

The Australian Record.

SYDNEY, SATURDAY, DECEMBER 16, 1893.

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NOTES AND COMMENTS.

Personalia. We understand the MOST REVEREND THE PRIMATE wishes if possible to make a short visit to England in the course of the next year, returning for the meeting of Synod in September. His visit is simply on private affairs.—Mr. ERNEST GEORGE APPS has been licensed as a local Lay Reader in the parish of Penrith.—The Rev. F. J. ALBURY, B.A., of Christ Church, Oxford and Cuddesdon Theological College, has been appointed Curate of St. James'.—The Rev. J. VAUGHAN, in consequence of ill-health, is compelled to take a short rest.—News has been received of the death, through a railway accident, of the eldest son of the Rev. H. E. THOMPSON, Incumbent of Murrumburrah.—The Rev. A. BRAIN, of Orbest, in the Diocese of Melbourne, has been appointed locum tenens for the Rev. E. C. KNOX, of Trentham, who sailed for London on the 9th instant, having obtained six months' leave of absence.—The Rev. J. B. STAIR has been appointed to ministerial duties in the Diocese of Ballarat.—Mr. E. G. BARRY has been appointed Reader at Donaldball, on the nomination of the Rev. E. ALLANSON.—The Rev. H. L. JACKSON, M.A., who is leaving immediately for England, has resigned the position of Hon. Secretary to the Diocesan Corresponding Committee of the Hobart Church Congress, and the duties will henceforth be taken by Mr. JOHN KENT.—The statement made last week that the Rev. ROBERT TAYLOR had resigned his Canonry we find is incorrect.—The Rev. W. A. PHILLIPS, who for some years was in charge of the District of Granville and returned to England is paying a short visit to the Colonies.

Christmastide. Our Christmas Number, which will be issued next week, will contain articles, etc., relating to this joyous festival. Friends desiring extra copies should send, as early as possible, their orders to the Manager.

"Helpful Variety." The BISHOP OF NEWCASTLE, in a letter addressed to his Clergy, suggests to them that Advent offers an inviting opportunity for special services on the four Sundays of that season. The absence of any break in our ministrations imposes severe strain upon ourselves and our congregations. Scribes, however, "well instructed unto the Kingdom of Heaven," must be conscious of occasional difficulty in "bringing forth things new and old" week after week from their "treasures." Congregations are liable to spiritual sloth. The Church's seasons suggest helpful variety by sermons on special subjects, by interchange of ministrations among the neighbouring Clergy, by short services with singing of carols, by "services of song," or organ recitals, with seasonable devotional reference. These seem legitimate applications of the wholesome variety contained in the Christian Year.

Goulburn Cathedral. For the information of Pax, who Disputes, sends us a letter, but does not give his name—therefore we cannot publish his contribution—we extract the following official paragraph from the Monthly Paper of the Goulburn Diocese:—"Such members of the Church, and we trust they are very many, who are sincerely desirous to see brought to a satisfactory conclusion that unhappy Cathedral dispute with which the name of Goulburn has for so many years been painfully associated, will rejoice to have learned from the newspapers that the Chief Judge in Equity, on 8th ultimo, appointed the Bishop sole trustee of the lands belonging to St. Saviour's Parish, and that the vexed trusteeship question is now at an end. In order to make the settlement complete, a new Cathedral Ordinance is in course of preparation. This, if accepted and approved by the Synod, and confirmed by Act of Parliament, will bring the whole dispute to a peaceful solution. It is expected that the Synod will be called together for the second week in April.

"Fingering the Trinkets." THE ARCHBISHOP OF CANTERBURY, in his Charge, has again defended the un-English practices which he happily calls "fingering the trinkets of Rome." The Reformers, and has protested against the un-English practices which he happily calls "fingering the trinkets of Rome." The warning is needed, and may with advantage (says The London Record) be taken up by his Grace's Suffragans throughout England—and, we add, by some of the Bishops in Australia.

The Morals of the Colony of Victoria.

The Rev. S. SAVAGE, of Carlton, in an address before the Congregational Union, has, on the authority of Police Statistics and the Victorian Year Book show that the moral drift of the Colony of Victoria, is downwards. Here is his comparative statement, and it resembles the prophet's roll—written within and without with lamentation, mourning and woe:

Table with 3 columns: Item, Victoria-Period 1881-91, and N.S.W. Increase. Rows include: 1. Increase o/o of Population, 2. Arrests for all crimes, 3. Arrests for drunkenness, 4. Summary convictions or held to bail (males), 5. Arrests for more serious crimes, 6. Native-born Victorians, 7. Crime among native-born Victorians, 8. Illegitimate births in Victoria, 9. Population of Melbourne, 10. Illegitimacy in Melbourne.

Victoria & New South Wales Compared.

Table comparing Victoria and New South Wales across various metrics: Population, Arrests for drunkenness, Arrests for all crimes, Serious offences, Apprehensions and summons cases per 1000 of the population, Summary convictions per 1000 of population, First commitments for trial per 10,000 of the population, Convictions after commitment per 10,000 of the population.

A Black List. In his address, Mr SAVAGE gave yet other statistics of the same dreadful quality, and pointing to the same dreadful conclusion. "If we take," he said, "the ten years from 1880 to 1890 we find that the male criminals who were summarily convicted, or held to bail, were in 1880, 12,469; in 1890 they were 20,189. They had increased by more than a half, although the population had only increased by less than a third. The increase of crime was 61 per cent, while that of the population was only 32 per cent. In 1880 the arrests were in proportion of 1 to every 35 of the population. In 1890 they were in proportion of 1 to every 30. There were in 1880 36 persons arrested for murder or manslaughter; there were in 1890, 56 persons. And of shooting at or wounding with intent to murder, there were in 1880, 65 cases, and in 1890 they had increased to 95. If we take the crime of robbery with violence, we find that in 1880 245 persons were arrested for that crime, and in 1890 there were 465, or nearly double." If we take vice, again, results of the same character are reached. Thus in Melbourne, 1 child out of every 13 is illegitimate; the proportion for country towns 1 in 21; and for rural districts 1 in 36. For the whole Colony 1 child in every 19 is illegitimate. From 1871 to 1880 the average was 1 illegitimate to every 26 births; 1881 to 1890 1 to every 21; and in 1891 1 to every 19. Some of the figures are very startling; for instance, in the Lonsdale Ward the total number of births was 48, and of these 41 were illegitimate. In the city of Prahran 1 birth in every 16 was illegitimate, and in Richmond, 1 in every 13. In Victoria the proportion of illegitimate births is 1 1/2 greater than in England and Wales.

Four Causes of this Evil Drift. The Argus declares that Mr. SAVAGE'S facts "ought to disturb the complacency of the most optimistic believer in the well-being and the well-doing of the Colony." "They reveal 'an ugly business,' which has to be probed to the bottom." Mr. SAVAGE offers four causes to which he declares may be traced the evil drift visible in the moral life of Victoria. These are: (1.) The unusual facilities that Victoria has afforded for making money rapidly, which has produced a materialism, and an idolatry of wealth, debasing to the moral character, and to the lowering of the standard of public virtue. (2.) This moral deterioration por-

duced our intensely secular system of public education, with the expunging of the Divine Names from all our lesson books. Thus placing before the minds of our youth—as Archbishop CAHR said: "A pagan ideal with an anti-Christian tendency." (3.) The systematic neglect of religion by a very large proportion of the male part of the population. The fathers thus setting an example of religious neglect to their children, which is the surest precursor of vice and crime. (4.) The absence of family religion and parental control.

General Promises. It is related of Mr. JOSEPH MACKAY, made Particular, some years ago publisher of the Commercial Gazette of New York, that, having a very large number of workmen in his employ, he had them print for his own individual use a complete copy of the Bible, differing from the ordinary one only in this, that wherever there was a general promise he made it particular by inserting his own name before it. For example, he made it read thus: "JOSEPH MACKAY, ask and receive, that your joy may be full." "JOSEPH MACKAY, My grace is sufficient for thee;" "JOSEPH MACKAY, greater is He that is in you than he that is in the world." We can well imagine that the Scriptures became a very different book to him when he read it in this way.

Roman Catholic Increase. "Our Converts" is the title of a singular article by RICHARD H. CLARK, L.L.D., in the American Catholic Quarterly Review for July. "In 1776," he says, "the Catholic population of the Colonies struggling for freedom was estimated at 25,000 in a total population of 3,000,000, or 1-120th of the whole; we have no record of there having then been converts among those 25,000 Catholics. In 1790 we had 30,000 or more, probably 32,000 Catholics, or 1-107th of the whole; in 1800 we had 100,000, or 1-53rd; in 1810 we had 150,000, or 1-48th; in 1820 we had 300,000, or 1-32nd; in 1830 we had 600,000, or 1-21st; in 1840 we had 1,500,000, or 1-11th; in 1850 we had 3,500,000, or 1-7th; in 1860 we had 4,500,000, or 1-7th; in 1875 we had 7,000,000, or 1-8th; and in 1890 the official census of the United States shows the entire population to have been 62,885,548, while the Catholic population was estimated at 12,000,000. One of our Bishops placed it at 14,000,000. "There are few Protestant families in America that do not count one or more Catholic converts at their homes amongst their immediate connections." By a variety of methods the writer estimates that "the converts of to-day and the descendants of all converts since the Declaration of Independence" amount to 700,000.

