

speak of the difficulties incident to travelling in those early days, but of hindrances to spiritual growth. English statesmen seem to have thought of a Bishop only as an officer of State, a useful potentate to be respected, not a primitive Bishop, mixing with the people of his charge, assisted and supported by his flock. This unprimitive method of dealing with the Episcopate may account in some measure for our want of success, and the great progress of other religious bodies of Christians. Not only did they dislike and misunderstand our Prayer-book, and our services, but a Bishop was supposed to be a State officer, foreign to their conceptions. Fifty years after the original appointment, Bishop John Inglis perceived the necessity of a general contribution of Church members to all Church objects; lest, if England should withdraw her aid, the Church should fall to pieces for want of general support. His idea was an excellent one, but it is not even now perfectly understood and appreciated. There still lingers in men's minds the old notion, of a Church paid by Government, and founded by the State. Had the Church acted on the Apostolical principle, that all who enjoy the privileges of the Gospel must contribute according to their ability to support it, the Church would have struck deeper root.

Again, it was thought fitting that those who had loyally fought for the Crown should secure for themselves and their families all the offices and pecuniary benefits which the State had to bestow. Hence the Church became identified with a party, and its original and Apostolical foundation was by many entirely forgotten. Thus a certain narrowness of view proved a considerable hindrance to spiritual life and progress. Dissent was supposed to take the popular side, and the Church was thought to be less wide, and more exclusive than her neighbours, though when the case is fairly stated, it was far otherwise. Yet in spite of these and other hindrances, God has blessed us with success. The Episcopate is better understood, the Clergy have multiplied, and our Missions are better supported. Above all, spiritual life has increased in the hearts of our people, and the value of our Services and our Sacraments is more fully realized by our members. Much has been lost, but not all. Much has been gained, but not all that might have been won. Success has not been commensurate with our privileges, but more than our sins and our shortcomings deserved.

But I pass on to speak of our manifold duties to the Church, and to each other. How solemn is it to stand, as at this time, by the grave of our honoured Bishop! How tremendous is the