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The Australian Record.

SYDNEY, SATURDAY, DECEMBER 30, 1893.

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NOTES AND COMMENTS.

Personalia. The Rev. H. C. GLADSTONE-HAWKE, who was some time Curate of St. John's, Parramatta, and afterwards of All Saints', Bathurst, has been appointed to the Incumbency of Newport (Diocese of Melbourne), vice the Rev. C. KINGSLEY COLE, who has become Curate of All Saints', Petersham.—An exchange has been effected between the Rev. J. A. WHITE, of Rochester, and the Rev. W. EDWARDS, of Pyramid Hill.—Mr. A. B. WEIGALL, B.A., Head Master of the Sydney Grammar School, has been granted one year's leave of absence, after twenty-seven years of unbroken service at the School. He left for England by the *Victoria* on Tuesday.—Mr. E. F. PELLETIER has been appointed Stipendiary Reader in Sandhurst Archdeaconry (Melbourne), under the Rev. N. JONES.—Miss HUNTER-BROWN, the second Missionary sent forth by the New Zealand Church Missionary Association and who has spent the greater part of this year in Melbourne, preparing for the work, has been appointed to Japan.—The Rev. N. JONES, M.A., a graduate of Oxford, has opened at White Hills, a College for the training of candidates for the Ministry. The College is named, The Perry Divinity Hall.—Archdeacon GUNTHER was among the visitors present at the Parramatta Benevolent Asylums on the occasion of the customary Christmas treat to the inmates.—Mr. G. F. KING, Organist of St. Mary's, West Maitland, has just returned from England after a tour of twelve months.—The death is announced of the Rev. CANON LEEPER of Dublin, the father of Dr. LEEPER, Warden of Trinity College and of Dr. R. J. LEEPER of Lithgow. CANON LEEPER held a prebendal stall in St. Patrick's Cathedral and was a Fellow of the Royal Irish Society of Antiquarians.

An Interesting Discovery. Dr. BUCHWALD, of Leipzig, has made an interesting discovery. It has long been known that Luther devoted a portion of his remaining years after the great struggle of the Reformation was over to a long and exhaustive essay against the Theological Faculty of Louvain. The document has long been given up for lost, but it has lately been rediscovered and published by Dr. BUCHWALD. The people of Louvain were old and bitter foes of the great Reformer, and it was at their instigation that, in 1519 the Theological Faculty of Cologne caused the collected works of LUTHER to be publicly condemned. From that time a great controversy between LUTHER on the one hand, and the two Theological Faculties on the other continued to rage; and in 1544, just before LUTHER's death, the Louvain Faculty again attacked him in an exhaustive treatise, which was to serve as a handbook to Catholics against Lutherans and all other dissentients. This is the book which Luther spent his last days in answering, and this answer has now been discovered in the University of Jena. It shows LUTHER in his old age to be the same fearless and vigorous champion that he was when, thirty years before, he nailed his ninety-five propositions on the Church door at Wittenburg. His eye was not dim nor his natural force abated. This is as we would have expected.

The National Reformer. The death of the *National Reformer* (says an *English Contemporary*) is only one of many signs that atheism has no serious hold of the masses of the English people. There is a certain affection of unbelief in some privileged and over-fed circles, but our hard-working and sturdy democracy have no sympathy whatever with the dismal tenets of despair. Even in literary and scientific circles the infidel movement is completely arrested, and the return to Christianity is marked. A few years ago some insolent men at Oxford and elsewhere were in the habit of spelling the name of God with a small initial letter, but who would dare to practice the blasphemous nonsense now?

The Palestine Jews. Mr. SCOTT MONCRIEFF, who has spent much time in Palestine aiding the destitute refugee Jews, reckons that the Palestine Jews have increased by ten to twelve thousand during the last decade. He estimates the present total number at 75,000; Jerusalem, 45,000; Safed, 15,000; Tiberias, 6000; Jaffa, 3000; Hebron, 1200; Gaza, Haifa, Acre, Tyre, Sidon, 1300; Rothschilds and other settlements, 2000; floating population, 1500.

The North Pacific Mission. The Rev. J. B. McCULLAGH, of the Church Missionary Society, gives a very remarkable account of successful work among the Indians of the Nass River, in the North Pacific Mission, tribes to all human appearance of the most hopeless kind. Cannibalism as a practice is indeed extinct among them. But traces of it still survive in a dance, called the Ulala, held during the winter, and always attracting large and excited gatherings. The spectators offer their flesh, usually their arms, for the dancers to bite, according to an established and recognised tariff. For £1 a deep bruise may be made with the teeth. For £2 the flesh is torn and blood is drawn. For £3 a piece of flesh may be bitten off and eaten. As may be imagined the whole character of the ceremony and its associations is extremely degraded. But even here the people, after patient labour, have proved responsive to the Gospel message, heathen dances have been abandoned, whisky stills have been broken up, and those who have themselves received the new Faith are actively spreading it among their friends and neighbours.

Madagascar. The Rev. JAMES SIDREZ has published, in the *British Weekly*, a report relating to Madagascar. The French Protectorate is more of a fiction than a reality. There is no apparent growth in French influence, and the native Government, the Queen and her Ministers, take their course with an absolute indifference to all foreign interference. In social and educational matters, however, the development is marked. There is a new hospital for the sick, a new asylum for lepers, a new school for girls, and a new training institution as well. Houses are becoming more substantial in structure; more buildings are being erected of brick, fewer of wood. The native literature is growing also. The books in Malagasy now amount to more than 550, with an average of 100 pages each. There are 90,000 children in the schools, so that the numbers of those who can read, and have received at any rate the rudiments of a good education, are steadily increasing. As to the religious life of the island, Mr. SIDREZ's account is equally hopeful. If Christianity is not spreading, it is deepening; without losing any part of its intensity, faith is becoming more intelligent.

The Spiritual Nature of Man Natural. PRINCIPAL CAVE, in a recent address, argued that the spiritual nature of man was natural; if it was unfed it would die as the body would die from a similar cause. That was the point Professor DRUMMOND had so sadly missed in his presentation of the relationship of the natural man to the spiritual. He had represented it as corresponding to the relationship of the crystal to the organism, and spoke of the birth to the spiritual life as the impartation of a new faculty. Such a view not only made man naturally unspiritual, which he was not, but made him irresponsible and unblamable.

C.M. Society. EXETER HALL was crowded recently with friends of the Church Missionary Society, assembled to bid God-speed to a band of over 100 Missionaries, who are about to proceed to stations in distant parts of the world under the auspices of the Society. As many as forty of the Missionaries are ladies, forty-eight are Clergymen, and six are medical men.

The Position of Geology. PROFESSOR PRESTWICH writes, in *The Nineteenth Century*, an article on "The Position of Geology," which may well quiet the fears of such as are alarmed by the wild statements often made with regard to the antiquity of man and the antiquity of the earth. He sets forth the conflict there is between the Uniformitarians and the Physicists; the former believe that the vast changes of the earth's surface, effected during long geological periods, "are to be measured by the rate at which similar but minor changes are effected in the present day, and that the agencies now modifying the surface have been alike in every respect in all time." The Physicists believe the great movements, considered by geologists to have continued up to the threshold of our own times, impossible. Whereas the Uniformitarians count some three hundred millions as the term of years since our earth became habitable, the Physicists assign from fifteen to twenty millions. PROFESSOR PRESTWICH thinks the shorter period the more probable.

A Glimpse of Tennyson. A friend of Tennyson gives a pleasant little glimpse of the poet in the far-away days when his own children were little, and he had been to the Ventnor toy-shops to buy playthings for them. He met his friend and his friend's little boy, and straightway made himself interesting to the child. "When we parted he mounted the steps leading to the house where he was staying and blew loud blasts on a penny trumpet for the child's amusement. The scene was most picturesque; the tall form of the poet, wrapt in a flowing cloak, the well-known broad-brimmed hat covering his head, and his long beard floating in the wind as he stood high above the road, beneath the shadow of the huge St. Boniface Down, setting the wild echoes flying with the thin and clear notes of the toy."

The Church and the Press. In a discussion at the Church Congress on the relations between the Church and the Press several speakers deplored the recent reception given in London to M. ZOLA. Sir H. GILZEAN REID explained that he had been received, not as a novelist but as a journalist, but the Bishop of Worcester protested against such an excuse for adulation of a man that had spent his life in corrupting the minds of the young.

Two Scarce Publications. The British Museum has acquired two scarce publications—the *Life and Miracles of Our Lord*, by ALONSO DE VILLEGAS, translated into Aymara and printed in Juli, 1612; and a letter of JOSEPH ANTEQUERA Y CASTRO, ex-Governor of Paraguay, to the Bishop, printed at San Javier, in 1727. The dates are remarkably early in the history of South American presses, as for a long time after the Spanish conquest, the printing of the Southern Continent was done in Spain.

Spiritualism. Spiritualism seems still to find its dupes, but as its exposure engages the eager attention of Mr. LABOUCHERE and *Truth*, the limits of its influence will doubtless be circumscribed. At present the victim of criticism is a certain "Professor" Baldwin. A Nonconformist minister has been witnessing to the convincing power of the "Professor's" exhibitions, for he himself supplied the requisite questions. Mr. Maskelyne, of the Egyptian Hall, jeers at the "experiments" as being entirely in his own way of business, and he will doubtless convince many. By the way, the Nonconformist minister consulted the spirit world as to guidance in his investments. Stockbrokers must see to this: their craft is in danger.

"Constitutionalists." It is difficult (says the *Review of the Churches*) to read of the doings of the little secession which has been made in the Highlands from the Free Church, without a smile, and yet the smile must be tempered with kindly reverence as we remember how all great movements have had a very humble beginning. And one cannot but admire the thoroughness with which the handful of "Constitutionalists" have gone to work. They have formed themselves into a Presbytery they have started a Sustentation Fund, they have laid down lines for aggressive work at home and abroad, and—they have baptised their first baby and put things in order for their first ordination. Whether this is faith or simply audacity, time will show. Meanwhile, it is to be hoped that the Free Church Commission will be a little blind and a little deaf. What might have turned out to be only a "fizzle," if dealt with generously and patiently, has sometimes become a great fire by too ruthless an exercise of vested authority.

The Brotherhood of St. Andrew

The Provincial Council of the Brotherhood of St. Andrew, held its monthly meeting on Tuesday, 19th. inst. in St. Philip's vestry. The President, (J. Barre Johnston Esq.) in the chair. Delegates were present from several City and Suburban Chapters. Encouraging reports of work were received from the Delegates.

Letters were read from Chapters, and inquiries received from the Country and Melbourne, regarding the Brotherhood also a report from Marulan, stating that a Chapter had been formed in that Parish.

NEWS OF THE WEEK.

Friday, December 22.

The PRIMATE administered the Rite of Confirmation at St. Thomas' Church, in the afternoon, and at Canterbury, in the evening.—A Sailor's Tea was held in connection with the Seamen's Mission at Holy Trinity Schoolroom, Argyle Place. About 150 were present.—A Meeting of the Council, "Bethany" Deaconess Institution, held at the Registry at 4 p.m.—Fancy Fair opened at South Grafton by the Mayor, in aid of the Church funds.—Annual Distribution of Prizes by the Rev. A. R. Bartlett, M.A., at St. Paul's College, Burwood. The Rev. H. Powell, M.A., the Principal, read an encouraging report.—Presentation made to the Rev. F. W. Reeve, at St. Aidan's, Annandale, by the Members of his Confirmation Classes.

Saturday, December 23.

The METROPOLITAN issued his Mandate to the ADMINISTRATOR of the DIOCESE of Grafton and Armidale for the holding of a Special Synod of the Diocese for the purpose of electing a Bishop. It is probable that the Synod will meet at Glen Innes early in February.—The Rev. J. W. Gillett, B.A., delivered an address at Ruggles Hall, Coogee.

Sunday, December 24.

The PRIMATE preached on board H.M.S. Orlando at 11 a.m.; All Saints', Woollahra, at 7.30 p.m.—At Sutton Forrest, the lecture presented by Lord Jersey, was unveiled by Mr. A. D. Badgery. The Rev. A. G. Stoddart preached an appropriate sermon. Sir ROBERT and LADY DUFF and family were present.—The Preachers at St. Saviour's Cathedral, Goulburn, were:—11 a.m., Rev. E. P. Hood; 7.30, The Dean.—The Warden of St. Paul's College preached at St. John's, Bishopsthorpe, at the morning service.—Offerories were made and sermons preached in aid of the Church Society: All Saints', Woollahra, 11 a.m., Archdeacon Gunther, M.A., 7.30 p.m., The PRIMATE; at St. Luke's, Sussex-street, by the Rev. E. Owen, 11 a.m. and 7 p.m.—The Rev. Canon Kemmis preached at St. James' at the evening service.—The Bishop of Newcastle preached in Christ Church pro Cathedral, Newcastle at the evening service.

Monday, December 25.

Preachers at the Cathedral, 11 a.m., the PRIMATE; 7.30 p.m., the Precentor. Holy Communion at 7, 8, and 11 a.m.—Services were held in All Saints', Woollahra: 8 a.m., Holy Communion; 11, Morning Prayer and Holy Communion, the Rev. H. Wallace Mort, M.A.; 7.30 Choral Evensong.—Christ Church, 6 a.m. and 7.30 Holy Communion; 10, Morning Prayer and Sermon; 11.30, Holy Communion, Rev. C. F. Garney; 7.30, Evensong with Procession, Rev. E. J. Albery, B.A.—St. Paul's, Redfern: 11, Rev. F. B. Boyce.—St. Thomas' Balmmain, 8, 11, and 7.30, Rev. J. Dixon. Holy Communion at all the Services.—St. Mark's, Darling Point, 7 and 8, Holy Communion; 10.30, Morning Prayer and Sermon; 11.45, Choral Holy Communion, Canon Kemmis; 7.30, Carol Service, Rev. H. C. Vindin.—St. Nicolas, Coogee, 8, Holy Communion; 11, Sermon and Holy Communion.—St. James', Sydney, 7 and 8, Holy Communion; 11, Holy Communion and Sermon, Rev. F. J. Albery, B.A.; 5, Evensong.—St. John's, Darlinghurst, 8, Holy Communion; 11, Rev. E. Lampard, B.A.; 7.30, Rev. A. W. Pain, B.A.—St. John's, Bishopsthorpe (The Glebe), 8, Holy Communion; 11, Sermon; 5, Evening Prayer.—St. Paul's, Burwood, 6.45, Holy Communion; 7.45, Choral; 11, Morning Prayer and Sermon, Rev. A. R. Bartlett.—St. Michael's, Moore Park, 8, Holy Communion; 11, Rev. Dr. Manning; 7.30, Rev. J. G. Fenton.—St. Philip's, Church Hill, 11 and 7, Rev. J. D. Langley.—A Re-union of Old Members of Echo Farm Home was held.—The Preachers at St. Saviour's Cathedral were, 11 a.m., the Rev. A. T. Puddicombe, 7.30 p.m. (Carol Service), The Bishop.

