

funds given for the spread of the Gospel to purposes which will best serve the ends of the secularist and sceptic. Let it also be borne in mind that there are between four and five hundred parishes in Wales in which Nonconformity can not afford to support a single resident minister, and we have a vivid description of the actual state of the Principality should a certain class of agitators succeed in influencing British electors at the forthcoming General Election. The balance-sheet of the Baptist College is but one of the many little key-holes through which the inner condition of Welsh sectarianism may be viewed."

A LESSON IN RELIGIOUS STATISTICS.

To those who are interested in religious statistics the following statistical facts may be of some value. They are gleaned from the first volume of "The American Church History Series," entitled "The Religious Forces of the United States." Its author is H. K. Carroll, LL.D., who is in charge of the Division of Churches, Eleventh Census of the United States. His statistical results are recorded under the seal of the United States, and are, therefore, as trustworthy as statistics can be.

There are in the United States 143 denominations. The largest is the Roman Catholic, with its 6,257,871 communicants; the smallest a communistic society, the Adonai Shomo, with its 20 communicants. Five denominational families—viz: Roman Catholics, Methodists, Presbyterians, Baptists and Lutherans—have over 1,000,000 communicants; six less than 72,000. The increase of communicants between the years 1880 and 1890 is over 40 per cent., while the increase of population for the same period is only 2½ per cent., and during the same period Protestant Christianity grew faster than the population by 17.19 per cent. Notwithstanding the large Roman Catholic immigration between the years 1880 and 1890, its increase of communicants was only 30 per cent., while the Protestants, with a comparatively small immigration, increased 41 per cent. The presence of a Papal Alegate and the cry of "Rome!" "Rome!" need cause no alarm in this Protestant country.

The terms Evangelical and non-Evangelical, non-orthodox and non-Christian, applied to the different denominations, are misleading, for it is almost impossible to know where to draw the line. If we leave out the Unitarians, Jews and other non-orthodox and non-Christian denominations, which amount to 423,567 souls, we have a grand total of 20,194,840 communicants who worship God the Father, God the Son and God the Holy Ghost.

With a few exceptions all of these 143 denominations are classified under one of the three great systems of Church polity. The number of communicants under each is as follows: Episcopal, 11,273,076; Congregational, 5,802,614; Presbyterian, 3,088,184. Do not these figures give us some light as to a possible and reasonable solution of the great problem of Church Unity? The Episcopate claims more than half of the Christians of this country now. Why can it not claim all? The Episcopate is good, but the *Historic Episcopate!* "Rome!" "Rome!" "Unclean!" "unclean!" They rejoice in the shadow, but flee from the real substance. The pale light of the moon gives life, but the glorious light of the sun breeds pestilence! And while I am on the subject of Church Unity, let me bring forward a few figures that will tell their own tale and will show that the *Historic Episcopate* is not the only stumbling block to Church Unity. The Baptists, with 3,717,969 communicants, have 13 separate divisions; the Lutherans, 1,231,072 communicants, 16 divisions; the Methodists,

4,589,284 communicants, 17 divisions; the Presbyterians, 1,278,332 communicants, 12 divisions. Brethren, for sweet charity's sake, unify your own families before you cast reproach upon your neighbors. It is much easier for 85 bodies to come to an agreement than for 143. "Verbum sat sapienti."

It is interesting to notice how these religious forces are distributed. New York is first in population and first in communicants; Pennsylvania, second in population and second in communicants; Illinois, third in population, but fourth in communicants; Ohio, fourth in population, but third in communicants; Missouri, fifth in population, but sixth in communicants; Massachusetts, sixth in population, but fifth in communicants. The percentage of communicants to the population in New York 36.21; in Pennsylvania, 52.84; in Ohio, 33.31; in Illinois, 30.43; in Massachusetts, 42.11. The highest in any State is 44.17, in South Carolina; the lowest, 12.84, in Nevada. The highest percentage is found in the Territory of New Mexico, 66.85; the next in Utah, 61.42. Pennsylvania is the stronghold of the Lutherans, the Presbyterians, the Moravians, the Mennonites, and the Reformed (German); North Carolina of the Methodists; New York of the Romanists, the Jews, the Episcopalians, the Universalists, and the Reformed (Dutch); Massachusetts of the Congregationalists, the Unitarians, Swedenborgians and Spiritualists; Georgia of the Baptists; Missouri of the Disciples of Christ; Indiana of the Friends; Ohio of the United Brethren.

