalianism has dominated both ritual and doctrine, whilst Presbyterianism has subjected each to thorough revision. And the whole has been rendered into the pure English and with the sacred fervor peculiar to the earnest age in which it arose; and has been wrought into a system adapted to all classes of men through all the vicissitudes of life, and been hallowed by three centuries of trial in every quarter of the globe."

All this is more rhetorical than accurate, and the broad conclusion drawn from it is much more specious than sound. There is indeed some degree of justice both in this praise of the Episcopal liturgy, and in the antithetic criticism of the extemporaneous devotions which are still cherished and observed among our unliturgical denominations. But the notion that the proper remedy for such defects is to be found in the universal introduction of this ancient formulary, is very wide of the mark. And the dream that all these denominations might become One Church by the simple adoption of such a liturgy, casting aside all varieties of doctrine or polity, dropping all their historical distinctions, for the sake of agreeing together in the use of this ritual of devotion, is one which indeed, in the language of Dr. Shields, "leads out into a visionary future."

That our Presbyterian ministers, for example, ought to be more thoughtful and careful in their conduct of public worship, and that to this end they might well study the Anglican Prayer Book and other like liturgies, we are not disposed to deny. It is not settled among us that even some use of such written prayers and the like, would not conduce to order and richness and beauty in our congregational worship. But all this falls very far short of the immense conclusion that if we and all other Protestants in this country are ever to become the United Church or United Churches of these United States, we must all gather admiringly around the Episcopal Prayer Book, and forgetting all other loves, cleave only unto this till death do us part. The Princeton Professor, in his enthusiasm, has led us through broad and beautiful fields, bright with flowers, and possible harvests; but in this narrow pass he cannot persuade us to tarry.

There is a broader conception of Church union, bearing in it much more of hope and of blessing to the Churches of these United States, on which it would delight us to dwell. But not now.

UNDER THE CATALPA.

By Rev. Theodore L. Cuyler.

Brooklyn, Nov. 18th, 1885.

Before I go a step farther, I must be allowed to say that I prefer to be approved or condemned for what I actually say in these columns, and not for any summary of my views that may be made by my good friends, the editors. In my last article I aimed to dissuade the Women's Christian Temperance Union from turning their great energies into a political direction, but I did not express any personal opinion upon either the wisdom or the unwisdom of forming "a third political party." The brief editorial paragraph may be read by some who do not read my whole article, and I may thus be drawn into a controversy about a specific matter upon which I expressed no judgment. The wisest civil treatment of the dram-shop that I know of is that known as *local prohibition*; that allows the people in every locality to shut up the drinking-dens, and they may do so, even though the enforcement of entire prohibition in the largest cities may be, at present, an utter impossibility. If the Christian women do their full duty, they may help mightily to form the moral sentiment which will make legal suppression sure to come and surer to stay. Whether local prohibition may be aided by the organization of "a third political party" by the male voters, is a question I do not care now to discuss.

Public conveniences of Brooklyn pastors have been held recently to discuss the vital matter of city evangelization. This is one of the "burning questions" that never burn itself out, and about which there is often as much smoke raised as there is illumination afforded. Some sad statistics have been brought out in regard to this so-called "city of churches." The simple fact is that the supply of evangelical churches in Brooklyn is much smaller in proportion to population than in most of our cities. When our brethren out West and down South pour in their appeals to us for help, they must bear two facts in mind: one is that Brooklyn is not a rich city, and the other is that she has an enormous local destitution to provide for.

The longer I study this problem of city evangelization, the more I am convinced that it is partly a question of geography and partly one of grace and good work. The richer classes chiefly live in quarters by themselves, and there they will worship God, or nowhere. The poorer classes chiefly occupy regions by themselves, and cannot possibly be induced to go, regularly and in any large numbers, to the churches occupied by the rich on the more fashionable thoroughfares. All the sentimental theorizing about the rich and poor meeting together does not alter the stern, stubborn fact. The plainer classes feel more at home worshipping with each other than when in contact with sea-skins and satin. Temporary evangelistic services in public halls and concert-rooms, etc., are good as far as they go, but they do not go far enough. The laboring classes, and especially the very poor and ill-housed, ought to have every spiritual help that the richest have—a Sabbath-school, and a faithful pastor, and excellent preaching, and all the ordinances of Christianity. In our huge cities it costs a large sum to build and maintain a commodious church or chapel, with all the accessories. The poor cannot afford this; and unless all our strong churches maintain one or more of these auxiliary chapels, the destitute masses must all be left either to the Pope or to the Devil. Rich Christians must face the responsibility.