Tuesday, December 26.

Second Day of the Re-union of Old Members of Echo Farm Home.—Members of St. Barnabas' Working Men's Bible Class spent a pleasant day together at Northwood.—St. Peter's, Watson's Bay, consecrated 1864.

Wednesday, December 27.

At St. John's, Bishopsthorpe, Holy Communion was administered at 7.30 a.m., and the Rev. G. North-Ash, M.A., preached at the Evening Service.

Thursday, December 28.

The PRIMATE administered the Rite of Confirmation at St. Mary's, Balmmain, at 7.30 p.m.—Service of Song rendered at Callan Park Hospital for the Insane by Choir and friends connected with St. Thomas', Balmmain.

Friday, December 29.

The PRIMATE administered the Rite of Confirmation at The Oaks, in the Parish of Pictou.

Notices to Correspondents.

St. Saviour's, Redfern, F. H. R. Nye, too late for this week.

A FAVOURITE ARTICLE, and which gained the Gold Medal at Chicago, is the famous Extract made from the Tree of Life by Coleman and Sons, Limited, of Cootamundra, 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. Eucalypti Lozenges (in bottles now), and a splendid aid to public men, and for the ladies the 6d Oakes 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.

THE COMING WEEK.

ST. ANDREW'S CATHEDRAL.

Daily Choral Service at 3.15 p.m., except on Wednesdays, when it commences at 7.30 p.m., and is followed by a Sermon.

Sun., Dec. 31.—11 a.m., The Precentor.

3.15 p.m., Canon King for Canon Moreton.
7 p.m., The Dean.
8 a.m., Holy Communion.

There will also be a short Service at 11.30 p.m., with an address on the close of the year.
Jan., 1. Festival of the Circumcision. Holy Communion at 8 a.m.

DIOCESAN.

Fri., Dec. 29.—Confirmation, "The Oaks," (Pictou) the PRIMATE.

Sat., Dec. 30.—Confirmation, Sargoon Flat, the PRIMATE.

Sun., Dec. 31.—Visitation of the Parish of Pictou; the PRIMATE; Confirmation at 3 p.m., the PRIMATE; Midnight Service, Pictou, the PRIMATE.

1894.

Wed., Jan. 3.—Address at St. Luke's, Burwood Parochial Hall, by the PRIMATE.

POETRY.

As the Years Come and Go.

Some years come bearing roses,
Some years come bearing rue,
Some with harmonious closes,
Some discord through and through.
We may not mould or shape them,
Or alter, or escape them,
We dare not blame; but we
May make all years acceptable,
O Lord of time! to Thee.

By patiently abiding
The secrets of Thy will;
By daily sure confiding
In Thee through good or ill;
By light with self and sinning,
Now baffled and now winning;
By service brave,—may we
Make each year acceptable,
O Lord of time! to Thee.

Thy wisdom is unfailing
Though we are dull to know,
Thy comfort all-prevailing
For every want and woe.
The little moment's trial
Beat out on Time's great dial
Builds to eternity.
Where years are all acceptable,
O Lord of love! to Thee.

City Mission Concert.—A Grand Concert was tendered on Tuesday evening, 19th inst., in the Town Hall, by Miss Naylor, who is always willing to bestow her time and talent for a philanthropic object. The object on this occasion was to provide a Christmas dinner for the poor. From a musical point of view the concert was really good, the selections including Gounod's Nazareth, glees by Bishop, Abt, Mendelssohn; songs by Halton, Bennett, and others. Such a programme should have secured a large attendance, but only about 1000 were present. It was evident that the friends of the Mission had not worked, or a much larger audience would have attended. The funds of the Mission will not therefore be benefited to the extent they might have been.

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By getting your friends to become subscribers.
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OPEN COLUMN.

Are the Clergy out of Touch with the People?

The assertion that the Clergy are not in intelligent touch and sympathy with the people is one which is frequently made, and which is often advanced as a satisfactory explanation of any want of pulling together between Church and people. This was, for example, the conclusion arrived at by the writer of a leading article in the *S. M. Herald* on the vexed question: "Why do men stop away from Church?" In the November number of the *Review of Reviews* the Bishops vote in the Home Rule Bill is stated to be an alarming illustration of the same thing. In fact it has become the fashion among a certain class of writers to reiterate this statement on every occasion, as if, this being said, nothing more is necessary or possible.

My first objection to this assertion is on the ground of its vagueness. As a statement of supposed fact it sounds well, but it does not carry with it any definite meaning. Secondly, it is an unnatural and one-sided way of stating matters and therefore does not convey an accurate impression of the true state of things. And thirdly, if it is not controverted, it puts the Clergy in a false position, a position which is calculated to impair their influence and lessen their usefulness.

When we come to investigate the significance of the charge, three distinct meanings suggest themselves as conveyed by it. It may be intended to mean that the preaching of the Clergy is not in accordance with the tastes of the people, that their sermons are not learned enough or simple enough for those to whom they are addressed, or that the subjects treated are not of interest or perhaps are not treated in a way which is pleasing to the hearers—or that statements are frequently made which are not borne out by evidence. Let me, however, remind those who find fault with the Clergy for the matter or manner of their sermons that the idea of preaching is not to please or amuse the hearers, but to give a message from God, to draw attention to and impress upon the hearers certain necessary truths. The object of preaching is to quicken and strengthen the spiritual life, and this has to be done in the manner which the preacher considers best suited to a mixed congregation. It is true that sermons are often dogmatic, and sometimes statements may be made in them which are not in accordance with truth. But no one is obliged to believe the assertions of a preacher on his own *ipse dixit*. There is an appellate tribunal in the Word of God which each can search for himself. There is, however, one well-known fact worth mentioning, which shows that the statement that the Clergy are out of touch with the people, if made in this sense, is not true, at least so far as Church attendance is concerned. And that is that it is the almost universal experience of the Clergy that when sermons do not form part of a service congregations are always much smaller. However weak sermons may be they act as a draw—and services without sermons are apparently looked upon as not worth attending.

Again the statement under consideration may mean that the Clergy do not interest themselves enough in social and political questions and so do not show that they take an interest in matters that concern the temporal affairs of the people, which are to so many the principal topics of importance. But surely it should be remembered that social questions and politics are not part of a Clergyman's special work, and that the special work which he has been set apart is quite vast enough to occupy all his time and attention. Furthermore, a man who takes up politics and such like matters to draw the sympathy of the people to him, is quite as likely to repel as to attract, while social matters, so far as they concern the real good of the people, have never wanted for the earnest advocacy and painstaking interest of the Clergy.

Or once more to say that the Clergy are not in touch with the people may mean that they stand off from the masses, that they are a class by themselves, interested in their own affairs and sparing no attention or sympathy to the wants, the feelings, the sorrows, the joys, of their fellow men. But this is contrary to fact, except, perhaps in certain isolated cases. There is no body of men who mix more freely with all classes of the community than the Clergy. Parishioners are of all descriptions and grades, and a Clergyman has to be, and generally is, as friendly with the poorest as with the richest. A Clergyman, as a rule, is more than anyone else, one with his people, visiting all classes on the same terms, rejoicing with those who rejoice, and grieving with those who are in sorrow.

But now turn the question round. Ask it in this form,—"Are the general run of people in touch and sympathy with the Clergy; and this way of putting the matter will suggest explanations of many things which are manifestly wrong between the Church and people. A Clergyman has a *no plus ultra* beyond which he may not go in striving to get into touch with his people, such a limit does not exist for those people who desire to come into touch with the Clergy, or rather with the work in which the Clergy are engaged. The work of the Clergy is the work of God, and those who are in sympathy with the work of God will not stand aloof from the ministers of Christ. If for personal reasons they cannot get on with one individual amongst the Clergy they will find another with whom they can work. Somehow or another they will show sympathy, and try and help forward the Clergy's work. I would not say that the Clergy are not at all to blame for small con-

gregations and antagonism between Church and people: but I do believe that much of the reason for these things may be found in the indifference of spirit, in the carelessness and utter want of religious feeling from which so many people suffer. It is not only that the Clergy are out of touch with the people, but also that the people are out of intelligent touch with the Clergy. They do not sympathise with them in their work, they do not help them as they might, not because they are working themselves in a higher plane, but because they have little or no interest in the things of God.

I write thus because I think we Clergy are false to our Master if we meekly bow our heads under such an accusation, and sit down under the implied rebuke as if we acknowledge its justification. By thus accepting all the blame we fail to point out the sin of those who stand off from the Church and we encourage them in that course of action. If we are not in touch with the people it is largely because people are not in touch with us. We can hardly expect them to be—the world and worldly men will always be at enmity with the Church of God. It was so in the Saviour's days. It is so now. It will be so to the end. Let this be clearly understood. When the earth shall be full of the knowledge of God there will be no talk of want of sympathy between Church and people. Christ's ministers and Christ's people will always be more or less in touch. Christ's ministers, whose duty it is to witness to righteousness, and those who have no ideas above their business their personal ease, their sensual pleasures, will never be in sympathy with each other. But the fault is not wholly on our side. Ours is undoubtedly the noblest, highest, truest aim—and we cannot lower our standard to come into touch with the world and worldly men. Let us strive by all means in our power to induce men to unite themselves to us in sympathy and desire for God's glory. Let us go on making friends of the people as far as they will let us do so. Let us, however, careless of consequences boldly rebuke worldliness and sin, and hold up Christ as a Saviour; and if the world still looks askance at us it will not be our fault, we shall have done our duty to our Divine Master, and the want of sympathy and "touch" between Church and people will not justly be laid at our door. D.

THE HOME CIRCLE.

A Perilous Experiment.

SHE MARRIED HIM TO REFORM HIM.

I knew a young lady who had everything which usually constitutes the happiness of those who have not yet climbed the golden stairs of matrimonial paradise. Her age was twenty. She was a brunette, of graceful figure, with a peculiarly animated expression of countenance. Her complexion was rich and warm, her large grey eyes were merry, and her features would pass muster among sculptors. At receptions she was always observed with admiring interest, and she had beaux by the score. Well, at last she came to a decision, and I heard of her marriage. I knew the young man whom she chose, and was startled. That was five years ago. A year ago I was riding up town on a tram car. The car was crowded and I sat by the door reading. I heard my name pronounced, and looked down, but did not at first recognise the face that was faintly smiling at me. It was weirdly pale and wrinkled and careworn. I looked puzzled for a few moments, and then it dawned on me that it was the wreck of one of the prettiest girls in London. I accompanied her to the door of her house. It was a miserable lodging-house.

"I won't invite you in to-day," she said. "My rooms are somewhat disordered."

I said nothing, but I understood. It was pitiful to see her try to keep up the pretence of being light-hearted and happy and prosperous. A week ago I heard that her husband was in the lunatic asylum, and her baby dead. Now she has gone home to begin life over again. She had married a man to reform him.

Wouldn't Be Cross.

I wouldn't be cross, dear, it's never worth while,
Disarm the vexation by wearing a smile,
Let hap a disaster, a trouble, a loss,
Just meet the thing boldly and never be cross.

I wouldn't be cross, dear, with people at home;
They love you so fondly, whatever may come,
You may count on the kinfolk around you to stand,
Oh! loyally true in a brotherly band!
So, since the fine gold exceedeth the cross,
I wouldn't be cross, dear, I wouldn't be cross.

I wouldn't be cross with a stranger, ah, no!
To the pilgrims we meet on the life path, we owe
This kindness, to give them good cheer as they pass,
To clear out the flint stones and plant the soft grass;
No, dear, with a stranger in trial or loss,
I perchance might be silent I wouldn't be cross.

No bitterness sweetens, no sharpness may heal
The wound which the soul is too proud to reveal,
No envy hath peace; by a fret and a jar
The beautiful work of our hands we may mar,
Let happen what may, dear, of trouble and loss,
I wouldn't be cross, dear, I wouldn't be cross.

Jottings from the Bush.

"All in the Name of our Lord Jesus."

A Happy New Year to you all, my readers. As I write the words and think how numerous are the troubles that are sure to come to each one of us, and how still more numerous are the troubles that may come. I should be almost hopeless of the fulfilment of my wish, did I not know that very many of those who read these lines have an inward happiness which is not dependent on outward events. May multitudes more learn the enjoyment of that happiness during the coming year.

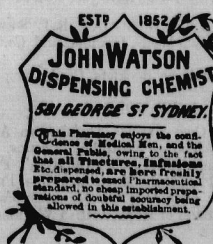
I should like to see attempts made to hold more meetings of the Clergy similar to that held in the Lower Hunter Archdeaconry at the Christmas Ember season. I am quite aware that, where some distance intervenes between parishes, such meetings cannot take place without some difficulty and expense. But I hold that these are fully repaid by the freedom from parochial cares for a day or two, by the cheerfulness and energy inspired by the feeling of fellowship, by the new ideas learnt from association with others who are doing the same work, and above all by the spiritual earnestness inspired by the meeting, if it is conducted as it should be. City Clergymen have little idea of the loneliness of many a country parson's life, so far as concerns fellowship with others on terms of spiritual equality and unity of aim. And this must inevitably react prejudicially on his work. Bishops who recognise this may be inclined to imitate the Bishop of Newcastle's action in suggesting such meetings: there will no doubt be much grumbling at first, for your moss-grown stone does not like to move at all. But after a time the meetings will be looked forward to with pleasurable expectations.

It may be the natural prejudice of one who for many years has advocated the choosing of Australians or Anglo-Australians for our minor Bishops which makes me regard the action of the Perth Diocese, in delegating to three English Bishops the choice of the successor to Bishop Parry, as being the result of its isolation from other Australian Church thought. What applies to country parsons applies also to such a distant Diocese. Its loneliness disposes it to fall behind the times. Unfortunately the Churchman who considers it his duty to try to arouse such a Diocese on any special point. I once tried it with Perth. But the only result of several letters was a discouraging letter from one dignitary: the rest was silence. I wonder whether the *Perth Church Chronicle* is in existence. I made, I think, six endeavours to obtain it, some years ago; but its Editor had the prevalent clerical complaint of ignoring letters, and I never saw a copy of it.

