

lead them to reject the supernatural and challenge the inspiration of the Scriptures, and end in making shipwreck of their faith. To say that *one part* of the Scriptures was inspired and that *another part* was not, was to strip the Scriptures of their Divine origin; a complete and unreserved belief in their inspiration was alone capable of commanding their faith and securing full allegiance to the Bible as God's Word. The object of Revelation was to make them wise in matters pertaining to their salvation, and to lead them to look to Christ as their Redeemer.

Did they not sometimes find among their parishioners or others some with a mere smattering or superficial information professing to be a sort of disbeliever in the whole Bible before they began to read its pages? Such persons thought that it showed an independent mind to cavil and to doubt, forgetting that it was their ignorance and self-conceit, and not their independence, that was the source of their hypercritical disbelief. But to the really intelligent class of disbelievers he would quote the words of a popular writer, who pointed out that if the powers of intellect were strengthened by the acquisition of scattered knowledge, without ever being exercised on spiritual subjects, the susceptibility to the objections which might be urged against revelation would be increased without a corresponding increase in the ability to remove them. They must, as ministers of God, remember that the present was not an age when a mere *show* of knowledge or superficial varnish would be able to stem the tide of scepticism. Solomon told them that a wise man would increase his learning, and that a man of understanding would attain to wise counsels. The rapid spread of information among all classes increased the responsibility of the clergy. To be acquainted with the various subjects of controversy was not enough; they must add what was still more difficult—the skill of imparting that knowledge so as to interest and persuade others. To convey to others their knowledge with clearness, force, and power, was to some extent a natural gift, but the weekly intercourse of the clergyman with his parishioners in his pastoral visitations, which no faithful minister ought to neglect, furnished him with many opportunities of enforcing in a convenient manner his public ministration and teaching, and thus he learned the art of imparting his instruction properly. They could not all be eloquent, but all could have, and should have, the gift of which he had been speaking.

As regarded matters of controversy within the Church itself, he would venture to advise his younger brethren not to take up their ministry, committed to any mere party. Sir John Lubbock said those who suspended their judgment were not on that account sceptics, and it was often those who thought they know most who were troubled with doubts and anxieties. In religion as in other matters, it was darkness and ignorance which created fear; light and love cast out fear. Let them be cautious, then, when entering the ministry not to bind themselves to any school of thought, and not to surrender their judgment to any man. They had not to become the slaves of a sect or the servants of a party. God had given them judgment; why should they not exercise it? As the years passed over their heads they would find the wisdom of not binding themselves. Unscrupulous persons in the Church could easily wrest the Scriptures to suit their own purpose and to weaken their allegiance to the Church, but proselytes thus won by error never became children of faith. There never was a deadly heresy which was not professedly grounded on the Scriptures; it was their privilege to separate truth from error. The rapid strides of science every year opened up more wonderful discoveries, throwing fresh light on the Revelation of God to man, for true science was a handmaid of revelation, and thus both preacher and scientist stood alike upon the

"world's great altar stairs that lead through darkness up to God." The study of the physical sciences would increase and enlarge their minds, while metaphysical study would increase their perception, and render their reasoning powers more accurate. As Churchmen they should beware of setting too little value on *The Church's dogmatic teaching*. In the present age there were many doubtful, if not false, views abroad, which were far more dangerous than open and avowed enmity to religion. But they feared not for the Church, though rationalism and infidelity stalked the land, for the words of the Redeemer were just as clear, just as encouraging to them to-day, as they were to the disciples of old when He said, "Lo, I am with you always, even to the end of the world."

At every meeting of clergy, whether in congress or in conference, an almost universal subject for discussion was, "How to render the services of the Church more attractive." He confessed he did not like the word *attractive* in that connection; but what they meant by the phrase was, "How to render the services of our Church more thought of and more attended by the masses." Such a subject as that opened up so many collateral subjects that he could not enter upon it in his charge; but there was one piece of advice which he would venture to give. Let them not try to effect that object, however desirable, by interfering with *The Church's standard* in order to win over any number who might at present keep aloof from it. That would be a very shortsighted policy to adopt, and would defeat its own object. Surely the hearing of God's Word read in a reverential manner and the reading of their beautiful Liturgy in a way which showed that the reader understood it, ought to be sufficient to draw into the sanctuary of God all their parishioners who desired to worship in spirit and in truth, without unduly shortening the services. But in their public ministrations they must remember that the range of knowledge was enlarged among all classes, so that there was no place left for mere *common-places* in their sermons. All could not be eloquent, for in every profession there were degrees of intellectual power, but it was not necessary to be dull in order to be simple.