I can testify from our own experience here that when an auxiliary chapel (situated among a community of small means) is cut loose from the mother-church, it languishes. Instead of becoming an independent, self-supporting church, our colony has gone from a flourishing congregation to a small one, and its Sabbath-school from seven hundred scholars down to one hundred and fifty. If Dr. Hall's, Dr. Crosby's, Dr. Alexander's, Dr. Parkhurst's churches and other strong churches were to

out the tow-line from their auxiliary chapels, they would all go on the rocks of bankruptcy. Itnerating city missionaries are useful in their place, but nothing yet has been discovered that goes so far towards meeting the spiritual wants of the destitute classes as well-manned churches like the Rev. Edward Judson's in Downing street, and the De Witt Memorial Church in Irvington street, New York, and the Ellery Street Chapel in Brooklyn. They need not be christened by the rather humbling name of "Mission-chapels"; but by whatever euphonious name we call them, the destitute masses cannot be permanently instructed and saved without them.

As for the well-to-do church neglecters, one means of reaching them would be to make every pew in every church free on Sabbath evenings. During the last meeting of the evening, let the experiment of making every seat free at the moment of commencing the evening service, and the pew-holders are expected to come before service-time in order to claim their seats. The whole service is limited to one hour; it is made as practical and soul-awakening as possible; it is not a sacred concert, but a Gospel-service, and thus far the experiment works well. All our live churches ought to reach two sets of auditors every Sabbath; that would almost double their spiritual capacity. Tens of thousands of young men can be won by this free seat in the evening method.

The Presbyterian Board of Ministerial Relief have voted \$75- or \$100 worth the twenty-five per cent. off to the Rev. Mr. F.—, in your Presbytery." Such is the intimation which I received this week. That Mr. F.— is a noble old colored pastor, worn out with his life-work; and Presbyterianism, with its stately brownstone churches and "Queen Anne" mansions, cuts twenty-five per cent. out of that veteran's pittance, by its stingy contributions to our Relief Board! Business men tell me that "times are good" again. Would it not be well to let the disabled minister and the widows and orphans get a sweet taste of their goodness?

Book-reviewing is not in our line, but a most noteworthy volume is the Rev. Henry Clay Trumbull's "Blood-Government," lately issued by the Scribners. He has already put himself alongside of Robinson and Stanley by his scholarly work on the true site of Kadesh-Barnea. This recent work is packed with fresh information from an unworked mine. For the side-light which this entertaining book throws upon Scripture, it is especially valuable. How many more fresh clusters of knowledge is our Brother Trumbull going to bring us from Eschcol?

SOME CALM THOUGHTS ON THE TEMPERANCE QUESTION.

By H. A. Nelson, D.D.

Dear Evangelist: The first of the editorial notes in your paper yesterday, and read in the western Missouri today (Nov. 20th) calls attention very justly to the two articles on the first page, by those honored veterans, Dr. Cuyler and Dr. Patterson. Conscious of agreeing mainly with them both, as they mainly agree with each other, I have a few suggestions on some points touched by them, to which I invite the attention of those brethren and of our readers.