Are Clergymen aware how common among them is that disease of not answering letters? Business would come absolutely to a standstill if it were managed in the procrastinating fashion which the Clergy—and I do not except myself—apply to letters which expect an answer. About two thirds of those who have kept you for an unreasonable time waiting for a reply are polite enough to begin their letters with an apology, but the remaining third avoid this, perhaps because they think it unnecessary, and calmly answer a letter received three or four weeks ago as if it had just come to hand. Usually it is the man who has least to do who is worst in this respect, and the Bishops, who are the busiest of all, are with few exceptions, prompt in reply.

I am not surprised to read that of the Working Men's Meetings at the Birmingham Church Congress, the least successful was the one which treated of the relation of the Church to Artisans. I hope that the Hobart Church Congress will choose some more definite topic for discussion at their Working Men's Meeting. The best way for a husband to promote unity between himself and his wife is not to talk about their relative duties to each other, but to set to work to carry them out. So with the relation of the Church and the Masses. Let the speakers show what the Church is, what the Church does, what the Church hopes to do, and the working men will listen. But one comes away from the usual discussion on the "Relation of the Church to the Working Classes" with the sense of having heard it all before, and feeling that, whether there have been too many excuses or too many reproaches, the discussion hasn't helped reconciliation one bit.

COLIN CLOUT.



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.]

It has apparently been thought by some Clergy and Superintendents that the Syllabus issued by the Sydney Sunday-school Institute is only intended for the use of teachers and not also for the use of the scholars. At least, this is the natural supposition, as only about 1200 copies have yet been applied for. Now if this were because each school is intending to print its own special syllabus, clearly marking the lesson to be taught on each Sunday and also the lesson to be learned by heart on each Sunday, it would be a good thing; but if it means that the managers of schools have not yet awoke to the importance of every child being provided with a copy of the syllabus for lessons for the year, it is to be deplored. The general feeling of the Committee is, I believe, in favour of next year's syllabus including the lessons to be learnt by heart on each Sunday. And certainly my experience of the results obtained in the Newcastle Diocese by the use of such a syllabus is a strong confirmation of my previously expressed opinions on this matter. If the scholar knows from the printed programme what lesson has to be learnt by heart for a particular Sunday, the present frequent excuses that the child "didn't know what lesson had to be learnt" would be entirely done away with.

It may be thought that the monthly "Children's Service" in the afternoon may prevent such a course being adopted. But a Children's Service need not prevent, and ought not to prevent the learning of the lesson on that Sunday. In Sunday-schools, as in other schools, regularity is of the utmost importance, and it is not good for the scholars to have an "off Sunday" in the month. In the next statistics asked by the Committee of the Sydney Institute it would be as well to ask for the date of the Children's Service in each parish. If the majority have one particular Sunday, then I should think that it would be well to adopt that Sunday as the Institute's Children's Service Sunday. The schools that could not possibly adopt that Sunday would of course have to print their own syllabuses, but in this case, as in many others, the convenience of the large majority must be the rule even if a few schools are inconvenienced. I had hoped that I should have been able to send in my report on the Scholars' Examination of the Newcastle Diocese before I left home for a few days at Christmas, but although at the time when I wrote this I have marked nearly two thirds of the papers, I shall not be able to complete the work this week. At present, also, several of the best scholars are nearly equal and their papers will need re-examination before the places can be finally assigned, unless the Prayer-book paper decides the matter conclusively.

In a paper read recently in Melbourne on "The Sunday-school in relation to Church attendance," the following passage occurred:—

"I would, even at the cost of shortening our already too brief space for Scriptural lessons, set apart some time for lessons in our liturgy—easy lessons at first to familiarise the children with the words and simpler rubrical directions of the order of Morning and Evening Prayers, and the Litany, so that they may have an intelligent idea of what they say and do in Church. It is wonderful how much the interest children take in the services will be quickened by a little instruction as to its general meaning and plan. A good ten minutes' drill in finding books in the Bible, or places in the Prayer-book, will wake up a class that is growing drowsy, and be of real help to them in following the Services in Church."

This is a point which is provided for, every year in the Newcastle scheme of lessons, and I shall shortly be able to say how it seems to answer there. But whether it is so provided for by the authorities or not, it is of considerable importance. I do not believe in cutting the Gordian knot by adopting that Prayer-book—a very well arranged one, as I am told—which gives the Services in their order, as far as is possible; for by acquainting the children to an easier method you puzzle them whenever the easier method is not at hand. Such a book may be, and probably is, very convenient for visiting worshippers from other denominations. But our own scholars must learn to master the difficulties—which, after all are not very great ones. A few words now and then from the teacher would work wonders.

J.W.D.

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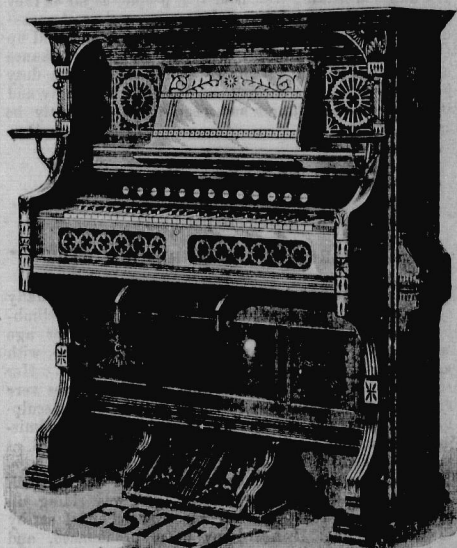
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"SPEAKING THE TRUTH IN LOVE"

SATURDAY, DECEMBER 30, 1893.

1893-1894.

IN a few more hours the year of grace, 1893, will have passed away. It has been a momentous one, even among the momentous times with which we of the present day are associated. It has been a year of strikes and of an assertion of labour against capital, and just as it is about to close, the coal miners in the North are threatening to resist a proposed reduction in the hewing rate. There are undoubtedly, instances of under-paid labor, but on the other hand, the methods of "Trades Unions" involve a system of unlimited, undisputable power before which the pretensions of the Poor pale into insignificance. What would labour do without capital is a question which it is not yet prepared to answer, nor has it yet recognised the anxiety and risk which capitalists incur when they invest in commerce. The main object of unionism appears to be, to maintain a high rate of wages, with limited hours of work. This ideal has never yet been reached, and it is not probable that it ever will be. Every strike only ensures the speedier collapse of unionism, and it is perhaps weaker to-day than it was twelve months ago. Two contributing causes to low wages are very frequently lost sight of. Women's labour is cheaper than men's, and many women are now employed, causing great privation among men who have wives and families to support, and now have to work for reduced wages; there is also the fearful greed of money which prompts both husband and wife to work. The proper sphere of the sexes is being trampled upon, and it will be seen ere long that the Divine purposes in this respect show that God is wiser than man—or woman. During the year there has been an upheaval in the commercial world of an almost unprecedented character. Suspension and reconstruction are familiar words, but their real meaning was unknown to many until this year. As a community we have been taught how true are the words, "They that will be rich fall into temptation and a snare." We fancied we were wealthy,—alas, it was borrowed—and fancy led to display, aggrandisement, and reckless extravagance. Moneyhood was placed before manhood, position before character, and honour was bestowed upon the man who had bulging pockets and corpulent money bags, while all the while it was known that he was daily breaking almost every commandment in the decalogue. No wonder that with such soil, and in such an atmosphere the homelier virtues withered, and holy purposes were choked. Our pride smote the heavens, and the heavens smote us in return. The punishment was not arbitrary, but Divine, for God would lead us by it back to the GIVER, the FATHER, the SERVANT of all. Well will it be for us, if, as a community, we learn the lesson that we cannot neglect God, and still enjoy His world. Our political world has been the arena where party battles have been fiercely fought. Legislation has been practically suspended while the "ins" and the "outs" have been wildly beating the air. Nor can we hope for a better state of things until the public conscience is aroused. From one end of the land to the other we must make it known that politics must be tempered with the Gospel, and that our representatives in Parliament must be Christian gentlemen. We are sure that our future as a Colony is largely what the Church of Christ shall make it. An immense responsibility rests, therefore, upon every member of the Church, especially upon the Ministers of the Gospel, and upon the leaders of the respective religious bodies. In this work all Christian men should unite, and by loftiness of mind, largeness of thought, fullness of charity, and a Christlike spirit show that we desire the establishment of righteousness. If the Church resolutely sets herself to do this work, the Lord will not be wanting in His presence and benediction. In the religious world there has been much to encourage, and

much to lead us to hold solemn inquest. Financially—as might be expected—the revenue of the Church has been seriously affected by the commercial depression which has prevailed, but in many cases, this seems to have led to purification and sacrifice. With these have come newer conceptions of God; new in the sense of being larger, juster, more pregnant with joy and promise. This fuller knowledge gives greater peace. We believe there is a stronger desire for united effort against the powers of sin. The perpetual difficulty is with those who would narrow the Kingdom of God, and imprison it within unworthy limitations. But, notwithstanding these, we believe there is a growing wish amongst Christians to do better work for Christ, and to do it in His spirit of love, and healing and well-being. The number of those is increasing who feel there is nothing in God's great world more fitted to kindle enthusiasm than the salvation and the service of Christ. To the all-important question; Has there been, during the year, an advance in spirituality? we answer, we believe there has been a decided advance. Men have found out that they cannot serve God and mammon; that they cannot have the Cross of Christ and some wooden image of their own manufacture; it is seen more clearly that there is only true satisfaction in Christ, and those who have tasted of the sweetness of Christ's doctrine and promise say, LORD, evermore give us this bread,—this water. This incoming and indwelling of the HOLY SPIRIT has filled many a heart and gladdened it; by it manhood has been enlarged, and the spiritual horizon cleared. We believe that during the New Year the Church will reap the fruit of this growth in spiritual things, for the richer the life the more fruitful will it be in expression of love to Christ by cheerful and prompt discharge of duty and a readiness to spend and be spent in sacrifice. As individuals the season should lead us to glance backward and forward. The memories of successes or failures crowd upon us. Every one of us should ask what our record is for 1893. Have we realised the ideal we set before us at its beginning? Too many have cause to lament over failures. Let these not discourage, but be stepping-stones to a nobler life in the coming year. What glorious results may come from a re-consecration of ourselves to CHRIST—more love, more prayer, more humility, more work for the MASTER—and when the day dawns, a grand coronation and a glad "Well done."

With regard to ourselves. The AUSTRALIAN RECORD goes once more on its way. Its aims are unaltered; its object is to spread righteousness and peace throughout the land. We shall try to make it worthier of the Church it represents. We are deeply grateful for the many kind and encouraging words which have come to us during the year, and above all to God who has blessed us more than we deserve. With faith and fortitude, we go forth in the untrodden pathway of the New Year, seeking equipment for every emergency, and resolved—come what may—we will serve the Lord, and seek seek strength according to our day. With the presence of God and the benediction of Heaven may the year be begun, continued, and ended. It will then be truly

A HAPPY NEW YEAR.

ORDINATIONS.

By the BISHOP of MELBOURNE in his Cathedral, on St. Thomas' Day. Preacher, Rev. Canon Goodman.

PRIESTS,

REV. W. R. COOLING,
REV. W. R. ELVER,
REV. J. TYSSON, M.A.,
REV. T. T. SHORT (for Ballarat).

DEACONS,

MR. J. T. HART, M.A.,
MR. H. J. HARVEY,
MR. ALCOCK (for Western Australia).

By the BISHOP of BATHURST in his Cathedral on Sunday, December 24th. Preacher, Archdeacon Dunstan, M.A.

PRIESTS,

REV. W. V. ROSE,
REV. A. G. CRESSWELL.

DEACONS,

MR. REGINALD SMYTH,
MR. WILLIAM COWAN.**Australian Church News.**

Diocese of Sydney.

St. Paul's, Riverstone.—The prizes in connection with the Scripture Question Competition were presented at the close of the evening service on Wednesday, the 20th instant, by the Rev. Cuthbert Blacket, B.A. Miss Pye (Waawara-waa) the examiner, read the results of the examination, which were very satisfactory, the marks being very close. The first prize—a beautifully bound Bible—presented by the Rev. Cuthbert Blacket, B.A., was gained by Edith Marler. The second prize, a nicely bound book entitled "Daily Light on our Daily Path," presented by Mr. Leslie W. Pye, was gained by William Gurner.**St. Barnabas', George-street West.**—(The Poor.)—Forty parcels containing tea, sugar, rice, Christmas cake and pieces of beef, were sent on Saturday, the 23rd, to forty families in the Parish, who through want of work on the part of the husband were in very low circumstances. To other families were given small sums of money. The Incumbent was able to do this through the liberality of the congregation. On Christmas Day the Church was beautifully decorated. There was a very large congregation at 11 a.m. service. Number of Communicants 154. On Boxing Day, the Mens' Bible Class, which has on its roll over 160 members, went with their families in the good ship "Iris" to Northwood, where they spent a very happy day in the grounds of Mrs. Davy. During the day a cricket match was played between smokers and non-smokers, resulting in a victory for non smokers.**St. Andrew's, Summer Hill.**—On Christmas Eve and Christmas Day there were large congregations in this Church and the services were bright and hearty. At the close of the evening service on Christmas Eve, the Choir sang several Christmas Carols, which were well rendered and much appreciated. Many encomiums were bestowed on Mr. Fisher, the Organist, for the excellent manner in which the whole of the musical portion of the service was conducted. On Christmas morning, at the two celebrations of the Holy Communion, there were 164 communicants, and the offertories for the Clergy, Widows' and Orphans and Superannuation Funds amounted to £17 12s 6d. The Church was very tastefully decorated with palms, ferns, ivy, and flowers. The texts "God be with us" and "Prince of Peace" being conspicuous, the latter forming the text for the preacher, the Rev. John Vaughan.**St. Andrew's Cathedral.**—The music at St. Andrew's Cathedral on Sunday last, was appropriate to the season. At the 11 a.m. service Master Amery sang "Behold the Virgin" and "O Thou That Tellest" (the contralto solo from the Messiah), which was followed by the chorus. In the afternoon in place of the anthem, Mr. Searl sang "Comfort Ye" and "Every Valley" ("The Messiah"), the full Choir giving the chorus and "The Glory of the Lord" with good effect. Carols were sung at the close of the evening service. The first Carol rendered was Barnby's setting of "The Holy Night." The harmonies in this case were very well brought out. This was succeeded by the well-known Carol "Far away," in which the idea of the echo was aptly conveyed. The "Angel's Song," which followed, was rendered, accompanied, by Messrs. Searl, Palmer, and Cooper (tenors) and Messrs. Gilham and Taylor (bass). Although this was perhaps the most difficult of the Carols which were given, it was probably one of those which were appreciated to the largest extent. The bright and lively composition, "Twas in the Days when Caesar Ruled," was rendered, as also was "Child Divine," which was well sung as a tenor solo by Mr. Searl, with subdued accompaniment. The top note at the end of the Carol was adequately sustained. The closing Carol was given with great expression, the effect which was enhanced by the judicious manipulation of the organ. The selection of carols was a good one, and the treatment of them was quite equal to that of previous occasions, reflecting great credit on the Precentor, the Rev. G. D. Shenton, B.A.**The Church Home.**—The Meeting of the Executive Committee of the Church Home was held on Tuesday, 19th inst. The Rev. J. G. Southby presided. The monthly report was of the usual character, the recent sale of work at the Home being the chief event of the month. Thanks to the kind liberality of friends, a Christmas treat has been provided for the inmates. Mrs. Lason has kindly consented to act as Hon. Sec. while Mrs. Cooper is in charge of the Home. This being the last meeting of the year, a cordial vote of thanks was passed to the Hon. Treasurer, Mr. C. B. Brownrigg, the Committee recognizing that it is mainly owing to his unremitting care and watchful interest, that the Home has been brought through a time of great financial difficulty, and is now recovering itself. A copy of the resolution was forwarded to Mr. Brownrigg.**St. Thomas's, Balmain.**—In connection with St. Thomas's, Balmain West, provision was made for the poor on Christmas Day. Dinners were supplied to 208 persons, and 100 articles of clothing, most of which were new, were also given. Each family benefited received a parcel containing tea, sugar, flour, milk, jam, candles, currants, raisins, together with an 8lb joint of meat, potatoes, French beans, and vegetable marrow. Money was given in several instances to widows and aged persons, and boots to children.**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. **REPAIRS** Executed on the Shortest Notice.**A WORD TO MOTHERS: Use LARSEN'S "HEAL ALL" OINTMENT**

