

FACTS AND FIGURES.

By Rev. J. S. HARTZELL.

There are some facts which arrest one's attention and set one thinking. The growth of the Church (commonly called Protestant Episcopal, that is, the Church of England in America) is remarkable.

In the 'West End' of Boston forty years ago, there were two Congregational meeting houses and no Episcopal Church. Now there are three Episcopal Churches and no Congregational conventicle. In New York, according to the *New York Evening Post*, the increase of population in five years has been 15 38 per cent., the increase of church membership (all churches except the Episcopal) has been 3.12 per cent., while including the Episcopal it has been 13 03 per cent. But the increase of the Episcopal alone was 31 74 per cent.—double that of the population, and nearly treble that of all the denominations put together.

Note this difference of increase for the periods given:

NAME.	percentage.	
	From 1872 to 1882	From 1882 to 1887.
Episcopal	30.95	34.74
Presbyterian (regular)	21.28	8.20
" (all shades)	6.90
Baptist	13.15	5.06
Methodist	11.72	1.12
Reformed (in Amer.)	23 36	6.40
Congregational	16.60	decrease 5.78

Take another set of figures. The *Albany Evening Journal Almanac*, for 1888, p. 103, says: Among English speaking people in the world there are Episcopalians, *i. e.* Anglicans 21,450,000; Methodist (all kinds) 16,100,000; Roman Catholics 14,750,000; Presbyterians (all kinds) 10,700,000; Baptists (all kinds) 8,210,000; Congregational 5,650,000. Add to the first named the Greek and the Roman Catholic Churches (all nationalities), both of which are also Episcopalians—that is, they have genuine Bishops—and the number of Episcopalians in the world will be 300,000,000.

Take another view: During the year ending Advent 1888 Nov. 30th, the following conversions to the Church of ministers of the denominations were reported: Methodists 8; Baptist 5; Roman Catholic priests 4; Presbyterian 3; Congregational 2; German Reformed 1; Lutheran 1; Reformed Episcopal 1, and two whose denominations were not named.—Total 27.

For twelve years past the records show an annual average of thirty ministers of the denominations seeking Holy Orders in the Church.

Since 1876, thirty-two Methodist ministers applied to Bishop Perry, of Iowa, for admission to Orders. Among conversions this year may be mentioned; Baptists, Rev. Dr. Robert W. Pearson, of Arizona; Rev. E. P. Gould, many years Professor in the Newton Theological Institute; Rev. Mr. Shield, of Massachusetts; and Rev. Mr. Wylie; Presbyterian, Rev. O. F. Fitzsimmonds, of Georgia; Congregational, Rev. P. Allerton March, of Maine; German Reformed, Rev. Charles F. Sontag, of Washington, D. C. Four students of the Dutch Reformed Theological Seminary lately renounced that creed and came into the Church.

Some six years ago Rev. K. E. G. Oppen, of Wisconsin, with the Lutheran Orphan Home and the Lutheran constituency back of it, came into the Church.

Take a view from still another point. In the week after Easter (1889), Bishop Paret, of Maryland, in St. John's Church, Washington, D. C., confirmed [according to Apostolic example, Acts viii, 12-17; xiv. 21, 29; xv, 41; xix, 6; Heb. vi, 12] a class in which were nine colored candidates, and the sister-in-law of Postmaster General Wanamaker [Presbyterian] and daughter of the late Justice Matthews of the U. S. Supreme Court, the daughter of the

Secretary, J. G. Blaine [Presbyterian], and Justice Grey of the U. S. Supreme Court. Again in England a class confirmed by the Bishop of Llandaff, of twenty men, five had been Wesleyans [one a local preacher], two Baptists, two Independents, two Calvinistic Methodists; of 19 women, three boys and two girls had been Roman Catholics, two Wesleyans, one Methodist. Again at Ehrenfeld, in Cambria Co., Pa., the late Rev. A. P. Diller, who had lost his life in the Johnston flood, found three small Christian bodies struggling for success under three local preachers. He presented the Church to them in her historic and apostolic character, and the three bodies united in a Church Mission, and 23, including the three local preachers, were lately confirmed by Bishop Whitehead, of Pittsburg.

The question may be asked: Why is this drift of ministers and members of the denominations to the Church?

I. In doctrine, the Church 'holds fast the faith once delivered to the saints,' and does not follow the fancies and speculations of modern men and sects 'teaching for doctrine the commandments of men.' She 'holds fast the form of sound words' [the Creed] and is true to her Apostolic faith, character, foundation, and Order.