I cannot profess to be perfectly satisfied with Dr. Patterson's elucidation of the word "license." He says: "A license is a penalty (though unhappily named) where entire prevention is deemed impracticable." This is, no doubt, the view of licenses to sell intoxicating liquors which men like Dr. Patterson and Dr. Noyes take, and under which temperance men in legislatures and at the polls vote for license. But selling liquor is not the only business which is licensed. There are many kinds of traffic and of business, admitted to be innocent, honorable, and useful, for which a legal permit or license must be obtained from a civil magistrate, and usually a price or "fee" is paid into the public treasury for such license. The reasons for such restriction of useful and honorable employments are such as these: (1) They are not useful, but dangerous, unless conducted by well-instructed and prudent persons. The drug business is an example of this. (2) They require special protection by magistrates or police, and it is right that the magistrate should limit the number of persons or places for conducting them. Public amusements are examples of this. The license fee is justified on such grounds as these: (1) It is a convenient, equitable, and not oppressive mode of levying a tax for the public benefit. (2) Here is a virtual monopoly, or at least a valuable franchise, guaranteed by the public authority, and it is just that the recipient shall pay the public for it through its treasury. In all such cases surely the "license" or the price paid for it is not a "penalty." It is pay for a valuable and honorable privilege. Dr. Patterson's phrase, "penalty where entire prevention is deemed impracticable," seems to me unfortunate. "Penalty" is inflicted upon those who transgress a law. The license fee is paid to secure a permission. Having secured it, the person who acts under it is not a transgressor of the law. He is not obnoxious to the penalty. Furthermore, the wise legislator imposes penalty with the intention of securing "entire prevention." That which is prohibited to all brings penalty to any who disobey. No man suffers penalty for what the law authorizes him to do. "The same is also true of a tax," says my brother. I cannot quite assent to this. I pay my taxes—not for doing what I ought not to do, but for having what I rightly have, i. e., ability to contribute a single citizen's share to the support of my government; partly, largely, to enable that government to protect me against its foes and mine, the violators of its laws and of my peace and welfare. I grant that the best government may be constrained to suffer some wrong and hurtful things to be done, because "for the hardness of men's hearts," or their morbid, self-indulgent softness, it is impracticable to enforce prohibition. In that case it may not be best to enact prohibition. But under a government "of the people, by the people, for the people," how shall the mind and conscience of the people be educated up to real, determined, efficient prohibition of such a crime-breeding business as our actual liquor traffic? Have we any better way to do this than by persistent instruction and argument and persuasion, keeping prohibition before them as the thing to be accomplished as soon as practicable, and reminding them that whatever the people will is practicable? Herein I believe that I substantially agree with Dr. Patterson. He recognizes the practicability of prohibition in some localities and districts, and approves it. No doubt he will be glad to have it made prac-

ticable, and will help to make it practicable everywhere.

I will not object to his statement that "meanwhile high license—the higher the better" will be the best practicable policy for those cities, towns, and districts where there is not such a local sentiment as will enforce entire prohibition." For just here, let me frankly admit (at whatever risk to theoretical consistency), that at present the current use of the term "license," in application to liquor-selling, seems to be forming what grammarians call a "usus loquendi," which Dr. Patterson may perhaps plead in justification of his use of the term which I have criticized. While it seems to me best to hold our terms to strict and scientific accuracy, in the interest of accurate thinking, I grant that the modern idea of "high license"—the higher the better—does seem to be gathering into itself a more and more restrictive power. It may be good enough protoplasm out of which to evolve prohibition.

Dr. Cuyler quite justly to prohibitionists in his representation of their views: "Enact prohibition, and the thing is done; the curse of intemperance is at an end. All attempts to dissuade their fellowmen from wanting intoxicants, or using intoxicants, all endeavors to reform the drinking-usages of society, seem to be lost sight of." I fear that he thus truly describes some prohibitionists. But I think that the people who are really doing most for prohibition—men and women—are Dr. Cuyler's "true yoke-fellows" in all Christian endeavors to reclaim drunkards, and to educate children and youth to intelligent, principled, voluntary abstinence from all intoxicating drinks. Yet if I could, I would add emphasis to his admission to our sisters of the Women's Christian Temperance Union, against letting themselves become a political party, or more ambitiously the creators of a political party.

The altogether exceptional horror of intemperance may justify women in some measures (like the "Crusade"), which in all ordinary circumstances true womanhood would refuse. But most earnestly and reverently would I entreat all my country-women to beware lest they diminish or destroy their peculiar power over men by becoming just like us. "One eloquent lady hissed" in a convention of women! Has that happened? I cannot do it on Dr. Cuyler's statement, and I am heartily with him in grief and sorrow for such a possibility. But can the public platform, and all the necessary liabilities of public debate, be made secure places of culture for womanly powers and graces? I am afraid of this apparent success of eloquent women. Is it a womanly success? Does it not endanger the powers that are truly feminine, powers which men never can have? Dr. Cuyler puts it strongly, though a little roughly, when he says "But the moment that they drop the prodigiously powerful weapons of their womanhood, and put on the pantaloons of the politician, they will wreck their influence, and in the end will rue the disastrous consequences." I believe that that is true, and I am not sure that we can logically object to "the pantaloons of the politician," if we encourage and exhort our women to wear the pantaloons of the preacher.