For SORES, BURNS, &c. Sent for 14 Stamps from 202 OXFORD STREET, PADDINGTON, SYDNEY.

A. ROSENTHAL,**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.**

Diocese of Newcastle.

Diocesan Council.—Notice has not yet been received of the regular quarterly meeting which falls on 3rd January, 1894, so that it has probably been postponed. If that is so, it would be a great convenience if notice were given to the Secretaries and Treasurers of the various Parochial Councils as the uncertainty is liable to cause perplexity, and has in fact done so.

A handsome Present to St. Mary's Church.—We were shown yesterday a pair of solid silver collection plates, which were specially ordered from England by Mr. and Mrs. Waddy, of West Maitland, as a gift to St. Mary's Church, at the present Christmas time. The plates are plain bright silver with the exception of a small chased ornament; each has in the centre the letters in German text I.H.S. (Jesus Hominum Salvator) and the words "St. Mary's, West Maitland" on the rim; each is also supplied with a blue velvet cushion or pad which fits into the centre of the plate, and bears the monogram I.H.S. worked in silk. The Churchwardens received the following letter with gift:—"West Maitland, December 20, 1893. To the Churchwardens of St. Mary's Church, West Maitland. Dear friends,—I am sending you herewith a small parcel containing a pair of sterling silver offertory plates for your Church, as a trifling Christmas gift from Mrs. Waddy and myself. And if you will kindly hand them over to the Rev. Mr. Yarrington for us, with all the best wishes and compliments of this festive season, and ask him to oblige us by using them for the first time on Sunday morning next, we shall esteem it a favour. With every good and sincere wish for the prosperity and welfare of St. Mary's Church and all her office-bearers, believe me yours sincerely, PERCY WADDY." We may add that the gift came as a complete surprise to the Churchwardens, who knew nothing whatever of the purpose of the generous donors till the letter was received. One of the Churchwardens, alluding to the blue velvet cushion, remarked suggestively that its colour would enable the half-sovereigns put on the plate to be conspicuous. In compliance with the wish of Mr. and Mrs. Waddy, the new plates will be used for the first time to-morrow.

Concert.—A Children's Carol Concert was given on the evening of the 21st, in the Schoolroom of St. Peter's, Hamilton. It was well attended, and the various items were very pleasing.

Diocese of Grafton and Armidale.

Kempsey.—The Eight Days Mission conducted by the Rev. D. H. Dillon, came to a close on Monday, 11th inst. All the services during the Mission were largely attended, and the majority remaining each evening to the after meeting. On Sunday, 10th inst., altogether seven different services were held. At the eight o'clock celebration, seventy persons communicated the largest number of Communicants at the Lord's Table at one service in the history of the Church on the Macleay. The other services during the day large congregations were present. At the men's service fully 300 men were present. On Sunday night the Church was seated to its utmost capacity, between 600 and 700 people being present. Large numbers gathered around the doors, and it is estimated fully 1000 people were in the building and outside. On Monday at the Thanksgiving Service over 500 people were present, and the closing service passed off with the same heartiness that characterised the whole mission. On Tuesday afternoon, Mr. Dillon was presented with a purse of sovereigns, and the same night an excursion was run down the river to Kinchela, when Mr. Dillon delivered an open air address. At the close of his address, the Rev. R. H. D. Kelly, Incumbent of the Parish, presented Mr. Dillon with a beautiful morocco bound copy of the Bible from the Churchwardens of All Saints Church, as a souvenir of the Mission. The Mission was a wonderful success, and during the eight days over 300 rose for prayer, and it is stated that 200 written testimonies of thanksgiving were sent in to the Missioner. This Mission is the first held in the Diocese of Grafton and Armidale, and as a religious event marks an era in connection with the religious history of the Macleay. Mr. Dillon will probably return when arrangements will admit, and spend a month on the Macleay.

Diocese of Brisbane.

Trinity Church.—In these days of straitness and financial perplexity, the following instances of spontaneous liberality deserve to be recorded, as an example, and it may be hoped, a stimulus to others to go and do likewise. A short time ago the Rector of Trinity (Rev. J. Spooner), received a letter from an architect, stating that a gentleman who wished to remain strictly anonymous, desired permission to have the Church thoroughly renovated at his own expense, the estimated cost being about £80. Of course permission was readily given, and for several Sundays the services have been held in the excellent Sunday-school building, erected about two years ago. The work has been carried out in an excellent manner, and the Church was reopened last Sunday with special thankofferings services. The Rector preached both morning and evening to large congregations, and their liberal thankofferings testified to their warm appreciation of the work. About a fortnight ago the Rector received by post, also from an anonymous donor, the sum of £270 for the Church funds.

OUR BOOK OF COMMON PRAYER.

BY THE REV. HANDLEY C. G. MOULE, M.A.,
PRINCIPAL OF RIDLEY HALL, CAMBRIDGE.

DEAR pages of ancestral prayer,
Illumed all with Scripture gold,
In you we seen the faith to share,
Of saints and seers of old.
When'er in worship's blissful hour,
The pastor lends your heart a voice,
Let his own spirit feel your power,
And answer and rejoice.

GREAT is the spiritual treasure we possess in our Book of Common Prayer. How shall I speak of it as I would? "The Prayer Book isn't inspired, I know," said an old coast-guardman some years ago to a friend of mine, "but sure and certain, 'tis as bad as inspired!" "I find the Liturgy," said another veteran, Charles Simeon, "as superior to all modern compositions as the work of a philosopher on any deep subject is to that of a school-boy who understands scarcely anything about it." "All that the Church of England needs to make her the glory of all Churches," said Simeon's old friend, the late venerable William Marsh (father of Miss Marsh, the Navy's Friend), "is the spirit of her own services."

I am not so blind as to maintain that our Book is absolutely perfect, and that its every sentence is infallible. It is not quite literally "as bad as inspired." After using it in ministration for nearly four and twenty years, I own to the wish that here and there the wording, or the arrangement, or the rubrical direction, had been otherwise in some detail; but for all this my long use of the Prayer Book has only deepened my sense of its inestimable general value and greatness. I thank God from my inmost heart for the Prayer Book as a whole.

Let me point out a very few of the claims of the Book on our love and gratitude.

1. Observe first, its profound and searching spirituality. It is quite true that in a certain sense the Book takes all who use it to be worshippers in spirit and in truth. It does not pray for them, or lead them in public worship to pray for themselves as for those who do not know and love God, who have not come to Christ. But, then, what form of public Common Prayer can well do this? And meantime the Book does again and again, especially in the service of the Communion, throw the worshipper back upon himself for self-examination, whether he be in Christ or no. This is just St. Paul's method in his addresses or epistles to Christian Churches. He writes to all as "saints," "faithful," "elect," "sanctified." What does he mean? Does he mean that those glorious terms are satisfied by the fact that all have been baptised, or even that all are Communicants? Not at all. He only takes it for granted as being what they profess to be, when he greets them as a community. But he takes care also to enable them to judge themselves. He says, "If any man have not the Spirit of Christ, he is none of His." "Examine yourselves, whether ye be in the faith." "In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith which worketh by love." St. Paul thus throws a flood of holy and searching light on the sense in which he "took them all for granted." And the Prayer Book does the same thing.

It would be a great blessing to us all, and it is an urgent duty for us all, thus to "examine ourselves." It is our solemn duty to ask each himself, Is the Prayer Book right in my case in taking it for granted "that sin is grievous unto me," that I desire "pardon and spiritual victory," that I would be "kept this day without sin," and "live according to God's will," that I would have "him above all things," and that I desire to "read, mark, learn and inwardly digest all the Holy Scriptures." Then we shall surely be led to ask this prayer to all the rest, "O Lord, my God, give me grace indeed to live more nearly as I pray, yea, really as I pray."

But, of course, the chief point in the inestimable value of our Book of Common Prayer is its abundant Scripturality.

I venture to say that no Prayer Book in the world is quite like ours. A whole wealth of Scripture is poured out on the surface in every Service before the people; Psalms, Lessons, Canticles, Epistles, Gospel, Introductory Sentences, Decalogues, Comfortable Words. At the Font in the Marriage Ordinance, at the Grave, it is still the same: Scripture, in our mother tongue, full and free, runs everywhere.

And below the surface it is the same. Take almost any set of responses, or any single prayer, and see the strong warp of the Bible in it all.

And then go for a moment from the Services to the Preface of the Book, and see what the fathers of our English Liturgy thought and intended about the place of the Holy Scriptures in worship. The really first thought, you will see, in the minds of the men who gave us our Prayer Book in English was to let "the Word of God have free course and be glorified" in all the worship of the people.

Those men were learned in the past, and they revered history. But they revered still more heavenly Word, and where they found the ample reading and hearing of it impeded, the hindrance had to give way, without reserve, to the Bible.

Yes, the Prayer Book is, whatever else it is, searchingly, overwhelmingly Scriptural; full of the Bible, full of Christ. Let us drink in its principles and its teaching that it may come out in our lives.

The example of blessed Bishop Ridley, in his love and study of the Word of God, might well be followed by us all, both in our use of the Bible and the Prayer Book.

"In thy orchard, Pembroke Hall," wrote the great Cambridge reformer in his prison at Oxford, within a few days of his fiery martyrdom, "(the walls, huts, and trees, if they could speak, would bear me witness), I learned without books, almost all Paul's Epistles, yea, and I weene all the Canonick Epistles, save only the Apocalypse. Of which study, although in time a great part did depart from me, yet the sweet smell thereof I trust I shall carry with me into heaven! for the profite thereof I thinke I have felt in all my life-time ever after."

So shall it be with us also, if we go and do likewise in our "life-time"—our period, not at present of martyrdom—but God knoweth it, of need.

WOMAN'S WORK.

How Match-box Makers Live.

By J. CASSIDY.

Have you ever seen a match-box maker at work, reader? If not, will you come for a tour with me? We will visit together, this afternoon, a match-box maker's home, for although our London matches are made in factories, the boxes are not.

Leaving far behind us grand squares, open parks, and lordly mansions, we at last reach Aldgate East Station, and are soon within ten minutes' walk of Fairclough Street, a turning out of the Commercial Road. No,—in this street is our destination. We knock and the door is opened slowly and hesitatingly from within.

"Is Mrs. J. at home this afternoon?"

"No, my sister is out, and I'm—looking ruefully at her apron and its load—"I am busy making match-boxes."

"That is the very thing we want to talk about, and, if possible, to see; may we come in?"

"Yes, surely, if you do not mind; but our place isn't much."

We follow our hostess up some steep stairs, dark and dirty, until we reach her "home," a small room, the floor of which is lined, not with Turkey nor Brussels carpet, nor even with doorcloth, but with match-boxes. In one corner stands a bedstead, covered with what appears to be the remains of an old blue quilt, a heap of black rags peeping out from beneath it. This piece of furniture and its contents serve as bedstead and bedding for four people; also as couch, table, and bench, and will soon be literally hidden by match-boxes. Under the window two or three boards have been fixed to serve for a table; upon this lies a newspaper, *Lloyd's Weekly*, bearing some date in January, upon which may be seen the whole of the family's food, a few large slices of stale bread. Between the bed and the extempore table an old margarine basket does duty for poor puss and her kittens, and in it at the time of our visit, she is lying with two tiny images of herself. In one corner of the room a glass case holds the relics of better days—blue china and little ornaments of suggestive appearance, ranged on shelves, silent witnesses of the changes, the ups and downs to which the owners have been subjected. On the mantelpiece a Swiss clock ticks with a "quick, quick—quick, quick—quick, quick"—note, that may serve not only as an intimation that time flies quickly, but a cheering reminder that such a state of things cannot last for ever.

Here, in this single room, from early morn till nearly midnight, brave patient and industrious Mrs. S. works at her trade, works with a desperate earnestness to stave off grim starvation. It is a neck-to-neck race, and often the issue seems doubtful. Starvation! Why, the five occupants of this room have been slowly but surely starving for years! Pale faces, emaciated forms, and bloodless lips are evidences not to be mistaken; but then people will have their matches cheap and who cares to inquire the real cost of a match-box?

"This wood I get from the workshop; it is given out by the lady what buys it direct from Bryant & May's; it varies much in quality, some being much harder than others—before it leaves the factory four marks are stamped on it, which show us where 'tis to be doubled to form the case, or cover, into which the little box is to go." The wood in question is received by the match-box makers tied up into bundles, each piece measuring about eight inches in length, three in breadth, and the sixteenth of an inch in thickness.