With regard to Church property the Romanists stand first, \$118,000,000; the Methodist Episcopal second, \$97,000,000; the Protestant Episcopal third, \$81,000,000; the Northern Presbyterian fourth, \$74,000,000; the Baptists fifth, \$49,000,000. The grand total of Church property is \$679,694,439.—*Southern Churchman.*

PRACTICAL COUNSELS TO THE YOUNGER CLERGY.

The Bishop of Winchester, in "Practical Counsels, chiefly for the Younger Clergy," in his *Diocesan Chronicle*, says:—"DOCTRINE is a very delicate matter in which to interfere, and I have sometimes observed that those who use the most pungent and even offensive reproaches to a bishop, for not being careful enough to observe his consecration vow in banishing and driving away 'all erroneous and strange doctrines contrary to God's Word,' would bristle with indignation if any one ventured to explain to them that their own doctrines were liable to be arraigned for the very same reasons, and that it is really only their own private sense of what is contrary to God's Word that they wish to be defended and enforced. It has been pungently observed that there is no Pope like a Protestant Pope, and perhaps bishops are included in the aphorism. But surely a bishop is bound by the *communis sensus* of the Church, and the legal value of her formularies, and by no other rule whatever. He will have, he must have, if he is a true man, his own personal views of Christian truth, but he has no right to force these on others, if they can claim that their views are legitimately within the four corners of the Anglican formularies. We may advise, and explain, and exhort, but to lay down our private views of truth to be accepted in opposition to individual conscience as a matter of dutiful obedience, is an arbitrary and unjustifiable act, harmful all round, and which no fair-minded man will care to try.

"Once, let me confess, many years ago, I thought it right to press Hooker's view of the Real Presence on one of my young clergy; but he repudiated my appeal with such a keen sense of personal injustice, that I was set thinking

about my action when he was gone. While it did not interfere in the least with the warm affection we felt for each other, it taught me a lesson, which I have never forgotten since. Some who read this may have heard of an experiment made long years ago by Bishop Marsh of Peterborough, which almost amounted to a new test of orthodoxy. He was beaten, and it would be impossible to attempt it again.

"RITUAL is another matter where, as I have good reason to know, private and gentle monition seldom quite fails. Where a parish is likely to be shaken to the foundations, quiet Christian folk disturbed, the chapels filled, and the Church's influence paralysed, the sudden introduction of strange ceremonies is not only an offence against man, it is in a way a sin against God. Let me bear emphatic testimony to the fact that this is much more felt and acted on now, by men who value ritual, than it was ten years ago. Toleration is a wonderful help to good sense and moderation. The Lambeth judgment is still working for good.

"DISCIPLINE is another question; but this deserves a paper to itself. The point I have in my mind, suggested by recent circumstances which have attracted some public notice, is that of the clergy ministering in Nonconformist chapels, whether in their own parishes or outside them. In my former diocese there were several instances which compelled my interference. When the incumbent of a parish claims from his bishop protection against the invasion of his jurisdiction by the ministration of a benefited or licensed clergyman, it is at once a claim which every incumbent can, if he pleases, make in his turn, when there is occasion for it, and the bishop is bound to listen to him, even when he doubts the wisdom of such an appeal. This I can truly say, that not a word of roughness or acrimony passed on such occasions, and though in one instance a warm and close friendship was a good deal tried, it delightfully stood the trial. In such cases it seems helpful to propose an interview for candid and friendly discussion. Such a domestic method, if adopted, smoothes away many difficulties, and if bishop and presbyter cannot consent to agree, at least there is no public scandal. This department of godly monition and discipline is of course one in which the ordinary has to administer or declare the law, as he understands it, quite irrespectively of his own personal views with respect to it, or of the wider considerations that it involves. There would not be much duty done in this world if we always shirked or postponed anything likely to be disagreeable; and the fear of giving pain is only less fatal to duty than the fear of enduring it. On the whole, there are very few instances indeed where this promise of dutiful obedience is either contumeliously violated, or, may I venture to say, inequitably pressed."—*Family Churchman.*

OUR BOYS AND GIRLS.

IN one of the Gospels for this month—that for the Thirteenth Sunday after Trinity—we have the beautiful story of the good Samaritan who rescued the poor, robbed, and wounded traveller when his own countrymen had left him to perish. Our Lord told this story to a scribe, a man whose profession it was to explain the law, in answer to his question, "Who is my neighbor?" The moral is a plain one. Any body to whom I may do good is my neighbor.

When we think of doing good, we are too apt to consider only the great things. We read perhaps of a rich man buying a steamer and giving it to the State for the use of sick emigrants, or of a wealthy lady who has built a hospital for sick children at her own expense. Our hearts glow, as they should, at the news of such generous deeds, and we think, "Oh, if I