Not from Infidelity. He remarks upon the significance of Atheism, &c. the fact "that few converts have been made by the Catholic Church in the United States from the ranks of infidelity, atheism, deism, and other schools rejecting Christianity. The Protestant sects and those professing Christianity and struggling for the light of truth to the best of their opportunities, have yielded up to the Church... this goodly army of sincere and devout Catholics." The extraordinary feature of this article is that it actually gives a list of the names "of the most eminent members of our fold who have come to us from without the Catholic Communion." There are no less than seven large octavo pages solidly occupied with these names. "That remarkable and suggestive phase of our theme—the fact that our converts have come to us chiefly from Christian sects, and not from Infidel Schools of religious thought and study—shows what power there is in the very name of Christian, and still more how strong is the power of those Christian tenets which are openly and fully professed by the sects; and even yet how infinitely more potent is the grace of God."

Progress not Rapid. To a Protestant mind (says the Review of the Churches) the figures adduced by Dr. CLARKE will scarcely seem so suggestive of Roman Progress. The increase of Catholics due to immigration and descent from immigrants is truly phenomenal, but the process of conversion makes scant impression on the enormously expanding multitudes outside the Roman pale. On Dr. CLARKE'S own showing the non-Catholic population has increased since 1776 by nearly 48,000,000, while converts to Rome have during the same period only come to number 700,000. At this rate it will be some time before the United States are converted to Rome.



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Japan as we Saw it, by B. Mickersteth, preface by Bishop of Exeter 2/7, posted 2/2.

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The Australian Record.

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SATURDAY, DECEMBER 16, 1893.

EFFICIENT WORK.

If we are to take (as we urged last week) a step in advance during the next year, and if we believe that there is a vast amount of working power in the Church, the question naturally suggests itself: How is it to be developed? All must agree that a great mass of material is lying useless. For instance: there are scores of Communicants who take no more active interest in the work of the Church, than they would do in connection with some organisation in the moon. They go to Church and return to their homes, with all the regularity of a door opening and closing upon its hinges, but there their religion seems to end. Is this because there is no opportunity afforded them of entering upon works of goodness and of love, or is it because they do not see the necessity or wisdom of entering at once upon some sphere of usefulness? Whatever the cause may be, the result follows that because they are not at work they become unstable, lose interest, and, not infrequently, dim for ever the light kindled in them. Every Communicant Member should be a worker. Special attention should be given to the newly-confirmed. Their faith should be nourished, their talents for usefulness carefully trained. One of the most successful Clergymen whom we ever knew, invited the assistance of the older members of the Church in the "nursing," or caring for, of those who had just renewed their baptismal vows. He asked them to take interest in such and such a young person, to invite them to their homes, talk to them upon the new life upon which they had entered, win their confidence and get their love, and the result was, that strengthened by the older, these young people grew up to be useful and devoted sons and daughters of the Church. Who can tell how many who started well in the Christian life, full of enthusiasm and earnest convictions regarding duty, tender with a love for Christ that might have developed into a grand usefulness, have come to nothing through not being looked after, through lack of care to root and establish them in some sphere of activity in which their good desires and earnestness might have found expression and growth. Add converts, is a cry which is heard in connexion with forward movements. We join in it so far as it does not interfere with the training of disciples; conversion is not the ultimatum but the initiation of the Christian life. We need not look so much after large congregations, as individual development. If the latter is secured, the former will follow. With this growth in grace, opportunities for making life full of good works will come in due order, and in this way the inner life of the Church will be strengthened, and the outer life will become stronger and more fruitful, for it is an immutable law of nature that life involves growth and no life can possibly exist without it. Is it not notorious that in the Church of Rome, where Sacerdotalism is in full swing, converted men and women are rarely to be met with. This fact is emphasised by some statistics which appear in another part of this issue. And is it not equally notorious that, wherever an Evangelical ministry flourishes, there soul-saving work prospers? Every member of the Church may preach, and the eloquence of a consistent godly life is most influential. Would to God that all the Lord's people were preachers, and that the Lord would put His Spirit upon them. In the world of business nearly everybody is in earnest; and every intelligent man of everybody tries to do his business in the way most likely to lead to success. So should the Church. She must get rid of her respectable formalism and practical atheism. She must select the most pressing needs of work, and reach out to

them with holy, consecrated and full endeavour. In developing individual life parochial life will be quickened; with a vigorous parochial life, the outlook will be enlarged, and efforts extended to the objects which concern the general prosperity of the Church as a whole. The field should be studied to learn its deficiencies, and then measures taken by which the work can be accomplished. There is not one in the Church from the youngest Confirmand to the most aged member who cannot be put to something, who cannot be led to a warmer love for Christ, and a deeper interest in the Church, by being placed in some sphere of work which he or she may regard as his or her own special sphere. BISHOP BARKER used to ask every Confirmand to become at once a Member of the Church Society, and to begin without delay and do some Church work. It is active working men and women, not pious passivists, that the Church needs to-day to bring herself up to the climax of her greatness, and her efficiency in doing the MASTER'S work. It is a fearful thing to make the Christian life subservient to ease and indolence. Almost all the scandals in the Church have arisen from the indulgence of an idle and sauntering disposition and habit. Thus we are led to see the beautiful union of active exertion and devotional dependence. We must labour and strive, as a strong man does in an athletic encounter, when every power is set forth and stretched to the uttermost. We must throw our whole souls into the work, summon our every energy, and put forth all our strength. But these efforts must be combined with a habitual reliance on CHRIST, from whom alone we can only look for success and to whom we must ascribe all the glory. Here is our duty and our encouragement, and we must seek to unite unconquerable resolution and persevering assiduity with simple confidence in the promise of power from on high. The grace of the LORD is sufficient for these things. It is of the first importance to work as diligently as if we had no help to expect, and, at the same time, to trust as fully in the all-sufficiency and in the actual promise of God as if we were doing nothing at all. God is always at work, and it is not for His children to be indolent and slothful. It would be easy to glide through a cold routine of heartless formalism, and in a perfunctory manner repeat the generalities of religion, but if we are Christ's, we are called to labour with all that anxiety which becomes those who love Him, seeing that He has invested us with all the responsibilities of organised liberty, and has conferred upon us an opportunity of developing our whole manhood. If we are the children of God, redeemed by Christ, we should be the most generous people in the world, and the most beneficent, charitable, and anxious about others, because we have been saved into life, liberty, and the conscious possibility of doing great and small things. The few remaining days of Advent should be great days of prayer, then there will follow great days of work filled with great works of love. Why should our Churches be studiously closed every Sunday night and scarcely ever opened until the following Sunday morning. Why not open wide the gates of the Church and never close them? Why should not every Member by his regular attendance write upon its doors, this is my Father's house where there is bread enough and to spare, here the poor may find shelter, the helpless an asylum and those who are suffering from the burden and the discipline of life, may repair and find a quiet retreat. What a year of blessing 1894 would thus become; the Church would be the centre of life, our Christianity would be proved by its progress, and our love of Christ by responding to his demands with joyful gladness and generous abundance.

Australian Church News.

Diocese of Newcastle.

The Bishop has arranged a form of service for the use of the Clergy of the Diocese of Newcastle during Ember weeks. It is designed to assist them in renewing their Ordination Vows, and in reconsecrating their spiritual energies. He suggests that the Clergy of Newcastle and of the Archdeaconries of the Upper and Lower Hunter should meet at conveniently central Churches on some day during the Ember weeks of Trinity and Christmas for the purpose of uniting in this service. The service is mainly an arrangement of passages from the "Form and manner of Ordering of Priests" and from the "Form of Ordaining or Consecrating of an Archbishop or Bishop." It is well printed by Dimmock of Maitland, with an appendix of ten suitable hymns. In accordance with the above recommendation, Archdeacon Tyrell has invited the Clergy of the Archdeaconry of the Lower Hunter to a united service at St. Peter's, East Maitland, on December 19th—in the Advent Ember week. Cathedral.—The following circular has been issued:—"Christ Church, Newcastle. The Cathedral Building Committee will meet at the Schoolroom on Monday next, the 11th inst., at 8 o'clock p.m. Your attendance is requested. Business:—To consider present position re action by Contractor against the Bishop and the Dean." It was stated in your columns of the 25th ult, that the debt on the present section of the building now amounts to £1,100 (eleven hundred pounds). The subjoined paragraph from the Maitland Mercury of the 7th inst., would seem to show, if the Newcastle Herald is correct, that a course of action has already been decided on.—"The Newcastle Cathedral Dispute.—The building Committee of the Anglican Cathedral have decided, says the Newcastle Herald, to defend the Supreme Court action brought against the Bishop and Dean Selwyn by Mr. Straub, the contractor for the building. The case is set down for hearing in the Supreme Court, in Sydney, to-morrow, but it is more than probable that it will not be reached till the following week. It is understood that when the case is called on, an application will be made to change the hearing to the Equity Court. A sum of £3,500 is involved, and the defence will be that the con-

Diocese of Sydney.

