

affairs, why should the houses of God, with closed doors, cease from the witness of man's relation and duty to him? Those doors should never be closed, and that witness should never cease. If the pastor provides for this while absent, so far it is well; but even then no stranger can take his place by the sick-bed, and in the house of mourning. The world is needing, more and more, to be impressed with the reality of our faith in God, and this impression is largely to be made by the character of the clergy as to their own reality, earnestness, and ceaseless devotion to the Master's work.—*Church Year, Florida.*

THE CHURCH AND THE COLONIES.

BY THE LORD BISHOP OF BRISBANE.

[A Sermon Preached in St. Paul's Cathedral on Sunday Evening, the 20th May, being Whitsun Day, 1888.—(Continued.)]

"Hearken, O daughter, and consider, incline thine ear; forget also thine own people, and thy father's house. So shall the king have pleasure in thy beauty. Instead of thy fathers thou shalt have children whom thou mayest make princes in all lands."—*Ps. xlx. 11, 12, 16.*

But another question may be used: Will the Colonies and the Mother country hold together or will they part asunder? That depends in many ways upon the manner in which the Mother-country treats her Colonies. It only falls within the scope of our present purpose to allude to one of these. In the practical answer to that question the extension of the work of the Church has, I submit to you, no unimportant part to play. You may tell me that these are considerations which do not belong to the highest levels in the region of motives, and yet I venture to think they are not unworthy of being taken into account by those who feel that religion is the great welding power of the national life. "I always hold," says the writer already quoted. "I always hold that religion is the great State-building principle. The emigrant, who goes out merely to make a fortune, may possibly in time forget his native land, but he is not likely to do so. Absence endears it to him, distance idolises it; he desires to return to it when his money is made; he would gladly be buried in it. There is one thing that may reconcile him to his new home beyond the seas, and indeed make it a home to him, and that is his religion, by finding himself not only a member of a State but of a Church, and, while reconciling him to his new home, it binds him more closely than ever, and by the deepest ties, to the Church and the land of his fathers. His Prayer Book, the very music of its words, strikes a chord which vibrates again and again, and carries him back in thought and imagination to the village church where he was made "a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven." Such a tie will not easily be broken; but it must be borne in mind that we have to reckon in our Colonies, not merely with such as these, but with a Colonial-born race which has already arrived at its maturity, and which must necessarily, as time goes on, form the preponderating element of the State. What considerations will bind these to the Mother-country when the original settlers, the sturdy pioneers, have passed, as they are fast passing, away? Can the Church, can Christianity, do for them what it has done for the land of their fathers? Is it to be the connecting link between the old and the new, the informing power of a great and growing civilization? We pause for a reply, and that reply must come, not in word, but in deed. Stronger than any federation on paper, any federation which is born merely of a temporary political emergency, is the federation which is deep-laid

in the bonds of sympathy and true brotherhood. And has not the Church of England a mission most unique in this respect, and, if she will but rise to the occasion and give to the work of the Church in the Colonies of her ablest and her best—if it be but a five years' loan of such from time to time—if she determines that the expansion of the State must have its correlative, its counterpart, in the extension of the Church, then we shall have small cause to fear for the solidarity of our Empire. For this constant interchange of the servants of the Church would, in those relations which are deepest and tenderest, draw closer the bonds of unity and sympathy. And, in thus rising to the greatness alike of the opportunity and the responsibility, the Church will make fresh and full proof of the reality of her mission. She will act, not merely from the motive of promoting imperial solidarity—though she will by no means spurn this consideration, nor any other which affects the well-being of men—but she will find her highest, her most inspiring, motive in the sense of her mission, and out of gratitude to Him Who bought her with His own blood. And, so striving to "walk worthy of our high calling," we shall find in return the corrective of our own narrow and cramped individualism, and furnish before the eyes of men the strongest evidence of the power of the Church, and will make our English Christianity but the stronger. For see what a witness would be flashed back upon the Church at home: no longer would men, as with bated breath, assume the attitude of defenders of a fort in which they have rallied for a final resistance; but we are in this acting on the aggressive, and find in the manifestation of the life of the Church the best evidence of her truth, the best antidote to unbelief. And, when we find men beginning to doubt, and inquire, "Art Thou he that should come, or do we look for another?" we may well ask ourselves whether the notes of missionary self-sacrifice, are being exhibited to the world, just as, on some inhospitable coast, the keeper of the lighthouse might on a dark and stormy night, when vessels are beating up to make the harbour, look well to see that his reflectors are bright, and his lights clearly showing. Already those at home have found that the best form of Church defence is not merely in a display of dialectics or forensic skill, but in a live witness, a living work. And this again, as a necessary condition and expression of the new life, must find expansion in the work beyond the seas, seeking there its spiritual descendants, seeking there the fulfilment of the promise: "Instead of thy fathers thou shalt have children, whom thou mayest make princes in all lands."