COLLEGE ATHLETES AS CHRISTIAN WORKERS.

Yale College, New Haven, Ct., Nov. 18, 1885.

The usual preaching by Dr. Barbour in Battell Chapel, was changed on Sunday morning, the 13th inst., by the presence of Mr. C. T. Studd of England, who did not preach a sermon, but told a remarkable story of seven graduates of Cambridge, England, of high reputation both as scholars and as athletes, who went as missionaries to China and met with signal success. These men are all under twenty-five years of age, and have graduated since 1880. Their names are as follows: C. T. Studd, one of the leading cricketers of all England; Stanley P. Smith, who was stroke or "fe" of the Cambridge crew; Montague H. Beauchamp, who rowed on the winning eight; Cecil P. Turner, an officer in the Second Dragoon Guards; Arthur P. Turner, who was both a foot ball and cricket player at Eton; D. C. Hoste, an officer of the Royal Artillery; and W. W. Cassels, an Episcopal clergyman. From this array of young men qualified in every sense to be soldiers, it was argued that a high degree of physical development was a very important element of success in Christian labor.

After this service Mr. Studd addressed the junior class prayer-meeting, where he gave a very interesting talk.

A meeting was held in Lionella Hall at four o'clock, in which Mr. W. E. Dodge of New York spoke of the need of college men training themselves to become effective workers. About three hundred students were present, most of whom were members of churches. Mr. Dodge said that in his observation college men and young graduates were generally not the active workers they ought to be, and he could see but one reason for this, namely: that the time they are in college their religious responsibilities in a measure are laid aside, and when they return home to engage in life, they find that they are not prepared to undertake a kind of work in which they have had no experience. Never was there greater need for the active Christian student than to-day, and he should cultivate the pluck and perseverance which will make him an effective disciple of Christ. Mr. Dodge also addressed a meeting in the evening in his earnest, pleading manner, urging the students to become thoroughly devoted to their great work. Mr. Studd also gave a brief but exceedingly impressive talk. Bible readings have been conducted by Mr. Studd each day at half-past one, and also general meetings in the evening.

Mr. Studd's visit here has been very acceptable and very useful. He has the advantage of speaking as a student to students; as one just out of a college life in England to those in college life in America. His very physical strength and manliness commands a degree of respect from those who are not Christians, and it is hoped that his example and his earnest words may bring some of them to the knowledge of Christ.

The Women Friends of Jesus, a series of popular lectures or sermons by the Rev. Henry C. McCook, D.D., of Philadelphia, is announced by Fords, Howard & Hulbert.

The November Century has an article on "The Chautauque Literary and Scientific Circle" by Edward Everett Hale.

A monograph of The Political History of Canada, by Prof. Goldwin Smith, will soon be published by the Putnams.

Mr. Lowell will contribute both prose and poetry to "The Atlantic" during the coming year.

IN MEMORIAM

of Rev. Dr. William and Martha B. Adams.

[It is but a few months since we had to record the death of Mrs. William Adams, following by several years that of her revered and honored husband, by whose side she now sleeps in Mount Auburn. The intelligence of this last sorrow reached a grandson, a student in Yale College, who is travelling abroad, just as he was in the Vale of Chamouni, at the foot of Mt. Blanc, who in loving recollection of his grandparents, as an expression of the feeling of the moment, penned the following lines. Though written only for the eyes of his own family circle, we have requested the privilege of letting them be seen by others, as they do but express what thousands feel. It is very grateful to us to see another leaf laid on the resting-place of those whom we shall ever hold in tender and grateful memory.—Ed. Ev.]