On Saturday afternoon last, the PRIMATE and Miss Snowden Smith entertained at "Greenknow," the scholars belonging to St. Catherine's, the Clergy Daughter's School at Waverley. Thirteen girls, accompanied by Miss Darling, the Principal, and the other governesses arrived between 3 and 4 o'clock, and had a pleasant afternoon in the garden, with tea, tennis, and other games. Church Home.—A small Sale of Work in aid of the Institution was held at the Church Home on the 6th and 7th December. Mrs. M. H. Stephen kindly opened the Sale.

SAVE THE PIECES. LARSEN'S First Prize P. P. CEMENT

Repairs China, Glass, and all kinds of Works of Art GUARANTEED TO RESIST BOILING WATER. Sold Everywhere, 6d and 1/- per bottle; or Sent Post Free for 14 Stamps. (N.B.—REPAIRS Executed on the Shortest Notice.

A WORD TO MOTHERS: Use LARSEN'S "HEAL ALL" OINTMENT

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Merchant Tailor & Clerical Outfitter, 52 Oxford St.

My £3 3s. SUITS for Fit, Style and Workmanship are unsurpassed. New Goods by every Mail. A TRIAL SOLICITED.

tractor is not entitled to the whole amount claimed, as the progress certificates issued by the architect are alleged to be in excess of the sum due on the building. The effort made or rather instituted at the last Synod to raise the sum of £2,500 by subscriptions throughout the Diocese has not been so successful as was anticipated. Money however, is coming in slowly, but should the Committee have to pay the contractor's claim the ground on which the partially built Cathedral stands will be mortgaged in accordance with the Ordinance passed at the last Session of the Synod." It would seem from this that a sum of £3,500 is involved. If however, £1,100, as implied above, would settle the matter, it would probably be far better to pay it.

**Mission at Stone.**—The Incumbent of Morpeth, the Rev. Canon Goddard, was invited by the Rev. A. C. Thomas to hold a series of Mission Services in the Parish of Stone during the third week in November, remaining over the Sunday, as the Rev. F. D. Grigson, Incumbent of Murrumbidgee, kindly undertook the services at Morpeth. The large attendance at some of the Mission Services testified to the interest taken in them, and we trust also to the good effected, under the blessing of God, by their means.

**Waratah.**—The "Sweethearts" Amateur Company are giving a representation of that play with the afterpiece of "My Uncle's Will" for the benefit of Church funds at Waratah, on Friday, the 15th inst.

**St. John's, Newcastle.**—The Annual tea in connection with St. John's Church was held last week. The hall was gaily decorated with flags and flowers, and greenery also present. After an address by the Chairman the musical programme was rendered in first class style by the members of the Choir and others. The mandolins and violins blended very sweetly. The whole social was successfully carried out, and Mrs. Wylie is to be complimented on the supply of provisions so tasty and so plentiful.—*Maitland Mercury.*

**Exchange.**—The Revs. J. Shaw and J. Vosper exchanged duties on the second Sunday in Advent. On the third Sunday in Advent, the Rev. J. Vosper will preach at St. James', Morpeth, in the morning, and St. Peter's, East Maitland, in the evening. The Rev. P. J. Simpson, Curate of St. Peter's, will take Mr. Vosper's place at Dungog, where Church matters are greatly and rapidly improving.

**Diocese of Melbourne.**

**The Dean of Melbourne.**—The congregation which assembled in St. James' Church on Sunday morning (remarks the Melbourne Age of Monday) was unexpectedly called upon to witness an impressive scene at the close of the sermon, which was preached by the very Rev. Dean Macartney. The Dean, who is now well into his 95th year, was evidently suffering greatly from exhaustion owing to the extreme heat. Being unable to walk alone, he was assisted into the pulpit by the Rev. A. C. Kellaway. He delivered his sermon without the aid of notes, but at its close, after a brief pause, the venerable gentleman remarked with emotion:—"My dear brethren—I have had many warnings. I have come here to-day in much weakness to endeavour to warn you. I feel that my days for witnessing for the truth are very nearly ended." The words were uttered with such solemnity that they created a profound impression amongst those present, and many enquiries were made later in the day after the Dean's health. On Sunday night the Dean had improved, the weakness of the morning having arisen entirely from the extreme heat.

**Afflictions are but a dark entry into our Father's house.**

God gives everybody, I think, a cross, when he enters upon a Christian life. When it comes into his hands, what is it? It is the rude oak, four square, full of splinters and slivers, and rudely tacked together. . . . I see some men carrying their cross just as rude as it was at the first. Others, I perceive, begin to wind about it faith and hope and patience. . . . and at last their cross has been so covered with holy affections that it does not seem any more to be a cross. They carry it so easily, and are so much more strengthened than burdened by it, that men almost forget that it is a cross, by the triumph with which they carry it. Carry your cross in such a way that there shall be victory in it.

"The world sits at the feet of Christ,  
Unknown, blind, and unconsoled;  
It yet shall touch His garment's fold,  
And feel the heavenly Alchemist  
Transmute its very dust to gold."

A FAVOURITE ARTICLE, which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Coochamundra, N. S. W. Wherever this Company have come into competition with other makers, they have taken the highest award, viz., Adelaide, Sydney, Melbourne, and Chicago. The Extract is for Coughs and Colds, and the Special Oil for external use only. Eucalypte Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the 6d Cakes of Soap make them fair and lovely, removing pimples and allaying irritation of the skin. The advent of Measles and Influenza is making this brand widely used, especially, as it is so highly recommended by the Medical Faculty, viz., Coleman and Sons.

**SUNDAY SCHOOL COLUMN**

(Communications respecting this column should be addressed to the Rev. J. W. Debenham, Young. An honorary reporter is desired in every Sunday School. Information concerning the Diocesan courses of lessons and examinations will be given by Diocesan Hon. Secs.—SYDNEY: Rev. E. C. Beck, Mosman's Bay; NEWCASTLE: Rev. Canon Goddard, Morpeth.

My reporter at St. Luke's S.S., Liverpool, informs me that steady progress is being made in the work there. A Scholars' Library has lately been added, which consists of over 100 books, sent out by the S.P.C.K. in response to the amount of £5 sent home at the beginning of the year. The books are taken advantage of by the scholars, and the teachers have every reason to hope that they are read to profit.

The Sunday-school Annual Services were held last Sunday at St. Paul's Cathedral, Melbourne. I have had too much matter to insert the last few months to allow of my commenting as I should like to have done on the doings of the Melbourne S.S. Association, which are always well worthy of imitation. At the Scholars' Examination in that Diocese last month no less than 2100 papers were applied for by 80 schools—a consummation devoutly to be wished for in the Sydney Diocese. But the afternoon of the Examination proved to be the most rainy afternoon of the year, and this militated against success. I am glad to notice that one Grammar School—the Caulfield School—applied for papers under the "home class" section. I hope that this example may find imitators.

Some time ago I asked some senior teacher to be good enough to write some words of advice to those who have less experience. I have to thank one friend for a reply, which runs as follows:—

**DEAR FELLOW-TEACHERS.**—As one having quite thirty years' practical experience in Sunday School work, I think I may be pardoned in addressing a few words to my younger fellow-labourers. There is an old saying but a very true one that we are never too old to learn, and I am sure that all will agree with me, that as Sunday School teachers we can never know too much of what will be of real value to us. The first bit of knowledge that would be of real value to us, would be to know ourselves,—to know how little we do know, and oh, how very, very little that would be compared with what we should know for the better performing of our work as Sunday School teachers. I once heard a Clergyman say, "Take and write down what you know, and then you will know what you don't know." Ignorance of ourselves is one great hindrance to success in our work. Let us have the courage to examine ourselves and it will do us a wonderful deal of good. Only when we feel our own weakness shall we realise the strength that we have in Christ. That is what causes so many failures in the work—the going forward to it in fancied strength and knowledge. Be true to yourselves by becoming better acquainted with yourselves.

Learn to know your scholars. Don't meet them on Sunday in a cold, stiff manner—know them all by their Christian names, give them a hearty welcome on Sunday, don't let them slip into their seat, and the first word they hear from you is "have you learnt your lesson?" Let it be a kind enquiry for themselves and those at home. To make this plan work, you must be in your places early, that you may be there to welcome your scholars, and I might just say in passing that this will be more than one purpose, because it will be a help to the Superintendent to keep the school quiet and in order before the opening.