The label offers many varieties. "These are called 'chumps,'" says Mrs. S., "and are used for large boxes. I can't abear doin' them; they never look nice. My favourites are the 'soldier' labels; they are purty, and cover such dear little boxes. You never see none of them about though, for they're all sent abroad. That lot over there is the 'cock-a-doodle-doo' label, and we speak of these three kinds in the trade as 'chumps,' 'cock-a-doodle,' and 'soldiers.'"

The labels are pasted quickly over, and the wood, having been bent into the right shape for a case, is wrapped round with it, the join being hidden by sand-paper. Pressing the sand-paper down with the thumb is often a painful process, as Mrs. S. is able to show us, hers having bled freely to-day.

The boxes are made thus: the bottoms are, of course, received from the factory ready-cut to the required size. The rims are obtained by doubling and cutting the wood given out, into four lengths, each piece forming sufficient for the rim of one box. A yellow or pink, sometimes a blue paper, a little wider than the wood, is pasted upon the outside of this; the bottom is slipped in, and the paper doubled down upon it—the two ends first, then the sides—and the box is finished.

It is necessary that the work should be well and carefully done, and it must be thoroughly dried too, a whole "board" of a hundred gross being frequently condemned if one box be imperfectly made.

"How much can you earn in a day?"

"Well, that's according to how long I can sit at it. I get 24d. per gross, and, if I start say at eight in the morning, after I've done for the children a bit, and keep on till eleven o'clock at night, I can make as many as seven gross, and that, you see, would bring in 1s. 34d. (1) I find my own paste and hemp, that's the rule, and fetch and carry the work, and it's a tidy weight too, for the boxes are damp with paste, least ways not thoroughly dry."

"How do you find so much sitting agrees with your health?"

"Oh I make it agree; but its that trying to the sight, there's so many colours, and they make my eyes so bad that sometimes, when I wake in the morning, it seems as if there were a muslin stretched over 'em."

"What are some of the worst features of this work?"

"Well, I think the waiting so long in the workshop is the worst; now yesterday I was hard at it all day, and took my load round about six in the evening, and was kept waiting for over an hour. I felt that bad when I got home again; my back ached, and I was that down I scarce knew how to drop into a chair with my burden of fresh work. I never broke my fast all day, save for a slice of dry bread in the early morning. One gets so tired of a little drop of weak tea—I can't afford milk—and such bread as I can get—for it ain't much as I'm able to pay for it."

"How many years have you worked at making match-boxes?"

"Ever sin' I was a wee mite; me and my sister Ellen, and our eldest sister what's dead now, was learnt how to make boxes by a neighbour. I remember, at first, how I used to sit on a stool and watch 'em being made, and then, when I could just manage to make 'em wi'out help, had so many gross a day 'glen out regularly to me. I was proud, too, of the first money I earned, and poor mother was 'most as pleased as I was;" and as Mrs. S. recalls the days of her childhood, and sees through the haze of years, those "happier times," match-boxes, poverty, and the present struggle for a scanty existence are all forgotten, and an enthusiasm lights up her face, making her look at least ten years younger.

"What is the difference, say, between the 'cock-a-doodle-doo' matches and the 'chumps'?"

"There ain't no difference; the special labels are only put on to sell the matches quicker; people are so fanciful, you see. S'pose now a man didn't care for the last lot he'd had, as happen to ha' been in a box wi' a salmon-coloured label—"Well they're better," says the seller, showing a blue label, "you'll like them better"—and the customer tries the blue label, believin' he's got a better thing, but its all the same matches as is in the box, only people are so trustin'."

Here Mrs. J., the widowed sister walks in; she looks very tired, and her face tells of hard times.

"How many sons and daughters have you, Mrs. J.?"

"That's my boy,—Charlie, come here a bit," and a thin, pale lad not quite bright, comes slowly forward, obedient to his mother's call. "He's that nervous, poor lad, and his head ain't altogether right; he's fainted right off two or three times lately; he won't never be fit for nothing will yer, Charlie?" The lad smiles feebly.

Starvation is written plainly on every lineament. Fifteen years of age, and slowly losing his reason, and learning to stoop, and to tremble at the sound of a stranger's voice, and to faint—dying in a garret by inches, while the British public buy cheap (?) matches!

"You should see my eldest girl; she's that small, no one would think her more'n seven or eight, and she's sixteen," chimes in Mrs. S. "She's been in the hospital, but now she's out she's no better."

And who can wonder? Verily bloodstains are on our match-boxes!

Perhaps the "pennies saved" may be found to weigh heavily in the scale against the economies some day, and in favour of these and such as these, whose cry is said to enter into the ears of the Lord God of Sabaoth!

AMONGST THE JOURNALS.

THE BIBLE IN ENGLISH BOARD SCHOOLS.

Westminster Gazette.

No impartial social inquirer who, without any passionate attachment to any single denomination, believes in the function of religion as part and parcel of the complete education, can have escaped some feeling of anxiety over the religious controversy which has been raging in the London School Board during the last few months. Is it true then—the question must have been irresistibly forced upon him—is it true that our children are being brought up without religion? Is it the fact that the compromise between the different denominations has simply produced

a somewhat mongrel atheism? After all, for such an inquirer, the best way is to go and see for himself.

It is hard upon nine o'clock on a bright summer morning, and he hears the great bell clanging out from one of those mighty erections in red brick which represent State Education to the masses in London. It is the only public building in a squalid neighbourhood—except the Hospital. From all around, from every court and alley, the little children come flocking in as at the summons of the Pied Piper. They are in a hurry. It is late and the bell has almost stopped ringing. In a moment the doors will be shut, and dread displeasure awaits the child who is shut out.

Our melancholy inquirer follows in their track. "Of such is the Kingdom of Heaven." The words sing in his ears as he finds himself in a large lobby-like room, with rank upon rank of little children drawn up in front of him in perfect order and silence. After all, what can the dogmas of the Churches teach to little children who come "trailing clouds of glory from afar?" What child knows the nature of a dogma? It escapes him—its affirmation is negation in comparison with the simple certainty of childhood. If he believes you he believes what you say. That is his test of truth. If he does not believe you—if you have deceived him—Heaven forgive you and help him!

But as you scan their faces you note some wizened, with a look of premature age and experience—perhaps the feeble children of drunken parents, reared in vice and sin. Alas! How soon the light goes! "Shades of the prison house"—how soon they close around! To them "the vision splendid" has already faded in the light of common day, and there is need already that we should light their utter darkness with the candle-light of our dogmas and faith.

But, hush! The bell has stopped, and the voice of their headmaster comes clear as a military command. "Kneel!" And all the serried ranks of the children—there are over a hundred of them—kneel with one accord. "Close your eyes!" And not an eye remains open. The eyes of youth are apt to wander, and there is a necessity for such a command. And then he repeats a beautiful prayer for blessing on the day's work, and after that the Lord's Prayer—all joining heartily. And so, with a grace, they rise to the day's work, and then, with that perfect accuracy of military tactics which so surprises a visitor new to our Board Schools they all march off to their respective classrooms. The inquirer somewhat reassured falls into conversation with the headmaster.

"Do you find that many children take advantage of the conscience clause to absent themselves from religious teaching and prayers?"

"None at all in our school. Our only difficulty is with the Jews, who are rapidly increasing in number."

"What do you do with them?"

"Some of them are not strict and take part in our prayers. Those who are strict are sent to the classrooms directly. We make no distinction with the infants."

"Otherwise every child in the school takes part in your prayers and religious teaching?"—"Yes."

"And what is your religious teaching apart from your morning prayers?"

But to obtain an answer to this question our inquirer must pay another visit to the school during the hour when the teachers are carrying out the instructions of the London School Board in this matter of religious teaching. The instructions have been lately revised, but the alterations made are not essential.

The children in the lowest standard (I.) are no longer bothered with a premature learning of the Ten Commandments, which is now postponed to Standard II. These little ones are now taught the Lord's Prayer, Psalm xxiii., some simple stories from Genesis, some leading facts in the life of Christ, and the history of the youth of David as a shepherd boy. What anxious mother of the upper classes could devise a better scheme of teaching for very young children?

To this scheme little is added in the second standard except the Ten Commandments, some simple stories from the books of the Pentateuch, and some "simple lessons" (as well as stories) from the life of Christ. This is the true Platonic method of beginning with mere stories and going on to lessons from them. The third standard is taken on to the Parables; the fourth standard to the lives of Abraham, Isaac, Jacob, Joseph, and Moses; the fifth are set to learn by heart verses illustrating the duty of truthfulness; the sixth standard are taken to Isaiah, and the seventh to Jeremiah. Each of these last standards studies a different Gospel, so that all the Gospels are covered. The verses learnt at the beginning are kept up throughout, so that at the end the child knows, or should know, by heart the Lord's Prayer and Ten Commandments, several Psalms, selected verses from all the Gospels, Epistles, and Prophets, and a large number of the best Proverbs. Surely this is a far better outfit for life, our inquirer cannot help reflecting, than is given at the ordinary upper-class school.

Lady Henry Somerset. MISS FRANCES WILLARD says of LADY HENRY SOMERSET: "She is full of faith that works by love. She is tactful and ingenious, brimming over with wit and good cheer; equally ready with influence, pen, voice, and purse; she has a statesman's head, a courtier's manners, and a child's heart; she is a leader of leaders, and her comrades cherish for her such love as none but heroic and unselfish natures ever win."

CORRESPONDENCE.

THE SISTERS OF THE CHURCH.

SIR,—It was not my intention to further occupy your columns respecting the "Sisters of the Church" and their doctrine, but my attention having been drawn to a work "On the Eucharist" by Mr. Goode, M.A. (date of publication 1856) in which the "quotation" from the "Book of Homilies" as given by Dr. Corlette in his letter in your issue of 16th November, is specially dealt with, I feel it incumbent upon me to ask you to publish the following extracts from the work:—"All these three writers (Archdeacon Denison, Archdeacon Wilberforce, and Dr. Pusey) have made a most remarkable blunder in adducing a pretended quotation from the first book of Homilies, in their favour. In an advertisement which was appended to the first book of Homilies, printed in 1647, before the doctrine of Transubstantiation had been renounced by the English Church, appeared the following words:—'Hereafter shall follow sermons of fasting . . . of the due receiving of His Body and Blood, under the form of bread and wine, against idleness, etc.' And this advertisement, though of course forming no part of the Homilies was repeated by succeeding printers in their editions of the Book, even after the second book had been added, in which a Homily had been given on the subject, maintaining a totally different doctrine from that implied in these words. . . . And I regret to find that Dr. Pusey and Archdeacon Wilberforce have both made the same misstatement, quoting these words as occurring in the Homilies, and so as representing the doctrine of our Church, while it is difficult to suppose that either one or the other could be ignorant of their true meaning, and that they were in fact intended to express the doctrine of Transubstantiation and moreover formed no part of the Homilies."

"Dr. Pusey hesitates not to call them the words of the Church of England," and the "Statement of our Homilies" And actually grounds upon them the assertion that "the Church of England believes that 'under the form of bread and wine' so consecrated, we 'receive the Body and Blood of our Saviour Christ'?"

"Cramer in reply to an assertion of Gardiner that in the English Communion Book it is said 'the Body and Blood of Christ to be under the form of bread and wine,' says:—'As concerning the form of doctrine used in the Church of England in the Holy Communion that the Body and Blood of Christ be under the form of bread and wine, when you shall show the place where the form of words is expressed, then shall you purge yourself of that which in the meantime I take to be a plain untruth.' Numerous authorities are quoted to show that the words 'under the form of bread and wine' are directly expressive of the doctrine of Transubstantiation, and were the regular phrase used at that time by the Romanists for expressing that doctrine, as any reader may see in the controversial works of the period."

I must apologise for the length of these extracts, but I think they tend to prove two things (1) that the quotation given by Dr. Corlette has not the force of a Homily of the Church of England, and (2) that the opinion I formed at the time I made the extract from the "Way of Life,"—(and which I maintained in my correspondence, with Dr. Corlette)—that the meaning conveyed to the average intellect would be almost identical with that of Transubstantiation as defined by the Council of Trent, is fully borne out. I am, etc.

WM. H. CRAGO.

34 College-street,

December 31st, 1893.

Note.—The words underlined are printed in italics in the book from which I have quoted.—W.H.C.

WHY MEN DO NOT GO TO CONCERTS.

SIR,—I was at the Liedertafel Concert in the Town Hall, Sydney, on last Wednesday evening. There were about 2,500 persons present, and the music was of a high-class and all that could be desired. I found, however, that there were at least two women present to every man—about 1,700 women to 800 men. Why was this? Why this disproportion of males? There has been a long correspondence as to why men do not go to Church, and probably some may now explain why they do not go to concerts. I am, yours etc.,

BETA.

23rd December.

CHRISTMAS AID TO THE POOR.

SIR,—Might I express the hope that you would endeavour to give a general account of the aid supplied to the poor of the Metropolis through Church agencies during this Christmas season. I have casually heard of three parishes, out of the 50 or 60, in which the matter was taken up with energy, and provisions were supplied for Christmas on a tolerably large scale. If the work done in all the parishes was known, I think it would be seen that the Church nobly did her duty to the poor during the festive season, and without any noise or puff in paragraphs in the daily papers.

Several so-called non-sectarian organizations have appeared before the public as having done a great work in giving out food at Christmas. They have done well; but scarcely a word has been said about the work of the Church. She wants no praise and would prefer the quiet and unostentatious mode of giving, but there are not a few ready to reproach her for negligence and often do so. It might open their eyes if recent active and, I think, successful efforts were made known.

I am, etc.

AN AUSTRALIAN CHURCHMAN.

CHURCH OF ENGLAND MISSION TO SEAMEN.

SIR,—On behalf of this Mission I beg to thank the kind friends who contributed in various ways to the success of our Sailors' Tea and Concert, which passed off most satisfactorily. There was an abundance of good things, and the guests were highly pleased with their treat. The concert was one of the nicest we have had. I hope that during the coming year a reasonable amount of support will be rendered to the Mission, which is very dear to the heart of my valued friend, Archdeacon King, and fills a large niche in the spiritual work of God's people in Sydney. Yours, etc.,

COURTENAY SMITH.

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THE RELIGIOUS CONDITION OF AUSTRALASIA.*

By THE REV. H. B. MACARTNEY, M.A., INCUMBENT OF ST. MARY'S, CAULFIELD, VICTORIA.