Love of the work, zeal and diligence in proclaiming the Gospel, sympathy with the spiritual and temporal interests of their flock, were qualifications within the reach of all who were animated with a pastoral spirit, and would increase their congregations, and their influence over the members of their congregations. But nothing would render the services of the Church so popular as enlisting the assistance of the laity. It was to the laity they looked for the material help which it was their duty and their privilege to afford, and for active co-operation in their work. The New Testament gave them many examples of laymen assisting in the churches, so that to admit the laity was to walk in apostolic footsteps.

Next year, about that time, the Confirmations would be held in that diocese. He could not presume to look forward to administer, as Time had laid his hand upon him, not roughly, but gently, as the harper laid his hand upon his harp, to deaden its vibrations. It was of great importance to devote care and attention to the young candidates for Confirmation, and he felt quite sure they would receive most careful preparation at the hands of the clergy. At such times their young parishioners were brought under their influence in a way which would never occur again. In those early years of life the mind was impressible and the heart receptive, and the period of Confirmation might prove a great crisis in their spiritual life.

In conclusion, the Primate said soon the reins must fall from his hands, firmer hands, he trusted, would hold them, and deeper wisdom guide them, so that their beloved Church might continue steadfast in the Apostles' doctrine and Fellowship, and in Breaking of Bread and

Prayer. Their Church was the old historic Church for which so many holy saints laboured. Clouds would overshadow her, evil days might fall upon her, but the light of the eternal Gospel of truth would still shed across her its Divine rays if they were found faithful stewards. There was a Divine Commission, God was in the midst of them; the words addressed to St. Peter was still their commission—"Feed my sheep."

GROWTH OF THE EPISCOPAL CHURCH BY STATES, FROM 1882 TO 1892.

BY A LAYMAN IN THE "LIVING CHURCH."

I send a tabulated statement of *communicants* of our Church in the various States and Territories in 1882 and 1892, arranged by States and not by Dioceses, as follows:

	1882.	1892.
Alabama .....	3,955	6,196
Arkansas .....	1,010	2,200
California .....	4,323	11,239
Colorado .....	1,758	4,366
Connecticut .....	20,953	27,374
Dakotas (The Two).....	1,746	3,680
Delaware .....	2,026	2,943
Florida.....	1,789	4,409
Georgia.....	4,536	5,975
Illinois.....	11,320	20,040
Indiana .....	3,830	6,126
Iowa .....	4,203	6,526
Kansas .....	2,187	3,072
Kentucky.....	4,295	7,079
Louisiana.....	3,782	5,256
Maine.....	2,170	3,080
Maryland and Dist. of Columbia	23,573	30,956
Massachusetts .....	18,076	20,487
Michigan.....	10,749	18,482
Minnesota.....	5,243	10,973
Mississippi.....	2,386	3,281
Missouri.....	5,413	9,356
Montana.....	575	1,514
Nebraska.....	1,926	4,274
Nevada.....	315	576
New Hampshire.....	2,066	2,894
New Jersey.....	16,632	29,821
New Mexico and Arizona.....	175	696
New York.....	87,364	131,437
North Carolina.....	5,836	8,410
Ohio.....	11,693	18,057
Oregon.....	737	2,265
Pennsylvania.....	39,251	58,875
Rhode Island.....	6,821	10,388
South Carolina.....	4,686	5,737
Tennessee.....	3,500	6,044
Texas.....	4,388	7,379
Utah.....	385	767
Vermont.....	3,488	4,244
Virginia.....	13,951	19,942
Washington.....	339	2,585
West Virginia.....	1,945	3,109
Wisconsin.....	7,133	10,609
Wyoming and Idaho.....	371	1,733

It will be seen from the above table that in the new State of Washington we have in 1892 more than seven times the number of communicants that we had in 1882. In Wyoming and Idaho we have nearly five times the number we had in 1882. In Oregon and New Mexico and Arizona we have more than trebled the numbers we had ten years ago. In each of the States of Arkansas, California, Colorado, the two Dakotas, Florida, Minnesota, Montana, and Nebraska, we have considerably more than doubled in the same length of time. In fact, two of them, California and Montana, we have come nearer trebling our strength. And in Nevada we have very nearly, and in Utah almost exactly, doubled. In both Illinois and New Jersey we have made the very large increase of more than 75 per cent., and in Michigan, Missouri, Tennessee and Texas, our percentage of increase has been very nearly that. In each of the States of