

own diocesan publication as means for disseminating missionary intelligence. No *parish* paper can take the place of a *diocesan* paper. Many in their remote districts need to be quickened to good works by the knowledge of what others are doing here. And the work done in the missionary field of our own diocese is for self sacrifice, efficiency, and satisfactory results, surpassed in no foreign or domestic field. If we lament, as many of us do, the rapid and all-absorbing intrusion of the Sunday newspaper, it can most effectually be crowded out by the introduction of good literature from our Sunday-Schools, parish libraries, and by our missionary and other religious periodicals. To this serious attention should be given by Christian people, more especially those who have intrusted to them the rearing of families and their training, both by their instruction and example."

THE following significant record of Church work in the Diocese of Llandaff during the last month will be read with interest; 6th, the old parish church of Lisworney was opened after complete restoration at a cost of £750; 13th, the Bishop consecrated a portion of the new cemetery near Abergavenny, and afterwards admitted two Roman Catholics into the communion of the Church of England at Llanfihangel, after a public renunciation of their errors and their acceptance of the doctrines and discipline of the Anglican Church; 15th, the Bishop consecrated the new church of St. James, in the parish of St. John, Cardiff, erected at an outlay of £10,200, and supplying accommodation for 900 worshippers; 18th, the Bishop re-opened the parish church of Ystrudfodwg, enlarged at a cost of £3,000, to hold 300 additional worshippers; 20th, the Bishop preached at the re-opening, after complete restoration, of the ancient parish church of Penmark—the cost of the work, £750,—and on the following day his Lordship consecrated the new chancel and north aisle of the parish church at Newcastle, Bridgend, upon which the outlay has been £2,800.

#### THE UNACCOUNTABLE INDIFFERENCE

Nothing shows more how imperfectly the Bible is understood than the comparatively small interest taken in the Jewish cause. Persons cannot account for themselves; and as Buchanan remarks, it might well be called infatuation, were it not prophesied that it would be. "This is Zion, whom no man seeketh after." "O Jerusalem, who will go aside to ask how thou doest?" This country has an awful amount of neglect to answer for, for which a time of reckoning must come. God "is displeased with them that are at ease, and that help forward the affliction of His people." (Zech. i. 15.) This work is not only the work of the Lord, but truly the first of all in order and importance. We do not mean, of course, that the salvation of an individual Jew is of more importance than that of a Gentile. The souls of all are of equal value in the sight of God. How, then, it may be asked, can one subject be said to have a prior claim to the other?

The Jew is the lever to raise the world; the promise is, "When He shall remember His mercy and His truth to the house of Israel, all the ends of the earth shall see the salvation of God. In the Jews is unconquerable energy, and only bring them under Christian impulse, and they will move along, as Saul of Tarsus, with an accelerated ratio, in the great work of proclaiming the Gospel. "When the Jew has the Bible in his hand, and the Saviour in his heart," said the Bishop Ripon, "he will take

the lead in Missionary enterprise, for it is written, 'Many of all nations shall take hold of the skirt of a Jew, saying, We will go with you, for we have heard that God is with you.' "They shall raise up a standard to which all nations shall flow in."—*The late Rev. T. W. Carr.*

#### VIVID PICTURE OF A TRUE EPISCOPATE.

[Extract from the sermon delivered in St. Paul's cathedral, Syracuse, N.Y., by the Rt. Rev. Dr. Potter, Bishop of New York, on the occasion of the celebration of the twenty-fifth anniversary of Bishop Huntington's consecration.]

We may well own that the conditions under which the Church began her life in this land and extended her influence throughout this commonwealth, were not originally greatly favorable to a high standard of conduct or to great spiritual enthusiasm. The colonies were the refuge of younger sons of decayed families, of often disreputable clergy. That among them there shone, in the ministry of this Church and in many a devout and blameless home of the people, some of the best examples of Christian discipleship, you and I well known. But neither the age nor its social conditions were greatly favorable to these, and there were especially wanting those circumstances of persecution and heroic constancy to high convictions under many hardships, which will always touch the often austere narrowness of Huguenot, Hollander and Puritan with the fine light of saintly purpose and steadfast self-surrender. And yet how, since, the Church in this land, and pre-eminently in this State, has thriven and grown! The courtesy of my brother, the Bishop of Albany, whose affectionate salutations I am privileged to bring you to-day, has placed at my disposal a group of statistics which, as they pertain to the quarter of a century whose close we celebrate to-day, I may venture briefly to recapitulate here:

During the last 25 years the growth of population in this State has been about 268,500, or 70 per cent. of the population of 1868. During that time the increase of communicants of the Episcopal Church has been at the rate of 165½ per cent. Of clergy the increase has been at the rate of 42 per cent.; of churches at the rate of 50 per cent.; of Sunday-school teachers at the rate of 67 per cent.; of pupils at the rate of 70 per cent.; of contributors at the rate of 207½ per cent. In this diocese the rate of increase of population has been 19½ per cent. in 25 years, while the ratio of increase of clergy has been 55 per cent.; of churches and missions, 33 per cent.; of communicants 97 per cent., and of contributors 118 per cent., and almost all that has been done in this State has been accomplished under the leadership of five Bishops, of whom only one was born and nurtured in this Church.

What is the explanation of a growth so rapid, so steady and, in its relative proportions to the growth of any other Christian body, so remarkable as this? It is undoubtedly to be explained in part by that enduring law of reaction which, in the case of all occasional or exceptional movements by way of protest or reform, whether in society or in the Church, tends, when the particular force which produced it is expended, to return to its original centre. An organized ecclesiastical life has enduring advantages over one that is unorganized or whose organization is merely of a temporary or extemporaneous character. The sect idea (using the word according to its derivation and not in any invidious or unbrotherly sense) must always stand for a part, and not the whole; for exclusion, and not for inclusion; for an activity

which is intensive, and not extensive. And so, as the horizon of men's knowledge expands, as they come to grasp the facts of history, whether in other times or their own, they have come to find it, in many instances, impossible not to exchange earlier prejudices for a wider vision, earlier antipathies for a larger charity, earlier crudities for a philosophy of religion at once more historic in its traditions and more catholic and comprehensive in its doctrines and worship. The idea of a Church, rather than of a "religious society," has at length dawned upon them, and they have welcomed it as at once the solution of manifold theological difficulties and the venerable and gracious home of every best spiritual aspiration. They have seen in the Church not alone the place of a reverent worship, but of crowds so simple and elementary, so happily free from over-nice definitions and over-confident anathemas that they have turned to it with inexpressible relief as the Church of Him who said, "Forbid him not; for he that is not against us is on our side," and again, "Come unto Me, all ye that are weary and heavy laden," doubter, prodigal, fallen one—come, with no sect-fashioned shibboleths on your lips, but only the sense of sin and the need of its forgiveness, "and I will give you rest."

But while all this is true, it is not the whole truth. The growth of this Church in this land, and especially in this commonwealth, and pre-eminently, I venture to think, in this diocese, has been due not only to influences that are organic and historic in their characteristics, but also to those that are individual and personal. When you have said for the system, the polity, the ritual, the historic inheritance, in one word, of any Church, all that can be said as explaining its achievements, you cannot leave out that other element in those achievements which is personal and individual. In speaking of it here to-day, I know very well how distasteful will be anything that I may say to him whom it chiefly concerns. Indeed, so conscious have I been all along of the characteristic and habitual shrinking from undue publicity, ostentation, blazonry, whether of insignia, regalia, or personal service of him who is the Bishop of this diocese, that when I heard recently that he had somewhat suddenly and unexpectedly departed for a foreign land I confess I was greatly tempted to apprehend that his invariable modesty and diffidence would lead him to remain away until these various commemorations were concluded! I am glad that he has not done so; and I shall be sorry if any loving word of mine shall give him pain; but I must beg him and you to remember that in what I shall have further to say this morning that personal element in the history of this diocese to which I have referred will be present, not surely for any mere purpose of fulsome eulogy (of which let me say I quite agree with your Bishop that we have, in these days, whether it be of Bishops or of other people, quite too much)—but rather and chiefly as illustrating its large importance in the life and work of the Church.

And from this point of view, it belongs to me first of all to say that this diocese has been fortunate in its *intellectual leadership*. An episcopate of power does not necessarily depend upon intellectual gifts of the highest order, and it is well that it is so. With whatever responsibilities of administration and governance a Bishop is charged, there would be something of incongruity in a condition of things which demanded that in a kingdom supremely of spiritual force, its rulers and leaders should always conspicuously excel in mental endowments. As a matter of fact, it is a happy and inspiring feature of the episcopate in all lands that it has achieved often the largest and most enduring results when these have been vouchsafed in very modest measure. The life of that really great French prelate, Nicholas Pavillon, Bishop of Allet, as written by the present Archbishop of York, is