Then there is preparation and prayer, let us not separate them. No Sunday-school Teacher can look for success without both; how confused one feels, and what a drag the work becomes when a teacher goes unprepared to his or her class. There is plenty of material in every-day-life to furnish us with illustrations, for let us remember that we have the example of the Great Teacher Himself, in using what material was at hand.—"Consider the Lilies." "Are not two sparrows sold for a farthing?" "The very hairs of your head are all numbered," and there are many other instances. Might I also suggest that the Prayer-book hold a place in the Sunday-school; how many grown up boys and girls are lamentably ignorant of their Prayer-book, hardly knowing where to find Morning and Evening service, and when the time was spent every Sunday in taking up a small portion of the Prayer-book, it would repay for all the trouble—should there be any. Some may say, "let us teach the Bible," and what is the Prayer-book, but taken from the Bible, every page of it can be proved from the Bible, and here might I urge on my younger friends in the work, the help it would be to them, of a personal study of the Prayer-book with their Bible, for if ever we lived in an age that requires us to be prepared with an intelligent—and ready answer to the reason for the hope that is in us, and why we belong to the Church of England, it is now, when so many are saying in word and deed "It doesn't matter where we go." Let us as Sunday-school teachers try at least, in God's name and strength, to give the young people committed to our care such teaching as will help them to be good and loyal Churchmen and women and so good citizens of the world. May we hear our Lord saying "Take this child and nurse it for me." "Feed my Lambs." Don't let them come to us, Sunday after Sunday, asking, longing for bread—the bread of life and give them a stone, something unprepared that their young minds cannot grasp. Send home one truth at least into their minds, let your work be slow, sure, and steady, let us try to realize that our work is for eternity.

Then let us pray for our scholars taking each of them separately by name to the throne of grace, and ask them to pray for you; a bond of union will thus be formed which need not be broken when you leave them or they leave you. And let our own prayer be:

"O teach me, Lord, that I may teach,  
The precious things Thou dost impart;  
And wing my words, that they may reach  
The hidden depths of many a heart."

Let this Advent Season find us waiting, watching and working "for the common Master, and though we are unknown to each other, and though our spheres of work may be distant, and our circumstances very different, we have all one grand work, we are permitted to be no less than "workers together with God." What an honour! Do let us aim at being "fit for the Master's use" to be

"Empired, that He might fill us  
As forth to His service we go."  
Your fellow labourer in the Master's vineyard

**THE SKETCHER.**

**MOODY AND SANKEY: THEIR FIRST MEETING.**

For twenty years these two names have been linked together in the thought of the Christian world, and the one without the other is seldom mentioned. It is quite as common to hear people speak of Moody and Sankey's Hymns as of the Songs and Solos of Sankey; and evangelistic services are often referred to as "Moody and Sankey meetings." Each has his own gifts, utterly unlike though they be; but their united influence and labours have been elements in the mightiest forces the modern world has had experience of. It would be inaccurate to say Mr. Sankey cannot speak; he has latterly developed into a good platform speaker; but we are not so sure whether we would be so wide of the truth if we ventured the statement that Mr. Moody cannot sing. The writer remembers hearing the latter say, in the Free Assembly Hall, Edinburgh, some eighteen years ago, "I cannot sing a note; but in heaven I'll sing as well as Sankey here," adding, with that well-known play of humour, "perhaps a little better."

It was at Indianapolis that the two men first met. This was in 1870. Mr. Moody was busy at evangelistic work at Chicago at that time, but was comparatively unknown, outside the city at least. Mr. Sankey had his home in Pennsylvania, at Newcastle, where he was acting as a government official in the inland revenue office. His father, a banker, was collector of inland revenue for four large Counties in that State, and was an active politician. Young Sankey was then a Christian, and had already begun to use his talent for song in the Master's service. Coming to Indianapolis to attend as a delegate from Newcastle the National Convention of the Y.M.C.A., Mr. Sankey attended one morning a 6 o'clock prayer meeting conducted by Mr. Moody. The singing dragged, and Sankey struck up "There is a fountain filled with blood." Other hymns were sung, and at the close, Moody, with characteristic quickness of decision, said to the singer, "You are the man I have been looking for, for the last eight years. Come and lunch with me." And so, later in the day, the first conversation took place regarding a future combination of forces. Mr. Moody pressed upon his friend the duty of at once joining him in Chicago, and to Mr. Sankey's objection that he was a government officer, and might find it difficult to get released, replied, "There is a better government to serve than this." But he did not carry his point at that time, although that very afternoon the first Moody and Sankey meeting was held. It was an outdoor gathering, and the masses were there, as they were afterwards at a second meeting in a hall.

The Convention over, Sankey returned to his home at Newcastle, and several months afterwards was persuaded by Moody to have a look at Chicago, with a view to their uniting in Christian work. And the day of his arrival was spent by the two notable men in visiting the sick and unfortunate, going from house to house, singing and reading the Bible, and speaking the word of cheer wherever it was needed. On the following Sunday, Mr. Sankey had to sing at a largemeeting in the absence of the Organist, without accompaniment, and the effect of the service was such that, as the earnest preaching and consecrated song went home to the hearts of the people, there were not less than a hundred inquirers at the close. "You see I was right," said Moody to his able lieutenant. And from that time the two men have been fellow-labourers together with God; and the story of their career is so familiar that it need not be rehearsed here. They first landed in England in 1873, in the month of June, reaching Edinburgh in September. The first service held in Scotland was in the Music Hall, on a Sunday evening. The hall was crowded. Moody, however, was not there, having been forbidden by his medical adviser to speak that night; but Sankey thrilled the hearts of the thousands of Scottish people gathered before him, as he took his seat modestly at his harmonium and sang out the first hymn he sang in Scotland, every word of which was heard in every corner of the room:

"What means this eager anxious throng,  
That moves with busy haste along?"  
The first edition of "Sacred Songs and Solos" contained twenty-one hymns. A few worshippers at the first Edinburgh meeting had copies; but so popular did they become, and so much have the Christian public taken all the editions to heart, that the books attained immense popularity. No. 1, with twenty-one hymns, has grown to No. 6, with 750 pieces; and it is calculated that there are in circulation not less than fifty million copies of the various editions of these books.

Little, doubtless, did either Moody or Sankey dream, as they met for the first time in Indianapolis in 1870, what would come of their introduction to each other.—*Christian Leader.*

**The Possibilities of Childhood.**

By ARCHDEACON FARRAR.

How infinite are the possibilities which may lie in the nature of a child born into the family of man. All of them cannot be brilliant; all of them cannot be gifted. Only to thrill men's hearts with the magic of melody, like Mendelssohn or Handel; or like Milton or Burke, to awaken the hearts of men as with the notes of an organ trumpet; or like the great saints of the Church and the great sages of the schools, to add to those acquisitions of spiritual beauty or intellectual mystery which have one by one, and little by little, raised men from a little higher than the brute to be only a little lower than the angels. But every one of these children may grow up to do what we also can every one of us in our measure do—namely, "swell that common tide on the force and setting of whose currents depends the prosperous voyaging of humanity." How vast therefore, is the contribution to the good of the world which has been made by those holy and humble men of heart, who often through struggles and obscurity, and often in grinding poverty, and amid bitter opposition, have spent their lives, their thoughts their earthly gifts in the care of Christ's little ones! How much does the world know of or care for its best benefactors. Truly the greatest souls are often those of whom the noisy world hears least. You all know the names of the conquerors, whose work it has been to gratify mad ambition by sweeping over the world like a flame across a scathed and blackened heath, deluging the nations in misery, that they may wear round their foreheads laurels stained in blood. But how many know the names of those great heroes of selflessness, whose hands have been gently laid upon the bleeding wounds of humanity, and whose thoughts have been as the healing tree in the bitter waters of the human heart!

**AN ANGEL OF LIGHT.**

Let us take an instance. We all know the name of Napoleon Buonaparte; how many of you know the name of old Johannes Falk? Yet this was the difference between them: the one was a scourge, the other was as a white-winged messenger of mercy moving among the suffering and oppressed. Napoleon, in his abominable principle that wars should be self-supporting caused his soldiers to harry districts after districts of Europe, and horrible pestilences arose from the stagnant pools of misery in the tracts over which had rolled that bloody tide, and as a consequence there were at that time in Europe hundreds and thousands of starving, begging, homeless, miserable orphans. Think of it; estimate the guilt of him who caused it. Johannes Falk was the most earnest among the good men who strove to remedy this pitiable disaster. He had himself been a poor boy, and when he was sent to College by the Town Council of Dantzic, one of the old men held him by the hand and said to him, "Johannes, you are going hence; may God be with you. As a poor child, we have supported you; you are our debtor; you must pay this debt. Wherever you go, whatever your destiny, never forget that you were a poor boy, and whenever a poor child knocks at your door, remember it is me, perhaps long since dead, we, the old grey-haired burgomasters and Town Council of Dantzic, are knocking at your door, and do not drive us away." The boy remembered the lesson. He rose in life, but devoted all his talents and all his means to save those miserable children whom the wars of Napoleon had left homeless and destitute. He did his utmost to found an orphanage for the children whom that guilty war had made fatherless and motherless. And what will you now carve on the tombs of these two men? Will you carve on the tomb of him who is called the Great Napoleon the two words, *Vie d'armee*, which were the last intelligible words he spoke; or will you carve that dreadful saying of his "What are the lives of 200,000 men to me?" But on the tombs of Johannes Falk is carved the words: "After the battles of Jena, Lutzen, and Leipzig, the friends of those in need erected by the hands of 200 rescued boys this house as an altar of eternal thanksgiving to the Lord." And on his humble tomb under the green Linden trees at Weimar are carved in German these simple lines:

Children who come here from far  
Breathe for him a humble prayer;  
O Father, unto Thee we trust  
This father's soul who sleeps in dust,  
We children unto Thee commend  
The soul of him, the children's friend.  
Be thou to him a father dear,  
As he was to Thy children here.