Australia is the land that I love. I first saw its glorious sky in 1848. My soul was newly-begotten there. A mother and two sisters lie buried there. There my father is preaching a vigorous Gospel in his ninety-fifth year, and thither I am returning.

As regards discovery, Australia is the youngest Continent in the world, but as regards size, it contains 3,100,000 square miles when taken together with Tasmania and New Zealand. In other words, it is only smaller than Europe by 680,000 square miles, and is larger than the United States, exclusive of Alaska, by 47,000 square miles. But although we thus occupy one-third of the entire area of British dominion, our population is under 4,000,000.

PUBLIC MORALS.

If judged by our Morality, we must be to a great extent an irreligious people. The love of money, with gambling, "statutes that are not good," intemperance, secret forms of vice, and the love of pleasure, prevail to a frightful extent.

The "land boom" of 1888 will long be remembered in Victoria. In that year the wave of folly in making haste to be rich rose to its highest point, and has since broken into the foam of personal ruin and commercial disaster. The population of Melbourne is now about half a million, but seventy-three per cent. of this total is the increase of but the last ten years. The country people forsake the soil in their eagerness to mingle in the many excitements and gaieties of the town. I need hardly say that the overcrowding of a great city with such ends in view had a most ungodly tendency. The congregations inland decreased in numbers, while the City Churches gained little or nothing.

The Victorian Parliament has, moreover, been lately guilty of one great act of immorality in enacting a new law of divorce. Whereas the Divine Law specifies one sin, and one only, as a ground for sundering man and wife, the new Act makes it possible to separate them on other grounds, such as ill-treatment and wilful desertion. It was sorrow enough that some years previously marriage with a deceased wife's sister was legalised, thus denying the "one-flesh" relationship of married persons; but this is infinitely worse. The effect has been, that whereas in 1881 there were altogether only nineteen divorced persons in Victoria, there were 196 in 1891, though the Act was only then in its infancy. The morals of our people are now being threatened from quite another quarter. Opium, with which England so long cursed China, is now cursing her Colonies. I have myself seen opium dens in Melbourne crowded with young Europeans getting their earlier lessons in the use of the deadly drug.

As regards the drink traffic, I grieve to report that we occupy a most unenviable position in the eyes of the civilised world. England's annual expenditure is £4 1s 6d per head of the population, whereas New South Wales spends £4 12s 3d, and Victoria £5 14s 5d.

THE WARFARE AGAINST VICE.

We have, however, in Melbourne a very powerful society called the Victorian Alliance. It has for its aim "Prohibition for the new century through the will of the people," for its platform, "complete Local Option, with women's vote and no compensation;" and it contends, in the words of the late Chief Justice Higinbotham, "for the indisputable principle that the community has the right to determine for itself whether it is expedient that intoxicating liquor shall, or shall not, be sold." The Women's Christian Temperance Union has taken fast hold in the Colonies, chiefly owing to the visits of earnest and eloquent advocates from the United States. But the hope of Australasia lies chiefly in her children. The Secretary of the Victorian Band of Hope Union wrote to me on 16th February:—"From what I can gather the cause is progressing in New Zealand, especially in the North Island. Indeed, a prominent worker expressed his belief the other day that it was the only department of Temperance work that was progressing at all. Victoria has 222 bands, with 22,000 members, to which must be added the membership of the Roman Catholic League of the Cross and other societies, bringing up the total number of young abstainers to something like 40,000. A splendid forward movement is now being made in Victoria, called 'the 10,000 more scheme.' A certain day was agreed to as suitable on which to visit every house in a given locality, in order to discover children not attending any juvenile society, and to obtain the influence and consent of the parents with a view to their attendance. On that day 12,000 houses were thus visited, and 4000 pledges were actually obtained, either from parents themselves or from children whose parents objected to their joining a society. The Drink Bills of Victoria and New South Wales, each with a population of little over 1,000,000, was £6,500,000 each for 1892.

Ecclesiastically there is much in which to rejoice; there is much also to awaken grave solicitude. Worldliness is blighting professing Christians. The same people attend theatres, races, dances, and the Lord's Supper; and office-bearers are often chosen on the sole ground of influence, ability, or wealth. If I might venture to delineate the various sections of the visible Church the sketch would be somewhat as follows:—

*A paper prepared for the World's Conference for the Evangelical Alliance of the U.S.A., at Chicago, 8th to 15th Oct., 1893.

Numerically.—Taking Victoria as a sample the Church of England leads with 417,000 out of a total population of 1,140,000; Roman Catholics follow with 248,000; Presbyterians next with 167,000; Wesleyans, 158,000; Baptists, 28,000; Independents, 22,000; Lutherans, 15,000; Salvation Army, 13,500 (this is the more remarkable, for they had no existence among us in 1881); Unsectarian, 7000; Jews, 6000; avowed Freethinkers, 5000; Unitarians, under 3000; Plymouth Brethren, about 1000. Few write themselves down in the census as Spiritualists, although Spiritualism—the latest of Satanic developments—has a considerable following.

THE ANGLICAN CHURCH.

Spiritually.—The Church of England can boast of a few thoroughly Evangelical Bishops, but she has also others, Broad and High. She has light, learning, and eloquence. She employs Laymen to a very large extent in her ministrations, and in Church Councils nothing can be carried against their will. Hundreds of young souls are annually gathered into the fold of God during her season of preparation for Confirmation; able and devoted men hold parochial Missions, and every now and then, and although we have never had a great revival, we have certainly had times of refreshing. The most successful Missions are often held in scattered places. There are Ritualists and Rationalists in every Diocese, but they are not nearly so extreme as in Great Britain. I cannot speak of spirituality among Roman Catholics, for how can it flourish, except under the rarest conditions, in the great Apostasy? and are not Roman Catholics rather Maritans than Christians? And do not they need a Mission altogether to themselves. Yet, inasmuch as Rome exercises such an enormous influence everywhere, both in Church and State, her Colonial offshoots are worth mentioning. They are the zealous advocates of a narrow and religious education, and they are spreading their seminaries throughout the Continent. They undertake to instruct Protestant children for fees less than the ordinary Grammar-school, promising non-interference in religion. We know how little that pledge avails, for it is not the dogmatic word, but the atmosphere, that tells. Rome has as yet won over very few converts, but her steadfast aim is supremacy. Her followers are rapidly filling available offices in the Civil Service, in Public Institutions, in the Constabulary, in Parliamentary, Military, and Municipal places. Unless we look to it, therefore, we shall find extraordinary results in another generation. Her scholars of to-day will be a power to-morrow; they will not only be religious, but they will be religiously controversial; while our thousands of children will be exposed to their seductions, because ignorant of vital and fundamental facts.

PRESBYTERIANS.

Our Presbyterians are not, as elsewhere, a divided, but are a compact and solid body, worthy of their name and history. Some of their teachers may, indeed, be "Moderates," Formalists, or Latitudinarians; but their public assemblies seldom give an uncertain sound when great questions are put to the vote, such as the Divinity of Christ, the Inspiration of Scripture, or the Sanctity of the Lord's Day. They have among them liberal and holy men, eloquent preachers, vigorous defenders of the Faith; and they ally themselves very closely in love with Evangelical brethren in other communions.

WESLEYANS.

The Wesleyans command our admiration for their unity, push, and Church energy. They have chapels and services everywhere. Their machinery is never out of order. They have great riches and a large following. They have few, if any, camp meetings, and they do not inculcate sinless perfection. They stand almost alone in their grand Sunday-school for adults, and there are, I think, hopeful signs that their weekly experience classes will be made to alternate with meetings for Bible study, so that they may neither be defective in true holiness nor behindhand in that extended knowledge of the Word of God which so characterises believers of this present time. They have not forgotten their traditions, and though they have not yet, as a body, embraced the promise of the speedy Advent of the Lord Jesus, the best among them love to exalt the Person and Work of God the Holy Ghost.

OTHER CHURCHES.

The Baptists are united as one man. Owing their existence to their views on a definite, tangible subject, and holding the doctrines of grace just as they are generally set forth in Protestant standards, they increase and multiply more in proportion than other denominations by adhesions from without. The preaching of their ministers to their own unbaptised is necessarily very pointed; they are mostly free from "down-grade" sentiments; and the genius and eloquence of Spurgeon is reproduced in some degree among not a few.

The Independents have nothing to say against an Established Church, for there is no Establishment. In the sense of not receiving State Aid we are all equally independent. They sided in the first instance with the Government in the policy of excluding the Bible from the State School curriculum, but by ever-increasing minorities they have at last obtained a majority who are heart and soul with us in the fervent prayer that the Book of books may soon be brought back to its rightful place amid the acclamations of an intelligent people. The universal Fatherhood of God, that nonsense called the "Higher Criticism," and Conditional Immortality are taught in some leading pulpits, as may be said, indeed, of other Churches—but, thank God the Congregationalists have amongst them sterling ministers and devoted laymen; their churches are

by no means concert-rooms; they have much corporate vitality, and they give with an open hand.

(To be Continued.)

OUR HOME LETTER.

(FROM OUR OWN CORRESPONDENT.)

Parliament has now settled down to the consideration of the two modest measures provided for it by the Government. The Employers Liability Bill does not greatly interest the general public, but that which is to establish Parish Councils touches many tender points. This is so far recognised by the Government that they are showing the utmost deference to public opinion. The Church for a wonder is to be treated as tenderly as possible—the degree being measured by the stoutness of the Radical tail. At first there was great searching of heart, for the Bill as it stood might have handed over the Schools, Mission Rooms, and other Church property to a purely secular authority. But Mr. Fowler hastens to state that this is not their intention; but that they propose to hand over the charitable doles, which will be no loss to the Church, whatever it may be to the poor. It is, however, hard to see how a Council will be able to administer these without the special knowledge possessed by the Clergy; and probably it will end in their being all handed over to a specific institution, and lost to the poor for ever. Most of us welcome the limited power which will be enjoyed by village communities in the near future, for country life, except for the game-preserver and the fox-hunter, is rapidly becoming unendurable.

The Archbishop of Canterbury has been delivering a series of addresses on various topics of general interest, and has won general approval. His Grace has of late changed his tone materially towards the Evangelical side of truth. Since his vigorous attack upon Evening Communion, his public utterances have all been on the other side; he has non-plussed the ritualists by tearing away the foundation of doctrine from their cherished points of Ritual, and held up the Reformation as an object of the highest admiration. It is most probable that seeing how detrimental to the interests of the Church was the action of the Ritual party, he has felt it necessary to throw the weight of his great authority into the opposite scale. In choosing for his assistant the present Bishop of Dover, he shows how fully he can trust an Evangelical when work and character are required. Still some of us cannot help feeling surprised, while we rejoice, at his warning against fingering the trinkets of Rome. The new Society, formed out of the Protestant Churchmen's Union and others has begun work with a lecture by Archdeacon Sinclair on the Benefits of the Reformation, a subject on which the generally held a good deal of enlightenment. The two Archdeacons of London take a very strong Protestant line, and one of them—Archdeacon Farrar—is probably the most generally popular Clergyman in England. Those who saw the way in which he was received by the working men at Birmingham will not be disposed to qualify this statement. His books and his Temperance work have brought him into the very first rank of popular favour.

The coal strike still drags its weary length along, and neither will accept any compromise. The men have nailed their colours to the mast and refuse to go back on any reduction whatsoever; while the masters decline to reopen their pits at a loss. As usual the innocent suffer the most, for while money and sympathy are showered upon the colliers, the unhappy operatives of other trades are left to drear their weird as best they can. The weather has now become very cold, and the famine price of coal is beginning to tell fearfully on the poor; but for this the strike leaders here, as in other places, care not a jot.

The triumphant issue of the first part of the Matabele war shows that the conduct of operations has fallen into good hands. We shall rejoice to see this large territory delivered from brutal tyranny and placed under civilising influences such as have produced remarkable effects in the case of Khama, chief of the Bamangwato, who has been our ally against the Matabele. Khama is a Christian and a strict teetotaler, and will not allow any liquor to be made or sold in his territories. He says he can sleep at night without fear of his hereditary foes, the "impis" of Lo-bengula, but to fight with drink is to fight with demons. Turning to another part of Africa a spirited protest has been sent to the *Times* by Bishop Tucker, against that journal's own correspondent in Uganda. He points out that several statements are not true, as for example, that Romanists visit the people and the O.M.S. men do not. He then reminds them of what has been left unsaid: of the high character and zeal of our missionaries, and of the fifteen graves by which he himself had stood: of the readers who are taught from books the type of which was cut by Mackay himself: of the 5000 worshippers who assembled in a noble Church built with their own hands—all of which he passed over without notice: as well as the splendid medical work by which correspondents, Papists, and Captain Williams, who appears distinctly prejudiced against our Mission, alike benefited.

In our Home Mission work a great step in advance has been made by the Church Pastoral Aid Society. The new Secretary is the Rev. John Barton, Vicar of Holy Trinity, Cambridge. It is a happy sign of the times when we see men resigning important livings in order to take the direction of these societies. Mr. Barton has been the inspiring force of Foreign Missions at Cambridge, and he will undoubtedly give a great impetus to the C.P.A. His scheme is to plant strong missions in destitute places, instead of being merely a grant in aid society. This may lift the Society out of the rut into which it had fallen, and give it the increasing income which it has hitherto failed to attract.

SELECTED ARTICLE.

"A Confusion of Thought."

From the *Guardian*, November 1, 1893.

A fortnight ago we expressed the opinion that many of the Clergy specially interested in social questions were in danger of allowing a good cause to be prejudiced by a very misleading confusion of thought. The correspondence which has ensued in these columns seems to call for further illustration of the standpoint then taken. The letter of Dr. Fry (printed in another column) not only reveals but exalts in the confusion which we deprecated. It is strange that he should seem to see something almost ridiculous in a distinction which lies at the very root of the relation of Christianity and civilisation. To disbelieve, as he claims to do, in what he terms our "dual basis" is to disbelieve in the distinction between the "natural" and "the spiritual," between "the two ideals," man made for this life and the "Lord from Heaven." That is the point—we should have thought the elementary point—which we wish to emphasise. The influence of Christianity upon civilisation is and ought to be constant, profound, and penetrating; but it cannot be either true or lasting unless it is based upon a deep sense of their inherent difference. It was perhaps Dean Church—to quote him once again—who more than any other taught the Churchmen of our day that "civilisation and religion have essentially one origin, and come both of them from Him Who has made 'man for this world as well as intended him for another,' but the value of such a teaching came from his constant recollection that 'civilisation and religion have each their own order and move in their own path.' That is the dual basis, the acceptance of which it appears would be to Dr. Fry inconsistent with Christianity. We can imagine no social Christianity worthy of the name which is not based upon it.