II. Another reason is her incomparable Book of Common Prayer, which is a protest against the bald system of the denominations, in which the minister is the worshipper, the congregation listeners. Being Common Prayer, it puts into the mouths of the people the devotional and spiritual treasures of the ages, giving to the people an equal share in the worship of God by its responsive character, in imitation of the worship of the ancient Church, and of the Jewish Church, and of the worship in Heaven [Isaiah vi, 3; Rev. iv. 8-11]. Of this Book of Common Prayer, Dr. Adam Clarke [Methodist commentator] says, 'It is, next to the Bible, the book of my understanding and my heart.' And John Wesley said, 'I believe there is no liturgy in the world which breathes more of a solid, Scriptural, rational purity than the Book of Common Prayer.'

III. The third reason may be found in the difference in the theory of worship. The denominations go to church to hear sermons and to be entertained thereby. The pulpit is the most prominent article of furniture, and the sermon the most important part of the service. Churchmen go to church to worship God, the sermon [if there be any] being a secondary feature; and if there be none, the service is complete in itself. Hence the various elements of worship in the Book of Common Prayer—Confession of Sins, Profession of Faith, Psalter, Scriptures, Chants, Hymns, Prayers, &c. This idea of worship is seen most prominently in the number of Communion. Christ did not institute Sunday Morning and Evening Service with long sermon. The only worship He instituted was the Supper of His Body and Blood, which, in ancient times, was the Church's daily [Acts ii, 46] and at farthest weekly [Acts xx, 7] worship. The Church has frequent Communion, because men need the ghostly strength of this spiritual nourishment; but the denominations, relying mainly on subjective religion and the sermon, do not worship God frequently in this primitive and Divinely appointed way.

IV. A fourth reason for this drift to the Church is the uncertainty of the denominational ministers [as expressed by themselves] that they are ministers; and the desire to have true Ordination and Divine Mission, and be found in a Church of historical continuity and Apostolic Succession. They come to realize that Luther, Calvin, Wesley, Menno, and other men, however good, could not found churches nor give a valid ordination or a Divine mission; that if they could, then any good man, or woman too, could found churches and ordain ministers. They realize that the true Church is a Divine institution, with a Divine Order and a

Divine Commission, and with one unchanging Faith; founded by Christ Himself as He alone could, 1800 years ago, and with which He promised to remain to the end of the world; of which the organizations called 'churches' founded in the last three centuries, all differing in faith and hostile to each other in fact, are no part.—*The Church Eclectic.*

PREPARATIONS FOR WORSHIP.

Nothing is more plainly proved by experience than the need of forethought and preparation to successful work. A man not only needs general preparation as to methods and ways, but his mind needs to be in sympathy with what he does. One cannot pass instantly from one frame of mind into another. He who never thinks of his friends, will not be apt to enjoy their companionship when he chances to meet them. He who never thinks of God, except at the hour set for communion with Him, will not surely receive much profit from that hour of communion itself. If a man's family worship be thought of only when the hour for it comes, it will be a very dull and irksome duty. So any religious duty will be formal and dry if it be not preceded by a religious frame.

This is notably true of the service of the Lord's Day. To a great many Christians Sunday is a heavy day. They try to spend it in Divine worship, but it is a task rather than a joy. It is a wearisome task, holding their minds in an unaccustomed frame. So it often happens that the day is gone before they come into a proper frame for worship.

The way of the Lord should be prepared in our hearts. If we would have the Lord come to us in our Sunday worship, we must think of Him in our week-day work. As it often is now, when Sunday comes, the gathered rubbish of a whole week must be cleared away. The way of the Lord is blocked up by the remembrance of the week's cares. A man brings his business right up to the borders of Sunday, and, of course, the day itself is full of it. Boxes and barrels, bales, dry goods, groceries and hardware, remain over in the mind from the week's work and worry.

Now, a man has no more right to take these things with him in his thoughts, than to leave his goods exposed for display and sale in his store. If it were not for disturbing others, he might just as well take his ledgers and invoices with him to church, and be making out his bills and checking off his goods while there, as to be doing these things in his thoughts all day. He might just as well wheel his boxes and bales right into the aisle, as to have them present to mental vision all the time. Jesus drove out the traders from the temple with a scourge of cords. But if he should come into our modern churches and drive out all who in their thoughts have brought money, and merchandise, and trade into the house of God, He would leave some very small congregations. If all the business that is planned in church were really transacted there, it would make that a busier place than ever the Jewish Temple was in the days of the Passover. If we would enjoy Sunday as a day of rest and communion with God, we must drive these money-changers of our thought out from the sacred temple of our hearts, and let those hearts be again the temple of the Holy Ghost. We must prepare for the day, not merely by laying aside our work, but by excluding it from our hearts, that God may come and dwell there.

Thus, in all things, we must prepare for God's work. We must lay our plans for it and shape our affairs for it. The Lord comes to reign, if He comes at all. We must so prepare the way that He can come and can reign. There must be forethought as well as good will; preparation as well as diligence. It is true the Lord sometimes comes suddenly to His temple. But when he thus comes, "Who shall