My heart was heavy, for its trust had been  
Abused, its kindness answered with foul wrong;  
So turning gloomily from my fellow-men,  
One summer Sabbath day I strolled among  
The green mounds of the village burial place,  
Where, pondering how all human love and hate  
Find one sad level, and how soon or late  
Wronged and wrong-doer, each with meekened face,  
And hand holds folded over a still heart,  
Ere the green threshold of our common grave,  
Whither all footsteps tend, whence none depart;  
Awe'd for myself, and pitying my race,  
Our common sorrow, like a mighty wave,  
Swept all my pride away, and trembling, I forgave.

**HOME NOTES.**

The Choir of Norwich Cathedral will be re-opened on Ascension-day. A series of special services will be held, for which the aid of the ARCHBISHOP OF CANTERBURY and other distinguished preachers is being sought.—The Dean and Chapter of Norwich have issued an appeal for £5000 to be raised from further decay. In the appeal they, accordingly, refer to what has been recently effected. Windows, arcading, and Norman recesses which were blocked up are now re-opened; ancient frescoes are revealed; bays, which were in a state of ruin, concealed however, by plaster overlaid with ore, are now restored. The transept floors, which were covered over by wooden platforms, thus concealing the meridian line, are brought to their original level; the modern transept screens, which obstructed the view and limited the accommodation, are now unroofed and repaired. The beautiful stone roofs of the north and south transepts, with the bosses, are now revealed. The whole of the roof of the Cathedral is thus free of ochre, that of the nave and of the sanctuary having been cleaned some years since, through the munificence of Dean Goulburn. In all this work no ancient feature of the Cathedral has been interfered with, while several old characteristics have been recovered, after having been lost for centuries. Everything which is done was reported upon by either Sir Gilbert Scott or Mr. Pearson.—The Hampstead and Kilburn Branch of the National Protestant Church Union held a *conversazione* to open the winter session of the Session, and to consider what might further be done in pursuit of the objects which the Society had in view. The President stated that a course of lectures would be given by the Rev. H. J. R. Marston, Rector of Icomb, beginning in November, and urged the members of the Branch to attend and make a special study of the subjects treated. They desired to maintain in their integrity the principles of the Established Church. They were actuated by no desire of aggressive spirit, but he felt it they believed that those principles were worth maintaining they would spare no effort to hand on unimpaired to their children the faith which they had received from the ages that had gone before. He then called upon Canon McCormack, who gave an earnest and impressive, though brief address. He referred his hearers to several points which he thought of special importance at the present time: among them were the nature of sin, the method of Divine forgiveness, the nature of the priesthood, and the authority of the Holy Scripture. Canon McCormack was followed by Rev. A. Roberts. This was Mr. Roberts' first public appearance in London as Secretary of the Parent Society, and he received a most cordial welcome. Having been asked to speak of the principles and policy of the N.P.C.U., he said that its principles were implied in its title, and were those of the Church of England as expressed in their authoritative formularies. The Society did not wish to be narrower than these, but neither would it go beyond the clear and definite limits which they laid down. After speaking strongly upon the need for union amongst Evangelical Churches, he said that the policy of the Society was distinctly educational. They hoped by means of lectures and classes, and the dissemination of sound literature, to spread reliable information upon the teaching of the Church of England. Mr. Roberts concluded an address which was listened to with interest and appreciation throughout by expressing earnestly his hope and belief that the work of the N.P.C.U. would at all times be done in a spirit of kindness and love.—THE DUKE OF PORTLAND says that belonging as they did to the Church of England, they had watched with great anxiety the attacks of unscrupulous politicians on the Church of Scotland, and that those machinations might never prevail, and that the Church might lose its position in the history of God, and hold her place in the march of events in the history of Scotland.—A most enthusiastic Meeting of the Cambridge Auxiliary of the Church Protestant-Aid Society has been held. Archdeacon Emery presided, and the chief speakers were Archdeacon Sinclair and the Rev. J. A. Scott, the Rector of Spitalfields. The Report, read by the energetic Secretary of the branch, the Rev. J. G. Dixon, showed an increase of contribution from the town. Quite the speech of the evening was that of the ARCHDEACON OF LONDON who evoked great enthusiasm by his outspoken words and the evangelical position and teaching. Alluding to the aims and objects of the Evangelical party: "We want the Church of England to be what the Prayer-book and the Thirty-nine Articles tells us she is," words which produced most hearty applause. "England," he said, in the course of his powerful speech, "adds weekly 6,000 to her population. We must reach this growing mass of people by spiritual agencies. As yet we have not got over the neglect of past times." The Rector of Spitalfields followed with an account of his parish of 22,000, of whom 11,000 are Jews and he added, "the other 11,000 Gentiles, for I cannot call them Christians."—A movement is on foot to erect a memorial to the late Bishop Wordsworth, of St. Andrews. Lord Rollo is convener of the Committee, and the Archbishop of Canterbury and other dignitaries have given in their names as supporters of the memorial fund.—At the bi-monthly meeting of the Protestant Defence Brigade, held at 33, Finsbury Square, it was unanimously resolved "that this meeting of Protestant young men—Episcopalian and Nonconformist—desire to express their admiration of the manly and outspoken defence of Protestantism and Christian Liberty and Brotherhood by the Bishop of Worcester at the recent Church Congress, in opposition to the narrow-minded bigotry and intolerance of the Ritualists, who, whilst longing for union with the corrupt and apostate Greek and Roman Churches, treat their Nonconformist brethren at home with unchristian discourtesy and childishly deny their right to the very name of a Christian Church. We earnestly pray that Almighty God will long spare his valuable life to contend manfully for truth and right and religious liberty and the true Gospel of our Lord and Saviour Jesus Christ."

Let a man be satisfied with what life can give, and not foolishly fret about what it cannot, and his mission will, like that of the sweet violet, be full of quiet beauty and rare sweet perfume.

**CORRESPONDENCE.**

**NOTICE.**—Letters to the Editor must be authenticated by the name and address of the writer, not necessarily for publication, but as a guarantee of good faith. Correspondence in which this rule is not observed cannot be inserted. The Editor is not necessarily responsible for the opinions expressed in signed Articles or in Articles marked "Communicated" or "From a Correspondent."

**THE SISTERS OF THE CHURCH.**

Sir,—With reference to the extracts quoted in Dr. Crago's letter, I may be permitted to repeat the gist of what I have already written to him in reply to a private letter. "The Way of Life" is a work unknown to me. I acknowledge that the first extract ("May the Blessed Virgin Mary and all the saints pray for me that I may serve and please God, etc.—may the intercessions of the Holy Mother of God, of the Prophets, etc., help me, etc.") is open, as it seems to me, to very serious objection on many grounds. We know so little of the state of the blessed departed. We have so little to lead us to suppose that they are able to continue the prayer of intercession which they would have used for us, and which we might, without doubt, have asked of them when on earth. For all its blessed restfulness and enjoyment of the nearer waiting condition is surely imperfect. At the same time Rev. vi. 10 (taken with Rev. v. 8) has been interpreted by many faithful Christians as implying that the blessed departed do still exercise the power of prayer, and if so of intercessory prayer. And they have further inferred that the saints at rest are conscious of those still remaining in the Church militant, and would remember them before the Lord in such prayer and desire as they may still be able to express. This, however, can scarcely be regarded as more than a pious opinion; and, on the one hand, it has such slight support in Holy Scripture that we are in danger of presuming beyond what is revealed by invoking, or even aspiring for their interest on our behalf; and, on the other hand, so much distortion and excess has arisen out of the reduction of this opinion to practice in the Christian Church, in the way of invocation to saints departed, and of prayer to them for their aid, that the Reformation Liturgy, with good reason, eliminated all appeals of this kind, all requests for their co-operation in prayer. However lawful in any form, they appear to me therefore to be not expedient, and I would, for my own part, strongly deprecate such expressions, and especially in forms of devotion for the use of young persons.

It should be remembered, however, by way of Christian Charity towards those who think differently, that such expressions do not necessarily derogate from the one all-complete intercession of the One Mediator between God and man,—no more than our common appeals to our fellow saints still in the flesh, to help us by their intercessions. And must we not also allow that the aspiration (it is really no more) contained in the words quoted does not amount to "praying to the Virgin and the saints"—indeed, falls very far short of that? I do not say this as removing altogether the objections I have referred to, but as qualifying the action recommended so far as to remove some of its worst features, and to help us in that charity which "believeth all things, hopeth all things, endureth all things."

As to the second extract recommending expression by "bowing the head," of a belief in, and adoration of the presence of our Lord Jesus Christ upon the altar under the form of bread and wine. It seems to me that the question here is, may not (or must not) this be a *spiritual presence* after all? Does the language imply necessarily that the substances of bread and wine are no longer there, but are replaced by the substances of the Body and Blood of Christ, for that is really what Transubstantiation means? (See definition in C. of Trent.) For my own part, I must say that the distinction between accepting this definition of the manner of the Lord's presence and using the words quoted seems to be very plain and very great. I must therefore adhere in this case also to the statement made in my sermon.