We turn back with relief to the letter of Canon Scott Holland, which we printed a week ago. There at least is ample recognition of the fact that the distinctiveness of the two "orders" stands at the very threshold of the subject. It is so nearly in entire accord with our own position that perhaps two explanations on our part might remove any trace of difference. (1) We have no desire, as Mr. Adderley fears, to "cast off" the Christian Social Union. On the contrary, where it is true to its original purpose, we regard it as a most healthy and helpful movement. In so far as it acts upon the watch-cries which Canon Holland claims for it, "Study, study, study," its work must earn the gratitude of all Churchmen. But that it does contain members and followers who are more ready to speak than to study, and who therefore speak with the assurance which we deplored, surely not even Canon Scott Holland, with his experience of the London branch, would deny. It was to these, and to the larger number of such as these, that our caution was addressed. (2) It is unfortunate that a caution addressed to one extreme should usually be accepted or regarded as a justification of the other. God forbid that we should encourage Christian men to stand aloof from social effort. Of the two extremes over-zeal is far better than mere indifference. Only one article cannot embrace every side of a subject. We were dealing with over-zeal, not with indifference. We do not seek, as Mr. Adderley supposed, to "encourage the idea that 'politics are separated by a thick wall from religion.' We said that, 'if men rightly appreciate the higher order, they will be eager to pass from it to the lower, so to help and inspire. They will look upon society around them to guide the striking words of Lactantius—as a 'noble sufferer needing help,' and strive to 'minister to it under the eye of God, with the help of the Cross and the Gospel of Christ.' The difficulty is not the obligation, but the nature of the help. And here we cannot do better than use Mr. Adderley's own words:—'We do say that God has revealed principles, and has sanctioned their world-wide application by His Incarnation.' Mr. Adderley underlines the word 'principles'; we would underline it doubly. That is the state of the case between the article and the letter.

It is important to make the point of this double emphasis clear. Our Christianity gives us principles. In themselves they stand out plain in the light of revelation—love, brotherhood, justice, mercy, and the like. But the clearness of revelation becomes necessarily dimmed as we carry them through the mists of manifold difficulty and complexity which surround the lower plane of social life down to the particular point at issue. It is a neglect of these intermediate complications which we wish to deprecate. As Canon Scott Holland says, "revelation has left us to ourselves to find out how; and when to use the powers wherewith it has endowed us." Its direct force stops at the principles. It brings us to the particular issue, and leaves us there—with its impulse, with its inspiration, with the desires and sympathies which it gives, but not with its clearness and decisiveness. For example, a man may wish reason with himself: 'As a Christian I am bound to take an eager interest in social problems, and to try to raise the lot of the working classes so as to secure for them fuller opportunities for the nurture of a full and divine life. I see that this must largely depend on the sufficiency of the ordinary means of life. Study shows me that this standard is a shifting one, depending on various circumstances, such as self-control, the general standard of the community, and it seems to me that a trade union, managed with attention to practical possibilities and the general industry of the country, is the best means for securing this end. The Federation of Coalminers seems to me to be such an institution; and on a study of the evidence I think that their present demand for a maintenance of their present standard is justified by the state of the coal trade and of industry generally. Therefore I am on the side of the strikers.'

This may not be a good argument, but it is at least a legitimate process of thought. But suppose the man in question were then to say, 'I am a Christian, therefore I am on the side of the strikers,' thus ignoring all the very complicated issues which intervened between the first statement and the last; and we have our illustration of the way in which Christianity ought not to be applied to social questions. This rapid dovetailing of the Christian principle and the ultimate particular case is the fallacy which lies behind the language which we had in mind. It is, we repeat again, a fallacy, a confusion, which has had a disastrous influence in the history of Christianity. It involved Europe in the carnage and waste of the Crusades. It steered the heart of the Spanish Inquisitors. It nerved the arm of the Puritan to destroy the slightest signs of idolatry. In the guise of arguments from the laws of God to the laws of political economy it blinded the eyes of the capitalists of the industrial revolution. In such phrases as "robbery of God" and "God or Gladstone" it is still to be found among us. Always on one side or the other, the same confusion, the same fallacy of neglecting the middle land of debate with its intervening between the Christian truth and the particular case, of investing the ultimate result with the solemnities and sanctions of the first principle.

Here, surely, is common ground for all friends of the faith. There can on this point be no real difference between us and

such men as Canon Scott Holland and Mr. Adderley. The Bishop of Durham was claimed by the latter as his spokesman. He is an experienced conciliator in disputes concerning labour. Let us use his services here. In the famous Durham strike, which was ended by his intervention, it was a Christian influence which healed the breach. And why? Because with a Christian's eagerness to bring peace, to secure for all justice and consideration, to study the intricacies of the question so as to reach a fair conclusion, there was combined a wise man's unwillingness to commit the truths of his religion to either side. Men welcomed the influence of the Christian because they saw the influence of Christianity on society, we use large and vague words, which we are not, perhaps, always able to explain and develop; but there is one form and element of this influence which is not too subtle and fugitive for us to grasp. The influence of a system is brought to a point in the personal influence of individuals." So said Dean Church; let his be the last words. Every good man is a bridge between "the two orders." Let us make men good. That is the end of the whole matter.

Notes of Lectures on the Doctrines and Ceremonies of Rome.

No. 2. On Justification by Works.

There is no doctrine of the Romish Church more clearly defined, or more strictly insisted on than the Doctrine of Justification. It is needless to say that it is as unlike the Bible Teaching as it is possible to be.

The Council of Trent, speaking of the causes of Justification, having correctly enough stated the "meritorious cause," proceeds to say, "The instrumental cause, the Sacrament of Baptism, is the Sacrament of Faith, without which no one can ever obtain Justification." Here, then, the Faith according to Popery, which Justifies, comes out of Baptism. To be baptised is to be a believer, and to believe with such a faith as Baptism produces, is to be justified!

The Council of Trent further states:—"Whosoever shall affirm that the ungodly is justified by faith only, so that it is understood that nothing else is to be required to co-operate therewith, in order to obtain justification; and that it is on no account necessary that he should prostrate and dispose himself by the effect of his own will; let him be accursed." And, "Whoever shall affirm that men are justified solely by the imputation of the righteousness of Christ, for the remission of sin to the exclusion of grace and charity, which is shed abroad in their hearts, and inheres in them; or that the grace by which we are justified is only the favor of God; let him be accursed."

Bellarmino very clearly states this doctrine, as follows:—"Seeing the works of just men do merit eternal life, as an equal recompense and reward, there is no need that any other condition merit, such as that of Christ should interpose, to the end that eternal life might be rendered to them." The thought being that a balance will be struck, and if the good works outweigh the bad, all will be well! Saint Michael, in Papal legends, holds the scales, and till the last day, nothing certain can be possibly known!

As this doctrine is unknown to Scripture, where comes it from? In Chaldean teaching, the doctrine of justification, as we get light upon it from the monuments lately discovered, is symbolized in just the same way, except that the scales of justice were committed to the charge of the god Anubis, instead of the Archangel Michael! "But if, when the sum of his deeds is recorded by Thoth, his virtues so far preponderate, as to entitle him to admission to the mansions of the blessed?"—he is passed on to the desired land. (Condensed from *The Two Babylons*, p. p. 236, 237.)

Will it not be wise for both Clergy and Laity to see that they are sound on the Doctrine of Justification as expounded in the Epistle to the Romans, and clearly laid down in Articles xi and xii, of the Church of England. Doubtful teaching is sometimes to be heard on this vital subject, approaching perilously near the old heathen teaching, unhappily perpetuated in, and by the Roman Church.

SEGUM.

A true help meet. The late ROBERT MOFFAT had a wife of rare excellence. For more than fifty years she shared his toils in South Africa. The Secretary of the London Missionary Society says: "After their return from Africa, while talking over their labours at the Mission House Mrs. MOFFAT said: 'ROBERT affirms that I did not hinder him in his work.' 'No, indeed,' replied Dr. MOFFAT, 'but I can affirm that she has often sent me out to missionary work for months together, and in my absence has managed the station better than I could have done myself.' Her husband's first exclamation on finding her gone was, 'For forty-three years I have had her to pray for me.'"

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, but 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 Lifford Fen, near Ramsey, Hunts, do solemnly and sincerely declare as follows:—I was always a strong, healthy man up to April, 1893, 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 gnawing, 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 clumsy aways 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 examined, 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 three stone 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, 1893, 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 been so long of work I could not get 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 as strong as I did when I was laid up, for which I thank God and Mother Seigel's Syrup. Everyone in the district is astonished at my recovery. I tell them all that 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 the 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 25th day of January 1894, before me,
(Signed) L. J. Deacon,
A Commissioner to administer Oaths in the Supreme Court of Judicature in England.

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. A man who can now walk 14 miles a day has got 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 can across it. What said Mr. Knowles was indignation 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.

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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. Mr. 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 fear when they saw the dreadful condition Mr. Knowles was in, for they expected losing him every week.

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The Great American Preacher.

THE LATE DR. PHILLIPS BROOKS.

Americans have good reason to be proud of the Bishop of Massachusetts. They show their admiration by turning out in hundreds when he preaches in the Abbey. He knows exactly what will please his countrymen, and on a recent Sunday evening gave an eloquent passage about the independence of America. To burst into audible cheers would have been too startling for the decorum of Westminster, but the happy faces of the audience showed that the speaker's patriotism was appreciated. To look at Dr. Brooks, one might fancy that Mrs. Oliphant had the making of Bishops in America. Tall and broad, with a look of genial benevolence, he is probably the finest-looking bishop on either side of the Atlantic. Such high dignitaries are of course superior to vanity, otherwise it might have been dangerous for him to catch the many flattering whispers that were heard in the front pews. He looks like a man on whom years and care have sat lightly; who has walked in the sunshine and garnered up the happier experiences of men:

"Himself not least, but honoured of them all."

In many ways he is a typical American. To hear him preach is to understand the rate at which the world moves in the West. To get out even a fraction of the thoughts that crowd into his mind on a text, he has to speak so fast that the hearer can scarcely follow him. He must add a terror to the life of American reporters. This rapidity is pleasant cheering, and enlivening when a preacher's matter is thin; his clock is moving faster than yours, and this thought helps you through the sermon. But Phillips Brooks, who is of all but the very highest order of preachers, should have more mercy on his hearers. Thinking over Sunday's sermon, I recall a few sparkling phrases, and one main idea. The rest was lost before I reached the Abbey door. Such terrible rapidity of utterance would kill an ordinary preacher. It makes the sermons of Dr. Brooks much better to read than to hear. Now and then he seems half aware that he is rushing on too quickly; he pauses, repeats a phrase, glances down at the row in front of him, and then darts off again on his breathless race.

Dr. Brooks is perhaps the only well-known American who would not seem out of place in the Abbey. A gentle refinement pervades his sermons; he must represent a long line of ancestors who worshipped in Gothic churches and loved established ways. He would be quite at home on the episcopal bench in the House of Lords. A bosom friend of Archdeacon Farrar, he is in one way a striking contrast to him. He hardly ever ventures on a quotation. His prose has caught much of its inspiration from Emerson. His enthusiasm for the new world does not lessen his reverence for the old.

"Tis far in the depths of history
The voice that speaketh clear,"

and the Christian teacher gathers the true message, where
for the poet and philosopher there is only a confusion of
sound—

"Wandering voices in the air
And murmurs in the world."

—British Weekly.

The Quiet Hour.

PRIESTLY SHEWBREAD FOR DAILY USE.

BY THE LATE RIGHT REV. PHILLIPS BROOKS.

Hunger is natural and healthy. The world was so built that the exertion of life produced a craving after food. We know that for a man to labour and work and not be hungry would not be natural. It would show that in some respects he was different from other men. Equally natural with hunger is the relief of hunger. The world is made not merely to produce the want, but the bread. The hungry man has a tale at his side. The very field in which the farmer works until he is faint and weary brings forth corn which gives strength and refreshment. Here, in token of natural adjustment, is the sign of the Divine recognition of the certain right which hunger has to its supply. That right, indeed, is subject to, and sometimes held in abeyance and suspense by a higher right. A hungry man must not put out his hand and steal a loaf because his unappeased hunger is unnatural and wrong. Nor may the sentinel on duty, on whose watchfulness the safety of the city depends, desert his post, and go and look for food because his heart is heavy for want of it. The laws of honesty and duty are above everything. But it is just sign of the disorder and discordance of this world that in it natural rights seem sometimes to conflict, and natural necessities go unsupplied, because their supply would be a sacrifice of higher things. In a world of perfect order every hunger would instantly assert its right to food, and find that right recognised by every obedient energy back to the centre of all energy, which is God himself. In a world not distracted and confused, the very feeblest wail of pain or deprivation would summon all the most sacred forces to its help. In a world of entire harmony and sympathy, the most superb archangel could not rest so long as any, the smallest child, was suffering anywhere. Nay, God himself could not rest. Nay, it would need no breaking of the rest of God, for in a world like that, with all its channels opened, with all its hindrances removed, the highest, the holiest, the most sacred help would flow without constraint or effort to the relief of the humblest need. The lesson to be drawn from the picture in the Gospel is just this freedom of a world of perfect order, and so in all His ideal teachings Jesus represents this condition, in which every true want of man has a right to and claims an immediate supply from God. The claim of the human upon the Divine: how better can I describe the comprehensive meaning of the Gospel? It appears in its widest presentation in the wonder of Incarnation. On this poor planet, in this one of the countless worlds of God, man cannot conceive the power of forgiveness; it starts forth from the central fountain of the universe to plead the world's need and to bring its supply of grace. It has its minute example in the way in which Jesus said that the very hairs of the head of him who believes in God to live as completely as possible as if the Kingdom of God had already come, as if the perfect world were actually here. Remembering that general law, as applied to this instance of which we have been speaking, will it not be the portion and duty of every man who knows himself to be a child of God to claim immediately the highest and divinest of his Father's helps for all his own most ordinary needs? What a grand thing life would be if we did that! How strange it is, not merely that we do not do it—but that we often deliberately tell ourselves that we must not do it—it is wrong to try to fill such little earthly vessels as we tell ourselves we are with the supply of God.

GOD'S HAND BEHIND HIS GIFTS.