A perfect understanding each of soul,
A perfect sympathy of heart and soul.
A common purpose and a common Lord—
Such were the treasures of their married life.
And as two streams, whose waters, joined in one,
Flow on a single river, toward the sea,
Bring new health and beauty where they go,
Their lives passed on in earthly unity,
Blessing and blessed, while life's eventide
Shed o'er their quiet course a sunset glow.
Thus throughout all the closing scenes of life—
Sorrow and joy alike—they lived and loved
Till he was summoned home—the trusted friend,
The honored counsellor—he whose world
Had known as father, and whose life had been
One constant tolling for his fellow-men.
But she was left behind on earth—alone,
And yet not all alone, for hers was still
That precious heritage—an honored name
And faith in God. And as the years rolled on,
Not spent in morbid brooding or regret,
But filled with deeds of kindness and of love,
And rendered bright by never-failing thought
For those about her. Yet in spite of all
There was at heart a void that never filled,
A longing that was never satisfied;
Till the good Lord in pity looking down
Upon this sorrowing yet trusting soul,
Sent His swift messenger to dry her tears,
And bid her too unto the Father's house.

Oh! blessed meeting in that heavenly home;
Oh! happy pair, who never more shall part.
But join at last in perfect unity
Within the boundless ocean of God's love.
W. A. B.

"WE ARE ALL HERE."

The following note answers our question of last week:

Dear Dr. Field: You ask in THE EVANGELIST for the name of the author of the tender and pathetic lines

"We are all here," copied on your first page, and quoted by the late Dr. William Adams in a Thanksgiving sermon you heard a few years ago from that eminent divine and beloved pastor.

They were composed by the late Charles Sprague of Boston, who for more than fifty years connected with the old Globe Bank of that city as cashier. Besides his faithful and assiduous devotion to the interests of a large fiscal institution, he had the leisure and taste frequently to visit Parnassus, and often supped with the Nine. He indulged his own muse frequently in metrical measures, and was known as the banker-poet. The lines quoted are the best known to the public and to

Yours, AN AGED SUBSCRIBER.

DR. CUYLER AND THE WOMEN'S CHRISTIAN TEMPERANCE UNION.

Writing about woman's part in the temperance reform in last week's EVANGELIST, Dr. Cuyler unintentionally does injustice to the Women's Christian Temperance Union generally, and to their temper and action in convention especially. I say unintentionally, for we all know he is not one to intend wrong to anybody, and certainly not to any honest worker for temperance. To one who was in the convention every day as an unprejudiced spectator, the remarks of Dr. Cuyler seem very harsh and unjust. No better ordered, no more sensible, prayerful, courteous gathering has been seen. With rare uniformity those who spoke, spoke to the point, intelligently and in the best of temper. There was really no "heated discussion," and absolutely no "hissing," not even when the so-called "political resolution" was up. Mr. Foster is a Christian lady, and the minority—much smaller this year than last—who acted with her, were the same; and the beautiful incident of presenting her on her birthday, which occurred during the convention, with a cluster of white roses, one for each of the years of her life, was characteristic of the treatment these Christian women are accustomed to give each other in their tollsome work, whether in public or private. Such is their record.

They honestly differ on some points, as do all capable and honest people when associated in a large organization. But they agree to disagree on these points, and go on together strongly and prayerfully in the great mission of saving the home against the saloon, by warning, instructing, preventing, and saving. And this political resolution item is but an intrusion in the convention, and I believe Dr. Cuyler will thank me for turning aside from my quiet ways, to ask that the readers of the good and widely influential EVANGELIST shall not be allowed to carry longer so unjust an impression of the work and temper of prudent, godly, capable, and laborious workers for God and home and native land.

JUSTICE.

A. D. F. Randolph & Co. have just issued "Correspondences of Faith, and Views of Madame Guyon," by Rev. Henry T. Cheever. This volume will be welcomed by all who delight in the devout spirituality, and the peculiar, meditative insight of Madame Guyon. Randolph & Co. also publish a limited edition of the Hon. Mrs. Norton's well known poem, "The Lady of La Garaye." It will be printed on hand-made paper, and set off by a new and peculiar style of binding. They also announce in the same style a compilation in prose and verse, entitled "Christmas-tide in Song and Story." We notice, too, that Fred. Saunders's Evenings with the Sacred Poets, now for some time out of print, has been re-issued and enlarged, preparatory to immediate issue. And though last in this mention, yet not least in the estimation of children of all ages, will be the assurance of Mr. Randolph that his firm have nearly ready a new and enlarged edition, printed in color by L. Prang & Co., of the popular little volume, "The Baby's Journal."