May I go further by way of illustrating how language such as that quoted may be understood as entirely consistent with the teaching of the Church of England, and quote from the well-known "Book of Homilies." In a rubric, or note at the end of the first part, you will find these words,—"Hereafter shall follow sermons of Fasting, Prayer, Alms-deeds, of the Nativity, Passion, Resurrection and Ascension of our Saviour Christ, of the due receiving of His Blessed Body and Blood, under the form of 'bread and wine.'" It is only necessary to remember that the expression "under the form of" is not to be taken in the meaning it might now bear in common parlance, but in an older, theological, technical sense.

Again, in the first part of the Homily concerning the Sacrament (near the beginning)—"Thus much we must be sure to hold that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent." And presently it quotes with approval "certain ancient, catholic fathers," who were not afraid to call this Supper, "the salve of immortality and sovereign preservative against death." Is it, after all, more than is contained in the verse of John Wesley—

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"We need not now go up to heaven, To bring the long-sought Saviour down; Thou art to all already given, Thou dost even now Thy banquet crown: To every faithful soul appear, And show Thy Real Presence here."

Now, if some considering all this devoutly are disposed to give a reverent, outward expression to their faith in such statements as these at certain solemn parts of the celebration of the Lord's Supper, by gestures of deeper veneration than most of us, should we, their brethren, feel distressed, or angered, or disposed to cavil and judge them harshly, or cast them from us? There may be, and there are, as I have said, developments, applications, modes of expression adopted by some for belief in this great truth of the Lord's real spiritual presence in His Holy Sacrament which are open to serious objection, others which might, perhaps, out of consideration for others, or for the avoidance of excessive individual singularity (not desirable in our common Church worship) be suspended; but even these cases would be best met by patience and charity, by "speaking the truth in love," not by exaggeration and reproach or by indulgence in the spirit that would excommunicate and eject all who think not, or act not exactly as we ourselves have learnt to do.

I cannot take any notice of anonymous correspondents, but would desire in all Christian charity towards them and others to subscribe myself.—Yours truly, J. C. CORLETTE, D.D.

Sir,—According to promise I resume the consideration of this question, and would say:—It is difficult to understand why, with the knowledge of the past, there should be such a desire to subvert the Reformation, and return to Romish doctrines and customs. A clue, however, seems to be given to this by Bishop Thorold in his charge to his Clergy in 1885. Thus he says: "One of the Clergymen's greatest temptations is egotism, the propagation of truth may become the pride of dominion over souls. A man may become absorbed in self-interest when he thinks his object is the glory of Christ: an egotist and not disinterested motive may be the spring of immense energy." Under these circumstances it is not surprising that doctrines are taught which create superstitious ideas of the supposed supernatural and mysterious powers of a priesthood; for nothing enslaves sooner or stronger than superstition. The proceedings at the Congress at Wolverhampton a few years ago distinctly show that universal domination is aimed at.

The late Dr. Lightfoot, Bishop of Durham, preached the opening sermon. He compared the extension of the English speaking people over the world to the Holy Roman Empire, and as the Roman Church was the spiritual counterpart of this Empire, so should the English Church be the spiritual counterpart of the British Empire. That at one time the Roman Church seemed likely to become the centre of Christendom, but now this was impossible, and the English Church seemed to be marked out to be this centre. Other Bishops detailed the course to be taken to accomplish this project, and from this it is manifest that a similar dominant Church, or organisation of Clergy, independent of all outside control, and with similar doctrines, apparently, is sought to be established, to that which the Church of Rome has been for the last sixteen centuries, endeavouring to attain to, by every human force possible, and has failed to accomplish. It would appear as if a fresh attempt was now being made through the Church of England, to obtain this dominant position, and these Sisters with the doctrines they are teaching should be of most powerful assistance. Evidently one uniform Church organisation is not contemplated in Scripture, for there is not a word to justify this idea; and witness the differences in the Jewish and Gentile Christian Churches. Unity however, not uniformity, is everywhere enjoined, and this is unity in Christian spirit. There can never be a reunion of Christendom, for it has never yet been united under one uniform earthly Church organisation errors and differences occurred even in the Apostle's time; and there are now nearly as many differences between the so-called branches of the Catholic Church, as the Protestants are blamed for having. There are the Eastern, Western, Old Catholic and Gallican, Coptic, Anglo Catholic, and various others each claiming to be the only true Church, and accusing the others of false doctrine, heresy and schism. Some therefore must altogether forsake their principles before uniformity can be obtained.

Many persons may say it is a matter of little importance, among the babel of beliefs, which one prevails, for good is to be found in all: but the history of the last hundred years clearly proves that this is a mistake, for there is no disputing the fact, whatever may be the way in which it was brought about. That those nations which accepted the change caused by the Reformation, have in every way prospered far beyond those which did not do so: and especially is this the case with Britain. She rapidly acquired the shipping, commerce, wealth, colonies, and preeminence that before appertained to nations opposed to her, and rejected the Reformation. The people also have been blessed with liberal and free institutions, liberty of conscience and greater social happiness. It is Protestant Britain that has spread itself over the world, far beyond any Catholic nation, and has, notwithstanding all its faults, so greatly ameliorated the condition of people, and set an example to other nations. Also contrast the state of the British

nation and people under the Catholic Governments of Mary and the Stuarts, with their state under Protestant Elizabeth, Cromwell, William, and the Georges; there was a regular alternation of misery, humiliation, oppression, fear, and degradation, under the former, with almost immediate triumphs, freedom, happiness, and prosperity under the latter. Contrast also the present state of the North American Colonies, founded by Puritan bigots driven from England through, what really was, Catholic intolerance; with the older and more favoured Colonies of South America, but founded in Catholic bigotry, these are still in a benighted state of bigotry, and chronic anarchy, whilst the former have developed into about the most liberal, happy, free, and prosperous people known in history. Similar contrasts may be observed elsewhere. Witness the Protestant, and Catholic Cantons of Switzerland, the former far before the latter. Also the present position of the former petty subject, but Protestant state of Prussia; and Catholic Austria, the former sovereign state of the German Empire. The remnant of the Huguenots in France, are prosperous beyond their Catholic neighbours; and the muddy, lough at Belfast is the scene of happy prosperous labour, whilst the beautiful harbour at Cork is almost neglected; the north of Ireland thriving and flourishing, whilst the south is in misery and anarchy; whatever may be the cause of this, the fact remains that the former is Protestant, the latter Catholic. Favouritism by a Protestant government will not account for this, since similar contrasts occur under other governments. Of course these contrasts cannot be traced to individuals, for there is no doubt that the proceedings and characters of some of those who assisted in effecting the Reformation; and their motives for doing so, can in no way be approved even when the customs of the times are considered. Almost an equal amount of rancour, bigotry, intolerance, retaliation, and persecution, is found on all sides during the progress of the Reformation; the result however, has proved an inestimable benefit and blessing to the whole world. It is useless therefore to attempt to defame the Reformation by vilifying the characters of the Reformers since similar faults are found on all sides. The individuals also in Cromwell's splendid army appear to have been canting, blasphemous, hypocrites; but the conduct, bravery, and success of the whole army stands alone in history, and they effected wonders for the relief from oppression, and for the national benefit. Why then with the fact, that blessings and benefits, from some cause or another, whatever it may be, having invariably occurred to nations and people generally, under Protestantism, can there be such a desire to return to the state the Reformation delivered us from? Possibly the immediate attractions offered, have led many to thoughtlessly and heedlessly acquiesce in this desire; besides it has been made fashionable, and I recollect some fifty years ago, that this was strongly urged as being the most important means for the successful furtherance of this then called Puseyite movement. Many also are altogether ignorant of facts and all inquiry is now discouraged. I have frequently been told not to inquire. The late Bishop of Armidale, in a sermon at Walcha told us not to pay any attention to anything we heard or read outside the Church, unless it came from our Bishop or Clergyman: that they had the charge of our souls, and were responsible for them: all we had to do was to do as they bid us. Of course if they were infallible this would be well enough: but as even Bishops cannot agree among themselves, it is unsatisfactory not to be allowed to inquire, and certainly does not coincide with the scriptural injunction, "Prove all things."

Naturally when all inquiry is discouraged, unless it is made from books approved of by the Church, it is easy to establish a belief that the supposed power of a priesthood is not only able to affect people in this world, but also to follow them after death; and such belief must naturally enslave the conscience to those supposed to possess such a power. It is urged that the enlightenment of the times is a safeguard against a repetition of former abuses of this supposed power, but there is undoubted evidence that it is used to restrain freedom of action.