Literary hunger or literal thirst—some of the physical necessities of life—you allow yourselves to wonder what that has to do with God, what it means in the universe of God that one of His children should not have enough to eat. And while you stand so wondering, your own heart speaks up and says, or the voice of some apostle rebukes you, crying, "Away with dreams like these, what has eternity to do with an empty stomach? Go work and earn your bread!" Why yes, of course, "Go work!" is true counsel, but we give it as if it had got to the bottom and eliminated God, as if the bread which came in return for work did not come from the Hand that built the marvellous structure, and gave the working power, and strung the intricate web of human relationship which makes work necessary and makes work possible, as if the laws of life and trade were anything but the formal statement of the Eternal Will, hard-pressed, cold, sharply moulded—ingots of the fiery necessity of universal life; as if it were not possible for a man to take his week's wages out of his employer's hand and know that he is really taking the shewbread from the golden table in the Temple of the Lord. We call this childish. The child gets this feeling of the hand of God behind the gift, and keeps the sacredness of the first cause through all the second causes. The child's quick ear hears God, who every evening calls the moon into the sky and every morning gives to the sun its summons to rise; the child's clear eye sees the invisible Hand that spreads the table, and beholds the stellar roof whose plastered ceiling is studded with the stars of God; the child's hunger hesitates at no shewbread; the child's thirst will drink directly out of the sacramental cup held in the very hand of Christ and think it no impiety. What then? The one thing we have to do is to cherish the childhood's instincts, mellowed with reason, enlarged with experience, and to keep their freshness and their truth unchanged. We come back to it oftentimes as we grow old; would that we might keep it unchanged through all the hottest days of life—the child's frank, unquestioning faith in his own right to his Father, his right to the richest and sacredest and most mysterious in his Father's life. It is true of bread, it is far more true of courageous hope and of spiritual sustenance on which men live and do their work.

A LESSON OF HOPE.

You get discouraged, the task of life seems heavy, all its awful blight and sordidness falls upon everything, which makes nothing seem worth while; the whole thing degenerates into a terrible routine; dust and clutter fill the air. Men pity you, they see weariness and sadness in your face; they try to cheer you up, they offer you every distraction, they dole out bits of philosophy; they say to you, "What do you expect—is not man born to trouble? After all it is not very long; and all the while, scattered in the desert, there are cases where you may lie down and sleep." Then there came that sovereign bit of comfort and exhilaration, at the bugle blast of which they expect the weakest and most demoralised to spring upon his feet. They say, "There is so-and-so, such a man who is worse than you are and more miserable." These are the chaff, the husks, and the crusts they feed us with, and with these we try to feed ourselves, and we grow hungrier and hungrier the longer we feed on food like this. All the time there lies the shewbread; all the time there, on the golden table, lies the sacred food which we think we must not touch for common needs like these. There are truths which, it may be, were made to feed, like precious fragrant oil, the flames of the most ecstatic ambition, the greatest delights of inspired saints, the supreme efforts of the supremest moments in the supremest men's lives. There are the truths that we all see as God's children; that every soul is made for purity and has no right to sin; that no soul can do its duty without a thrill of richer life running through all the world. These are shewbread truths; these are precious verities lying for ever in the sight of God. These, we say, are to be taken by the priests in token of their special sanctity

and of the high importance of the work which they had to do. What have all our poor depressions and discouragements, and cowardices and failures, what have our little tasks of commonplace existence to do with truths like these? We may starve, but we must not touch the shewbread; it is not lawful for us, but only for the priests. Oh, my dear friend, when we can break a spell like that, we learn, like David learnt, that we had a right, that the least, the poorest need of the least child has the right to the very sacredest and highest of his Father's truths. My little task, the little task even of my little life, claims the Divinest inspiration which the most splendid souls require. The moment we are bold enough to say that, the shewbread leaps from the table to our hungry lips, and the true priest of God, Christ himself, presses it into our hand. I call Christ a priest, and so he is, also the very shewbread of humanity. The wonder of his presence in the world is that He has awakened the daily instincts of countless souls who are made to know and feel that their honest hunger gives them a true claim upon Him, a claim which He will certainly own. No Christ for priests and heroes only, rather a Christ who makes a possible hero and priest of every man, and teaches the world that no struggle with righteousness is so obscured, no search after truth so blind and stumbling, that it may not call on eternal righteousness and eternal truth, and be sure that they will hear their cry. Our hunger, all hunger, knows its true right to the Bread of life.

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The Australian Record.

SYDNEY, SATURDAY, FEBRUARY 11, 1893.

CADBURY'S COCOA—Absolutely Pure—CADBURY'S COCOA.

Notes and Comments.

Association of Lay Helpers. We beg to direct attention to the annual services which will be held at St. Andrew's Cathedral (by permission of the Dean and Chapter), on Tuesday next. There will be at 8 a.m. an Administration of the Holy Communion, and at 7.30 p.m. Evensong and Sermon. Preacher, the Rev. E. C. Beck, A.K.C.

Sunday School. We present with pleasure the Scholars' Institute. Examination List, 1892. The Most Reverend the Primate will present the Prizes and Certificates early in the month of March.

Parliamentary Disorder. With the aspect and prospects of political parties as such, we have of course, no concern. We cannot, however, be silent concerning the humiliation to which the Colony has been subjected, by reason of the disgraceful scenes committed on the floor of the Assembly last week.

The Duty of the Church. What is the duty of the Church in this crisis of our affairs? We are apt to forget there is an intimate connection between the religious and political worlds. There is a clear sense in which the Church has nothing to do with politics. She must not be a partisan in public warfare, must not mix with the worldly tactics and manoeuvres of electioneering committees, but she has to do with the heart and conscience, the moral, ethical, and religious aspect of politics. Her voice must be distinct and clear. Her message must be delivered without doubt or hesitancy, and the time has come when she must cry aloud and tell men that as citizens or legislators they must be honest, sober, straightforward, and have the fear of God in their hearts.

Religion in Politics. Too long as a people we have placed God and His religion in a secondary place, and as a consequence whilst religious activities abound, we have been drifting away from the old faith in God which made England great. Righteousness seems to be a word almost unknown to our legislators, and government has been carried on with a forgetfulness of responsibility. In the world of politics God has been put aside, and as members of the Church of Christ we must do our utmost in whatever way God may make clear to us, to have God restored to His proper position in the realm. The Colony ought to be in fact, whatever it may be in form, as true a THEOCRACY as Israel was in its best days.

National Truth and Righteousness. The Church of Christ should purge the Parliament House of those who violate decency and degrade manhood. The religion of Christ must enter into the activities and rule the customs of our life, and it has as much to do in guiding us in the discharge of our political duties as it has in the offering up of our "sacrifice of praise and thanksgiving." The message of God is to the community as well as to the individual. Every Christian should do his part in the distinguished service of upholding national truth and righteousness.

Sydney City Mission. The Committee of this mission have furnished a statement of the Christmas Dinner Fund for the poor, 1892, from which it appears that from many sources the sum of £521 18s 4d was collected. With this 4,050 individuals were relieved, of whom 288 were widows and 697 fatherless children, 106 deserted wives and families, 417 husbands out of employment, and 166 persons disabled by sickness. A supplementary distribution has been since made where found necessary, and the balance remaining will be applied in relieving deserving poor as cases occur.

Christian Work. The following is taken from a religious paper: "A point is scored in any Church when the people can be pledged as individuals to some definite line of work. A Boston minister with this end in view sends around cards to all members of the congregation asking each to specify which of several lines of projected effort he will commit himself to. Ten avenues of service in various departments of

the Church are suggested, and in order to provide for those who do not find in the list anything that suits them, a blank line is left, in which can be supplied the outside work which any individual prefers. No person in that Church who is willing to work need be idle.

Parliament and the Totalisator Bill. One good thing was disposed of in House the other night. The Totalisator Bill was negatived. This Bill has for its main object to legalise gambling. As if gambling could be purified, as some of the members seem to think, by legislation. No greater harm could befall this country than to have gambling definitely legalised. The totalisator, it is true, has been legalised in South Australia and New Zealand. What has been the effect of its use in those Colonies? There is a bitter outcry against it by the very people who gave it their confident support. They regret nothing more than the fact that they should have been so duped and blinded. Their forecasts about it, they acknowledge, were utterly mistaken.

Free and Open Churches. The following words of Archdeacon Farrar on an important subject will be read with interest: "The Free and Open Church Movement has always had my support, but its advocates should have the good sense to see that it should not be pushed to the falsehood of extremes. The circumstances of churches and parishes are widely different. When I was appointed Rector of St. Margaret's I found that pew-rents existed, and had existed from time immemorial. I at once summoned a Parish Council and abolished them, though they would certainly have yielded a large income to the Rector. At the same time the seats were appropriated to the parishioners who applied for them, and indiscriminately to rich and poor—a range of excellent seats being especially set apart for the poor. The moment the service begins every seat in the church is open. An interviewer came to me from the *Pall Mall Gazette* to speak on the best means of filling our churches, and to him I mentioned that these arrangements had offered the best means open to us, and that the church is usually crowded to its utmost extent, whereupon a correspondent writes to the *Pall Mall Gazette* to complain that they are not entirely unappreciated. I reply that, if they were, the regular worshippers and parishioners would never be able to find a seat unless they came to church fully half an hour beforehand. This would be an unfair and unreasonable demand on their loyalty. They have a plain right to be considered, and I say without hesitation that the existing arrangement is the most just that could be devised for any church in which the conditions resemble those at St. Margaret's, Westminster."

Full of Power. The writer of a short essay on the character of St. Stephen says, "We are told that Stephen was a man 'full of faith and power.'" The man who is full of faith gets power to face the world's prohibitions, and gives expression to God's idea of things; power to resist the allurements of the world and the promptings of the flesh; the power whereby we subdue our own spirit is greater than any power exercised by Alexander. How is it with you brother? Do you sometimes say, "I cannot do this," "I cannot do that," "I cannot overcome this," "I cannot break off that habit." You are going to the wrong coffee, my friend, you are going to the offer of your own miserable powers instead of the offer of Christ's power, made over to you. What you cannot do, what the law cannot do, because it is weak, through the flesh God's Spirit is offered to you to do. Bury that offer of your own powers in the depths of the sea and live a life of faith on the Son of God. You would not think of attempting to heal the leper by a word of your own, and yet this would not be more preposterous to attempt than to fancy that you are to overcome sin by your own resolutions and endeavours.

Uganda. Captain Lugard has categorically replied to the various charges preferred against him by the French priests in Uganda and laid before the Foreign Secretary by the French Ambassador. He shows clearly that the Roman Catholics, believing they were all powerful and having the king on their side, deliberately provoked the war, and that the attack began with them. Their losses in personal and house property he shows to be trifling. Their whole statements were a tissue of exaggeration.

Modern Miracles. Mr. Stephen Williamson, M.P., opening a Bazaar lately, in aid of Kil-marnock Infirmary, told of a Mohammedan in India remarking to a Missionary, "You talk of miracles wrought by Christ—miracles of healing. We, too, have accounts of many such in our religious history—more than you Christians can boast of." "Have you any modern miracles?" asked the missionary. "No," was the reply. "Have you?" "Yes," said the missionary; and he pointed to the hospitals planted by Christians in Indian cities. "Shahib," said the Mohammedan, "I am silent."

A Novel Movement. A novel anti-gambling movement is attracting attention in America. A railway car, in build like a Pullman, and lettered "John Philip Quinn's Anti-Gambling Crusade," is moving from point to point, and Mr. Quinn lectures from it to thousands of men and boys, who would be unlikely to meet in churches and halls. This car is itself a conspicuous advertisement of his work, wherever it goes or stands, and enables him to be constantly at it. He carries and distributes a large quantity of anti-gambling literature, and illustrates his lectures by exhibiting the various swindling devices of gamblers. The railway companies aid him by hauling his car at reduced rates, and the pulpit and press give him both advertisement and commendation.

Lay Readers within or outside the Communion Rails. The question is often asked, "Is it legal for lay readers to enter within the communion rails during Divine Service?" On this subject Mr. Eugene Stock says, "I was amused by the variety of seats allotted to that dreadful innovation, a lay preacher. Of course, I just sat where I was told, I always declined choosing for myself. Where there were regular choir seats, I was sometimes put in them. . . . I was sometimes accommodated with a chair just outside the communion rails; but not unfrequently I was requested to sit within the rails on the south side. Once only was I directed to the north side, and that was at a Church where the Clergyman wore a crimson stole; so if there was anything uncanonical in my occupying such a place, it was at all events not a 'Low Churchman' who put me there."

Unitarianism. The Head Master of Harrow says:—Mrs. Redivivus. Humphrey Ward's movement is the old Unitarianism. I cannot see that it differs from it in any single respect, except in lacking its historic associations. Unitarianism has always commanded a few select intellects, but it has never touched the mass of the people and never will do so. If Christianity fails, I cannot hope for anything from other sources. [As Mr. Weldon is a personal friend of Mrs. Ward's, this emphatic declaration is all the more weighty].

Moravians. As a proof of her missionary spirit, the Moravian Church claims to give one in sixty of her members to missions as compared with one in 5,000 among Protestant Churches generally, while her converts, it is said, number no fewer than 91,000, or more than three times as many as the Parent Church.

Brotherhood of St. Andrew. A message to the Brotherhood has been issued. It is signed by the President and Secretaries of the Provisional Council. The message is full of wise words, and should be most helpful to the members of the Brotherhood of St. Andrew. We believe there is a great future before the Brotherhood. There are tremendous forces brought to bear against the Church by the world to-day. And it seems to us that the Church can array itself against these forces. The Brotherhood men can clasp hands and with their hands clasped in the hand of our Lord and Saviour Jesus Christ and in His power and might, they can get strength enough to attack these forces. We all need to be more fully convinced of our responsibility to every man, woman and child we meet, and with one spirit and one aim seek to win them for Jesus Christ.

FRENCH LANGUAGE.

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J. HUBERT NEWMAN
Photographer,

Melbourne Age, September 26, says:—"A good idea of the artistic beauty of the Sydney collections can be obtained by an inspection of Mr. J. H. Newman's exhibits. On one of the screens are three autotype enlargements of Right Rev. Dr. Barry, Archbishop Vaughan, and Bishop Kenyon (of Adelaide). It is not too much to say of last-named that, as an example of indirect photographic work, it is the finest in the Exhibition. The clearness and sharpness of outline, the shading tones and half tones, the method of bringing into relief by means of high lights every line in the face and every feature, indicate the work not only of a photographer, but of an artist who has a painter's appreciation of the subject. Some of the Newman cabinets have rich tints peculiar to no other artists."

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