Cupples, Upham & Co. will shortly have ready "Sketches of the Clans of Scotland," with colored representations of the distinctive tartan worn by each. It will be sure to have currency with all genuine Scotsmen.

Our Book Table.

"THE FALL OF CONSTANTINOPLE." Of recent historical works we assign a very worthy place to that of Mr. Edwin Pears on "The Fall of Constantinople." Its special theme is the history and the remarkable frustration of the Fourth Crusade. Setting out under the special auspices and blessing of Pope Innocent III., and with the advantage of all previous efforts to rescue Palestine from the hated Moslem invaders, the Christian powers in the West, and especially the head of the Church at Rome, expected great things of it. Its success was to be the glory of his pontificate. And he devised wisely. His plan was to despatch the gallant knights and their retainers by water, and in order to this the great fleet of the Doge of Venice was subsidized to land the Crusaders fresh and in unimpaired numbers at Alexandria in Egypt. This was deemed, and doubtless rightly so, the most vulnerable point of attack upon the hated and all-devouring Turk, who had already made his way into Asia-Minor, melting away there before the assaults of the Christian hosts, but renewing his presence and hold by the sheer force of numbers, the plains of Asia seeming to yield horses and their riders, who sought, as if by instinct, the fair shores of the *Ægean* and its connected waters. They came as the locusts, in myriad number, and devastated the country. Using Egypt as a base of operations, it was expected that the Crusaders would thence free the Holy Land from Turk and Saracen.

How these plans and expectations were finally thwarted, despite the remonstrances of the Pope and of many a faithful bishop and knight, by the "blind old Dandolo," the veteran warrior and leader of "the City of the Sea," and doubtless with the privity and co-operation of Boniface, the chosen chief of the Crusaders, and the ardent of the grand host damped first by the capture of Zara, a Christian city whose only crime was her commercial rivalry with Venice, and later on, all its religious enthusiasm finally quenched in the enormous spoil of Constantinople, is here related in a way to hold the reader's attention to the very close. The secret motives and conclusions of Dandolo, his valor and astuteness despite age and blindness, give an added flavor of romance to a narrative that is already fraught with incident and fairly loaded with events of far-reaching significance. Our historian holds that the fall of Constantinople in 1204, by Christian hands, was the necessary prelude to the Ottoman conquest of 1453, "and that the political consequences of the Latin conquest thus place it among the most important events in European history." That Dandolo was inimical to the purposes of Innocent, and equally so to those of the better portion of the Crusaders, and that Boniface, in the interest of the Swabian emperor, who was fighting a pretender to his own throne, favored by the Pope, threw his influence wholly in the same direction, seems apparent from Dr. Pears' point of view, though he is careful to cite those who hold stoutly to the contrary opinion. That the Sultan of Cairo secretly bargained with the Venetians against the coming of the Crusaders to Egypt, seems to be the conclusion of an increasing number of careful investigators. As yet, however, the evidence of any such compact is imperfect. But by what miscarriages, delays, misunderstandings, and false promises this was all brought about, we have here a very candid, graphic, and thoroughly digested record. Never in the history of the world had a noble enterprise wholly in the noble end. And it should be said that the first chapters of the book are occupied with the rise and first incursions of the Turks, and a sufficient glance at the preceding Crusades to bring the reader to the main story with all necessary information for its full appreciation. [Published by Harper & Brothers.]

The last article penned by Gen. McClellan will shortly appear in "Harper's Magazine." It is a valuable paper on a subject upon which the General was a good authority: "The Militia and the Army." This is a matter especially interesting in view of possible socialist troubles; and the connection of the military with this phase of the labor question, is said to have been wisely and suggestively treated by Gen. McClellan.

NEW PUBLICATIONS.

Charles Scribner's Sons, New York: *Tyrus*. The Prohibitory Palace of the Kings of Tyrus. The Results of the Latest Excavations. By Dr. Henry Schliemann. Translated by Prof. F. Adler, and Contributions by Dr. William Woodcock, with 128 Woodcuts. A Colored Geography, 1 Map, and 4 Plans.—The Silent South, together with the Freedmen's Home, Equally and the Convict Lease System. By George W. Cable. With Portraits.—Afternoon Songs. By Julia C. B. Dorr.