Dr Lightfoot who was an admittedly high and reliable authority says, in his work upon St. Paul's Epistle to the Ephesians; "Above all the Christian Church has no sacerdotal system, it interposes no sacrificial tribe between God and man; each individual member holds communion with, and is responsible to the Divine Head, and from Him directly he obtains pardon and draws strength. It is however evident that no society of men can hold together without offices, and the Church of Christ is not exempt: but it has no special priesthood: this office pertains to all believers alike. As a general rule the highest acts of congregational worship should be performed through the highest offices. But an emergency may arise when the higher ordinance of the universal priesthood will over-ride all special limitations and the laymen will assume functions which are otherwise restricted to the ordained minister." From this the true nature of confession and absolution may readily be seen. We, as directed in Scripture, should confess to one another, and forgive one another. This was the ancient practice and a remnant of it is preserved in the office of the Mass where the priest turns to the people and asks them to absolve him, which they do. And this also explains the absolution in the visitation of the sick, which the Anglo-Catholics endeavour to make so much of in support of their Romish

teaching of private confession to a priest. It is the depraved spirit in human nature that has led, in the Catholic Church, to the change of making confession only to a special priesthood, and of being absolved by them alone, consequently we thus place ourselves completely in their power and control. It may be for good. Experience shows that the evils which have ever accompanied it are very great; and that the general result of the whole Catholic system of religion, however ancient its history may be, has not been the best for mankind. Why then should we return to it? No doubt it is rapidly spreading; still, with the facts before us, this is no reason for assisting and supporting it, but the very strongest one for strenuously opposing it, as we were so strongly enjoined to do by the late Archbishop Tait, who said; "No admiration of any points in their character ought to make us hesitate to do whatever may appear to be our duty, in our endeavour to counteract what he believed to be a conspiracy against the doctrines, discipline, and practice of our reformed church: and that it is the real desire among some clergy and laity, to subvert the principles of the Reformation." If therefore we have any regard for the future of our country; and do not wish to have it reduced to a condition similar to that of Spain and her Colonies; we ought earnestly to carry out this advice and consequently discountenance in every way these Sisterhoods, and all who are spreading doctrines so opposed to those of the Reformation, and teaching of the Church of England; but so similar to those of the Church of Rome.—I am Sir, yours etc., EDWARD P. MANN.

Glen Innes, November 8rd.

CHURCH OF ENGLAND MISSION TO SEAMEN.

Sir,—In order not to clash with Mr. Shearson's Men-o'-War Tea on the 21st, we have altered the date of our Merchant Sailors' Tea to Friday, 22nd inst. May I be permitted again to inform the friends of our Mission that contributions, in money or kind, sent to Trafalgar House up to noon on Friday next, will be thankfully received.—Yours obediently,

COURTENAY SMITH.

"Trafalgar House," 9 Princess Street.

DISUSED CHURCH FITTINGS.

Sir,—Relying on your accustomed help when the need of a poor district may be provided by the kindness of some old and prosperous parish, I beg to make known a pressing want of Church furniture, etc., for a Mission Service. For about a year past I have been privileged to conduct Divine Service in a temporary school-house at a place situated outside the reach of any parochial organisation, and the residents have showed their appreciation by regular and reverent attendance, by contributing towards the cost of Hymn, Prayer, and Service Books, and by providing lights, etc. The desire has been expressed for further opportunities of worship, and Divine Service could be conducted more conveniently and frequently in a central place where accommodation is available if furniture can be obtained. The chief need is, say, six church seats of, say, five or six sittings each, and a lectern or small prayer desk. Friends who can supply this or other help will much oblige by communicating with

THOMAS HARRISON, "Treesand," Maroota, vis Windsor.

HOBART CHURCH CONGRESS.

Sir,—May I be allowed room to state that, as I am on the point of leaving for England, I have resigned from the Sydney Corresponding Committee of the Hobart Church Congress, and that all enquiries should henceforth be addressed to Mr. John Kent? Mr. Kent has very kindly consented to undertake all the duties which, so far, have been shared between us as Joint Hon. Secs. His address is The Strand, Sydney.—Faithfully yours, H. L. JACKSON.

St. James' Parsonage, Sydney, 12th Dec., 1893.

CORRECTION.—In the letter last week (page 9), signed *Verbum Sapientibus Sat*, line 26, should read "names of their illustrious patrons" &c.

Notices to Correspondents.

Rev. C. J. King.—We dealt with the book when it first appeared in the Colonies.—The second matter referred to will have attention.

Pax.—No name—cannot insert without knowing the name of the writer.—See Notes and Comments.

AN INFALLIBLE CURE FOR NEURALGIA. Mr. W. G. CARNS, of the Waverley Pharmacy, Bondi Junction, has produced a wonderful cure for that agonising ailment Neuralgia, which has a beneficial effect within two hours from its trial. The proprietor will shortly publish in the Press thoroughly reliable testimonials from residents in Sydney, as to its efficacy. As a brain and nerve food LARSEN'S Phosphorised Quinine Tonic is unequalled for strengthening and invigorating the stomach and digestive organs. Bottles—2/6 and 4/6. Neuralgia Powders, 2/-.

THE CHURCH IN CANADA.

(Church Bells)

The General Synod of the Church in the Dominion of Canada, about which very much has lately been said and written, has taken place. The twenty Canadian Bishops were invited, and of these all were present except six. The absentees were the Bishop of Montreal, for health reasons, and the Bishops of Newfoundland, Selkirk, Mooseone, Mackenzie River, and Caledonia. The remoteness of some of these sees no doubt is the explanation of the absence of some at least of their occupants. About eighty-five clerical and lay delegates were also present. The Synod took place at Toronto, and the Bishop of that See, as was most fitting, was host. The preliminaries included an address by the Bishop of Ontario as Metropolitan of Canada, in which he spoke of the momentous importance of the meeting and its purpose. The Bishops having withdrawn, the clerical and lay delegates, as a matter of order, raised the question whether they should have done so before the Synod had been duly constituted. This point disposed of, a conference was agreed to. A Committee subsequently reported that they were of opinion that the body could consider itself a General Synod, and made a solemn declaration of doctrine and defined the extent of its powers. This left the way open for the real business of the gathering.

It is not possible now to do more than briefly refer to some of the most important of that business. A report, for instance, was adopted, appointing permanent Committees to deal with such matters as:—1. Constitution, order of proceedings, and rule of order. 2. Doctrine, worship, and discipline. 3. Missionary work of the Church. 4. On the educational work of the Church. 5. Inter-diocesan provincial relations in respect of beneficiary funds. 6. Transfer of clergy from one diocese to another. 7. Education and training of candidates for holy orders. 8. Appellate tribunal. 9. Finance. This report may be considered the basis of the constitution of the General Synod. The Dean of Montreal having been elected Prolocutor, the Rev. Canon Spencer was chosen to be the Clerical Secretary, and various other officers were appointed. At the sitting on the 19th ult., the event happened which seems to have attracted most attention. Both Houses were in session when the Lower received an intimation that the Bishops were about to wait upon it. Business was adjourned, and their Lordships shortly afterwards came in, with the Bishop of Rupert's Land walking last and alone. The Secretary of the Upper House then read a formal announcement, to the effect that, on the motion of the Most Rev. the Metropolitan of Canada (Bishop Lewis, of Ontario), the Most Rev. the Lord Bishop of Rupert's Land has been unanimously elected Primate. This announcement was received with loud and long continued applause. The Primate having expressed his acknowledgments, another message was read, stating that, if the Lower House concurred, the Metropolitan of each province now in existence, or about to be hereafter created, should be designated Archbishop of his See as well as Metropolitan of his Province. Again loud applause showed how exactly the message harmonised with the feelings of the members of the Lower House, and how unlikely their non-concurrence was. The date of the next meeting of the General Synod, it was afterwards agreed, should be September 1896.

The consolidation of the Church in the great Dominion of Canada from ocean to ocean has thus been accomplished. The change has apparently been brought about with the hearty goodwill of everybody concerned. It may almost be said that there has been no voice raised against it. The occasion was a crisis in the history of the Canadian Church, and the step which has been taken may well fill the minds of Canadian Churchmen with visions of a grand future for their Church, but its realisation will, under God's guidance, depend mainly upon themselves. The Church in the Dominion was a collection of scattered fragments without unity and without a common aim. These have been seemingly firmly welded together, and it is now one great organic entity, with one voice from the Atlantic to the Pacific. The change from the old order is indeed a great one and its results should be great also. The forward, onward movement of which it is the visible sign must continue its course with an ever-quickening motion, and the fulness of life within the Church must increase in proportion to the work which God has laid upon it. The little one has already become a thousand, and the thousand have now to multiply themselves ten thousand-fold.

Canada has now, it will be seen, two Archbishops, the Archbishop of Rupert's Land and the Archbishop of Ontario. The honour which has come to Dr. Robert Machray of Rupert's Land, who has just been elected first Primate of All Canada and designated Archbishop of his See, is well merited. He was born at Aberdeen, and was educated in its schools and University, where he graduated in 1851. He afterwards entered Sidney-Sussex College, Cambridge, from which he graduated with distinction in 1855—the year of his ordination. After some university and parochial work he was, on the 24th June, 1865, consecrated Lord Bishop of Rupert's Land in the Chapel of Lambeth Palace, by Archbishop Longley (of Canterbury), and Bishops Tait (of London), Browne (of Ely), Suther (of Aberdeen), and his predecessor, Bishop Anderson. The diocese of which he assumed charge contained an area of 350,000 square miles. At the commencement of his work in the North-West he was not only a missionary bishop of an apostolic type, but also an ardent educationist. His home at Fort Garry was practically cut off from the world. It was 600 miles from the terminus of the nearest railway, and there were no roads, no towns, nothing except an Indian trail across a prairie, with here and there a fort of the Hudson's Bay Company. There were eighteen clergymen scattered about the vast area under his jurisdiction. In the twenty-eight years

which have since elapsed six dioceses have been separated off from the original diocese each one of which has its own Bishop and clergy, while that part which remains to Archbishop Machray has no fewer than eighty clergy. Of his great work as an educationist we are able only to mention the magnificent University of St. John's College at Winnipeg, which is, so to speak, the keystone of his educational labours.

