

Certainly they have not been enticed by the greater impressiveness or eloquence of the pulpit. * * * The tracks are all one way. Look through any circle of your acquaintanceship, and count up the Presbyterian families in which one, two, or more lambs have strayed into the 'Bishops' fold. * * * It is very largely due to this fact that of all denominations in the U. States, the Episcopal is growing the most rapidly at the present time. It is forming new congregations and organizing new dioceses with extraordinary rapidity. On the other hand, the Presbyterian Church is almost stationary. It requires a close calculation to show that she is even holding her own.'

'How true it is that the Presbyterian Church (nor that denomination alone, but the non-liturgical denominations generally), is stationary while the Episcopal Church is increasing, no reader of this journal needs to be informed; in this matter, as we have repeatedly shown, 'figures do not lie.' Dr. Hopkins proceeds to consider 'the fatal mistake' of Presbyterianism:

'To make the preaching of the Gospel consist exclusively in the delivery of sermons, is the fatal mistake of Presbyterianism. All appropriate worship of God through Jesus Christ is the preaching of the Gospel. Devotional singing is setting forth the praises of Christ as our Prophet, Priest and King. The Apostles' and Nicene creeds are full of the Gospel. In the Lord's Supper, Christ is set forth evidently crucified for us. There is more of Christ in the *Te Deum* and the *Litany* alone than is commonly found in two entire Presbyterian services.

If we imagine that we have a monopoly of the exhibition of Christ as the sinner's only friend and refuge, we are laboring under a profound mistake. All these services, confession, supplication and thanksgiving, creed, psalm and sacrament, are preaching the Gospel; and to ears attuned to them, and hearts in sympathy, are preaching it with a tenderness, a pathos, a power which is not so often found in the elaborate Sunday morning sermon.'

"We leave the matter here with one remark: There is nothing colder, or harder, or more unlovely than the ordinary Presbyterian service, with its stereotyped short prayer and long prayer, trio of hymns, sermon and benediction. If the Presbyterian Church is to grow in the future, it will give its people a participation in the service of the Church. If it fails to do this it will retrograde; and, one of these days, statisticians will classify Presbyterians under the designation 'miscellaneous' or 'scattering,' while Episcopacy will supplant it in numbers and influence, if not in sermonic power. And in this will it get more than its just deserts?

Note.—This is not a Churchman's word, but a Presbyterian's!

THE CHRISTIAN'S ARMOR.

WHEN thy conscience is thoroughly afraid with the remembrance of thy past sins, and the devil assaileth thee with great violence, going about to overwhelm thee with heaps, floods and whole seas of sins, to terrify thee, and draw thee from Christ, then arm thyself with such sentences as these: Christ the