Harper & Brothers, New York: *Harper's Handy Series* (issued weekly). *The Wanderings of Ulysses*. By Prof. G. W. Headmaster of the Almid Gymnasium, Königsberg. Translated by Frances Youngblood.—*John Bull*. By Frank Crumwell.—*Harper's Franklin-square Library*. *The Mistake* by George W. Cable. Edited by W. E. Bradton. Christmas, 1885.

D. Appleton & Co., New York: *The Mother's Manual of Children's Diseases*, by Charles West. *The Life and Voyages of James Cook*, Lockwood of the Greely Arctic Expedition. By Chas. Lannan.

A. C. Armstrong & Son, New York: *A Commentary on the First Epistle to the Corinthians*. By Thos. Charles Lewis, Master of Arts of Lincoln College, Oxford; Principal of the University of Wales, Aberystwyth.

Frank & Wagnall, New York: *The New Living Art*. An Opera without Music. By the author of "The Bunting" and "A Library of Bible Poetry." A Colored Series of the Best Poems of All Ages and Tongues, with Biographical and Literary Notes. Edited by Philip Schaff, D.D., LL.D., and Arthur Gilman, M.A.—Dr. Bennett's *Forty-eight Discourses*, comprising every Sunday Morning Sermon preached from the Pulpit of the Church of the Strangers. By its Pastor.—"Defence and Confirmation" of the Faith. Six Lectures delivered before the Theological Seminary in the Year 1885, on the Foundation of the Elliott Lectureship—Sermons by T. De Witt Talmage, delivered in the Brooklyn Tabernacle. Photographically Reported and Revised. First Series.

E. F. Dutton & Co., New York: *Songs of the Master's Love*. By Frances Ridley Havergal.

Presbyterian Board of Publication, Richmond, Va.: *Day of Rest*. Its Obligations and Advantages. By Rev. F. N. Polouet, D.D.—*The Caldee Church*; or, The Historical Connection of Modern Presbyterian Churches with those of Apostolic Times, through the Church of Scotland. By Rev. T. V. Moore, D.D.

Edes and Lauriat, Boston: *The Rev. St. Agnes*. By John A. T. Anderson. Illustrated by George T. Andrew.—*Lenore*. By Edgar Allan Poe. Illustrated.

W. A. Wilde & Co., Boston: *Select Notes*. A Commentary on the International Lessons for 1886. By Rev. F. N. Polouet, D.D., and M. A. Polouet. Studies for Young Men. Studies in the Writings of John.—*International Question Book*. Part I, for the Older Scholars.—*Question Book* for Children and Youth. *Little Learners' Question Book*.

Thomas Y. Crowell & Co., New York: *Loyal to the King*. By E. W. Foster, author of "The Victim."

George H. Buchanan & Co., Philadelphia: *The Ethics of George Eliot's Works*. By the late John Crombie Brown. With an Introduction by Charles Gordon Austen, author of "George Eliot's Two Marriages."

Baghdad Truck & Sons, Fine Art Publishers, New York: *Cards designed as Christmas and New Year's Greetings*.

Fowler, Wells & Co., New York: *The Science of Mind* applied to Teaching. By T. J. Hoffmann. Illustrated.

H. B. Nims & Co., Troy, N. Y.: *The Sculler's Calendar*, with Selections for Every Day in the Year.—*A Calendar of the Year with Verses*. By Anne Douglas. The Birth and Triumph of Cupid, with Verses. By J. W. C.

The O. Judd Co., New York: *Homes for Home-Boilers*; or, Practical Designs for Country, Farm, and Village, with nearly 200 Illustrations. Edited by David W. King, architect.

Leathrop & Co., Boston: *Art for Young Folks*. The Art Researches of Two New York Boys. With Biographies of Twenty-four Prominent American Artists. Illustrated and bound with Fortraie, Studio Interiors, and also with many Original Drawings by Members of the American Water Color Society.—*Chautauque Young Folks' Annual*. Eight Series of Articles in One Volume. Numerous Illustrations.—*Our Little Men and Women*. Illustrated Stories and Poems for Youngest Readers. Magazine: The Bay State Monthly.