Dr. John Travers Lewis, of Ontario, whose election as Metropolitan has just been completed by the formal concurrence of the Bishop of Algoma, well deserves the higher dignity of Archbishop to which he has been raised. He is a distinguished graduate of Trinity College, Dublin, and was elected first Bishop of the See by a practically unanimous vote in 1861, when he was in the thirty-fifth year of his age. In March of the following year he was consecrated in St. George's Cathedral, Kingston, by Bishops Fulford (of Montreal), Mountain (of Quebec), Strachan (of Toronto), Croyn (of Huron), and McCoskey (of Michigan). He was the first Anglican Bishop ever consecrated in Canada. During the thirty-one years which have since elapsed the Church has made much progress in his diocese. Parishes and churches have far more than doubled, parsonages have quadrupled, and there have been also much rebuilding and restoration. It is hardly necessary to add that numbers and contributions have also satisfactorily increased.

THE ARCHBISHOP OF CANTERBURY.

PROTESTING AGAINST "FINGERING THE TRINKETS OF ROME."

The Archbishop in concluding his recent Visitation, having defined the ideal of spiritual power as it should exist in the Church, his Grace said that if it had always been kept to there could by this time have been no more worlds, no more hearts to conquer. But it was very hard to keep the ideal. Doubting faith, and lingering love of the world, and an engrossing self and despair had for ever and ever pulled down the ideal and eaten out the heart of power. Failing the spiritual power, a working substitute for it was provided. The doubting mind argued that, although not so vividly felt, the power was nevertheless in the Church, and they must do all they could to make the externals of it beautiful, attractive, and like the liturgies of Heaven. The authority remained, it must act; if its inner force flagged a little it must be propped up. There was no original intention to deceive; rather to keep up the standard when the heart sank. Gradually the source of religion was mechanized, and even then it was so soothing and so fair, as it gently became more material and sensations, that it was delighted in. Solitude for decayed usages, for which, perhaps, some shred of a verbal plea could be found, was weak. It was worse than weak to pursue novelties and add trivialities to our very Altars, such as Romanism never knew, until the Church had dismissed even older and more sober inventions, and had with valour and ability fought back to an untarnished standard. What a moment to be fingering the trinkets of Rome, when it was denying, not the "power" (that would be hopeless), but the "authority" of the Church of this Country with an audacity never used before! Large-minded men might be amused, but surely not without indignation, at being assured that 1,200 Roman Catholic Bishops had refused to admit the validity of English Orders; that a *pallium* not being received here from Rome was a proof that a continuity of the British and English Church was broken; and that England had been just dedicated as "Mary's dowry" and placed "to-day" under the patronage of St. Peter. Was it a time to be introducing among our simple ones the devotional life of that body? Was it a time to run down masculine sense and the unsurpassed knowledge and the keen historic insight of our Reformers? He had touched—he trusted not too harshly—on the unmeasured and daily intensifying necessity for carefulness lest any one of the great schools in the Church should, as in past times, adopt or admit working substitutes for their own peculiar spiritual power. Yet meantime England was drawing character from God daily. It would be graceless and hopeless and sightless to deny it. Spiritual power was working in social gains; working in helping them to attain the mind of Scripture; working in much strong personal aspiration. They held these facts to be certain. But it was a certainty on which so much depended for civilization and the salvation of mankind that their first care ought to be to remove whatever threatened it out of the way.

Jack Knowles' Forty Friends.

A friend in need is a friend indeed, says the old saw. Quite so. Fair weather friends are plentiful enough, goodness knows; the kind that drop in on you, talk to you, bother you, and borrow things from you; the kind that never bring back that five-shilling, but ask for five more "just to make it ten"; that breed of friends, I say, are as thick as flies over a sugar bowl. But the sort who stick by you when you are down on your luck, who put their shoulders against your cart wheel at a nasty spot in the road—why, you want to hunt for them with spectacles and a lantern. Yet, after all, such friends do exist, and forty of them turned up, without any hunting, when Mr. Knowles needed them badly. How it happened he tells us in the following statement:— I, Jonathan Knowles, of Lofton Run, near Ramsey, Hunter, do solemnly and sincerely declare as follows:—I was always a strong, healthy man up to April, 1889, when I began to feel ill. At first I felt dull, low-spirited, and had no energy. I had a poor appetite and for days could eat nothing. What I did eat laid like lead on my chest. I had a growing, sinking feeling at the pit of the stomach, and was constantly sick, vomiting up a green fluid. At times the heaving and straining was so great that blood came up. My hands and feet were always cold, and clammy sweats used to

break out all over me. I never felt warm even when I sat before the fire. Next a hacking dry cough, with severe pains at my chest and lungs, began to trouble me, and my breathing became short and hurried. I soon got so weak that I had to give up my work, for I could only walk a few yards without stopping to take my breath. The cough and shortness of breath got gradually worse and worse, and I began to lose flesh rapidly. At first a doctor from Ramsey came to see me, he gave me medicines and cod liver oil, but held out no hope of my getting better, and after attending me three months he recommended me to go to the hospital. I got a recommendation from my master, Mr. David Corney, Wellington House, St. Mary's, and went to the Peterborough Infirmary. I had to be taken in a trap to the railway station, such was my weak state. The doctors at the Infirmary had me stripped and sounded my lungs, and said one of my lungs was almost gone, and that I was in a consumption. They gave me medicines, also cod liver oil, but nothing did me any good. After being under their care and treatment for three months I was discharged as incurable. My wife and relations now lost all hope of my ever getting well again, and everyone who saw me looked upon me as being in a decline. My cheeks had sunk and I had wasted away until I was only a shadow of my former self, you could even see the sinews through my flesh. I was nothing but skin and bone, having lost threestone in weight. I got up every day, but had to sit in an arm chair all day long. I could only move a few yards, and that with the aid of a stick. In this half-dead, half-alive state I continued for nearly two years, and was looked upon as doomed. During the latter part my wife did not think I should live from one week to another, and friends who came to see me used to say, "Poor Jack will never come out alive again." In December, 1890, when I was at my worst, a neighbour of mine, Mrs. King, True Briton Inn, told me of a medicine called Mother Seigel's Curative Syrup and gave me half a bottle of it. I had no faith in anything doing me any good, but I took it. Having done so I got out of work I could not find money for more of the Syrup. So strongly were my friends convinced that the medicine would do me good that a subscription was started and over 40 people subscribed to enable me to get a further supply. Mrs. King got the Syrup from Mr. J. Freeman, Chemist, Ramsey, and kept me supplied with it. After I had taken three bottles of the Syrup I felt better. I kept on with the medicine and gradually got stronger and stronger, and got back to my work. Of course it took a long time before I properly got up my strength. I can now do any kind of work and feel so strong that I often walk 14 miles a day, for which I thank God and Mother Seigel's Syrup. Everyone in the district is astonished at my recovery. I tell them all that Mother Seigel's Syrup has brought me back to life. I wish others to know of what has done so much for me, and I give permission to the Proprietors of the medicine to make what use they think fit of this statement; and I make this solemn declaration conscientiously believing the same to be true. By virtue of the Statutory Declaration Act, 1835 (Will. IV., c. 62)

Subscribed and declared at Peterboro', in the County of Northampton, this 29th day of January 1892, before me. (Signed) L. J. Deacon, A Commissioner to administer Oaths in the Supreme Court of Judicature in England. (Signed) JONATHAN KNOWLES.

You take notice of course that Mr. Knowles makes a solemn legal declaration to the truth of his remarkable story. It is so full of suggestive facts that I could write a book about it. But there is no time nor room now to do that. The points to remember are these:—If the doctors thought "Poor Jack" had consumption they were mistaken. The fact that he got well shows he had no consumption. He had two good lungs. Doctors have no business to make such blunders and scare patients out of all courage and hope. But there! Ignorance is ignorance, no matter where you run across it. What ailed Mr. Knowles was indigestion and dyspepsia—nothing else. The cough and loss of flesh were symptoms of that, not of the destruction of lung substance. Next, keep bearing in mind that all our common maladies signify that our machinery for digesting food is out of order. It is so when it doesn't look so, the same as when it does.

That is the secret of the success of Mother Seigel's Syrup. It cleanses the cistern and the pipes, and then the water of life runs clear and sweet. Those 40 sensible friends believed in that. Mr. J. Knowles is a very respectable hard-working man. He is a farm labourer, and has a small allotment of land which he cultivates. The persons who subscribed to get him the Syrup are principally farm labourers and farmers residing in the district of Ramsey. The case is well known to all the people round about where Knowles lives. Mrs. Knowles, in speaking of her husband's long illness, stated that she never for one moment expected his recovery. She could see him gradually dwindling away, and herself and children could not take their meals for tears when they saw the dreadful condition Mr. Knowles was in, for they expected losing him every week.

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[THREEPENCE.]

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