These considerations, brethren, forbid me to assume any apologetic attitude for applying these thoughts, in conclusion, to the needs of my own diocese. By a rule of this Cathedral, the wisdom of which it does not require a second thought to recognise, no collection is, except on rare occasions, made from the congregation; but none the less am I permitted to endeavour to interest you specially in the work of the diocese of Brisbane. And I may be allowed, in passing, to remark that outside the cathedral, papers can be handed to each one whose interest is sufficiently kindled to desire further information, from which you may learn the details of our needs and the means by which you can, if you will, aid in supplying them. The diocese of Brisbane is about two-thirds of the Colony of Queensland, or about seven times as large as England and Wales. The Church is entirely unendowed and dependent upon the voluntary offerings of the people, who have been much straitened by a severe four-years' drought which only broke at the beginning of last year. We need both men and money. Although twenty clergymen have been added to the diocese within the last two-and-a-half years, thereby increasing the number from thirty-three to fifty-three, we at this moment need twenty-two more; for, besides

vacant curacies there are still some fifteen or sixteen large districts in which there is no clergyman of the Church of England. Think, brethren, what that means as to the numbers of those who are without its consolations in their hour of need. I am by no means ignoring the effects of the smaller religious bodies, but I have them in my mind, and substantially they in no way affect the situation before us. I have known men gladly come fifty, sixty, and even one hundred miles across the rough bush tracts in order to attend the services which I have held in my visitation tours. But then there are thousands within measureable reach of whom it has been impossible for me to go. But think what it means, not only as regards the adults, but as to the number of little children who are growing up, often, as I know, not only without any chance of public worship, but also without the knowledge of God, without being taught to say their prayers. My brethren, is this the way in which the Church is to fulfil her mission? Is this the way in which the expansion of her work is to keep pace with Colonial development? The Colony cannot supply its own clergy. Listen to the words of its leading journal in an article upon the Bishop's visit home. The leading article remarks: "The time may come when the Colony may produce its own clergymen, but that time is apparently not yet within measurable distance. Should a number of earnest religionists respond to the Bishop's invitation, they will certainly confer an immense public benefit by their efforts to raise the religious and moral tone of our materialistic community." I desire, then, to bring this whole matter before the face of the Church, because I believe there are clergy—earnest, true sons of the Church—who, when they come to know all the real needs of this rapidly increasing Colony, will not be slow to offer themselves; and I would venture respectfully to beg of parents and friends not to put obstacles in the path of such, or seek to chill the ardour of those who are fired with a missionary zeal. Succinctly, and in the fewest words the appeal is put by a well-known preacher to the members of the University of Oxford. "It will not," he says, "be hereafter matter of regret if you should resolve to devote yourselves to apostolic work in the dependencies of this great Empire. Already a new world has been created by the Colonial enterprise of England. No light privilege is it to have a hand in building up the moral life of these new communities, no common honour surely to help to lay, side by side with their free political institutions, the broad and deep foundations of the Church of God. Often enough, it is little that can be done in an old country where life is ruled by fixed and imperious traditions: much may be done where all is yet fluid and where the Church is not embarrassed by influences which deaden and cramp her best energies at home." Yes, and for this work, so inspiring and so difficult, we need the best men, men who are deeply in earnest, devoted in their lives, constructive in their teaching, and who know how to turn the light of Christian ethics on the social questions and problems of the times. Some such, I am thankful to say, I now reckon among our number; for such men and for the means of sending them forth, as well as for the supply of other needs, I now earnestly ask. It is a question which the whole Church must face, the work of looking beyond her shores, and in the spirit of the words which we are considering: "Forget thine own people and thy father's house; so shall the King have pleasure in thy beauty"; so will the Church be a true mother-Church; so shall her children hereafter arise and call her blessed; so shall she reap the fulfilment of that promise: "Instead of thy fathers, thou shalt have children whom thou mayest make princes in all lands."

It costs more to revenge wrongs than to bear them.