

ought to be. If our office be far nobler than the hire of the people for a morsel of bread; if we seek to please God rather than man; if we await the judgment of our Master, whose word "pierces us even to the dividing of soul and spirit, and discovering the thoughts and intents of the heart," what manner of persons ought we to be? What integrity, what diligence, what faithfulness, what serious study, what nobleness of purpose, what loyalty to the Church, what discretion, what deadness to the world, what weighing of the Scripture, what "ripeness and perfectness" of age in Christ, what watchfulness in prayer, what patience and humility, what courage and steadfastness—that care for every soul committed to our charge should we continually show. Surely the time of a Bishop's visitation should be a time of close reckoning with ourselves! How imperfectly have we fulfilled our ministry! What shortcomings are there in all our services! In the forty-second year of my Episcopate, no less than fifty of the clergy have been called to their account. As I cast my eye sorrowfully over this number, and wonder at God's sparing mercy to myself, I shudder at the thought that I may prove wanting in that zeal, steadfastness, courage and humility which make me an example to you who still remain amongst us.

*"The priest's lips should keep knowledge."* Earnestness and integrity of purpose are great gifts, but the present critical age demands more of us. The knowledge which the priest's lips should dispense is of wider range, and of various kinds. In former days, poor and ignorant people took for granted all that their pastor said, and made no further inquiry. He must know what was right. They were simple and confiding. That was enough. But it is not so now. Everything is called in question, and the whole world is turned loose to inquire, to agitate, to debate, to applaud or to condemn. What chance has the simple minded clergyman who merely reads his chapter without thought, and performs his office without knowing the history of the Prayer Book and what is essential to a right understanding of it? The priest's knowledge should above all be Bible knowledge, for this is the point in which so many of his hearers are deficient, and this involves constant labor and the most diligent inquiry. It is easy to select scraps of the English version and quote them authoritatively on all occasions. But if we consider how the Bible is constructed, what knowledge is required of history, of the gradual education of