

132,544; all these figures showing a very considerable increase over the returns for 1891 and '92.

At a conference held in Australia, in regard to the interest of the Church, it was resolved "That in the opinion of this conference it is desirable that the Church in Australasia shall be thoroughly organized by having one constitution providing for the government of the whole Church in Australia. 1. Its General Synod. 2. Its Provincial Synod; and, 3. Its Diocesan Synod; each one in due subordination to that above it."

This resolution shows that Australia will probably follow Canada in appointing Archbishops and federating the Church. Bishop Montgomery, of Tasmania, in a sermon delivered before the Australian Church Congress, claimed the title of Archbishop for the Australian Primate.

#### THE DAMAGE OF LITURGICAL ECCENTRICITIES.

Bishop Churton, of Nassau writes the following warning to the *Church Review*: Sir,—This will seem a late day in which to refer to a leading article of yours bearing date of Jan. 11 of this year. But the matter to which you allude in the concluding paragraph of that article, "Confessions of a 'Vert,'" is highly important and of no ephemeral interest. I trust that you will repeat from time to time your salutary warning against those who accumulate spiritual luxuries and ritual developments to the very utmost in single parishes; thus preparing serious risks to the faith and constancy of some of their people, who may hereafter be sent forth into the vast surrounding wilderness of Protestant sterility, traversed now in all directions by nomads of the Roman obedience.

The danger, however, is not precisely (if you will pardon me) in "always attending a single church worked on Catholic lines." It is rather in accustoming oneself to go to a church where the ritual is extravagant and the liturgical eccentricities very frequent, without knowing where to find a reason for these things, or how to justify them to thoughtful persons outside, or even to one's own conscience. Consider more particularly the case of young men going to the colonies or to America, where they are likely to find a keen appetite for a new theology and fanciful ceremonial on one side, together with a very imposing representation, in another, of Roman Catholicism in its most elated and self-confident aspect. The probability is that they will drift—somewhere; but if they fail to find proper mooring-ground under those altered circumstances the reason will be that they were never securely anchored when at home, never, perhaps, consciously anchored to anything stable in all their lives. That, I think, is the great danger. Young people go to a very "advanced" church indeed; they are pleased to think that they are ahead of everyone else; they like the decisive tone in which their pastor tells them to do this or that; and they quite forget how much of their system is purely eclectic and dependent on the private judgment of an individual whose confidence (as also his piety) may possibly be more indisputable than his learning. Then they cross the great and wide sea, and enter on a new stage of religious experience. Out here, nobody knows that old Vicar whom they so revered, and nobody thinks quite as he did. But there are a hundred others to choose from, and which shall it be—from Jesuits down to Universalists? But I cannot allow that there is any danger whatever in having gone to a church "worked

on Catholic lines," so long as those lines were Anglican as well as Catholic, followed out in a loyalty to the Prayer Book and the rule of St. Vincent of Lirin. Still confining my attention principally to the colonies, I should say that the recollection of such privileges once enjoyed is the very greatest comfort and stay to our faith and patience when we come to live where the name Anglican stands for what is small, mean, poverty-stricken, and despised. Under such circumstances, to remember one's goodly heritage among the devout worshippers at some venerable English altar is all that it could have been to Joseph to remember his father's tent when in Egypt. Only what comes to mind must be a true English Church, and English teaching, and English devotions. There is nothing to hold on to in the other sort

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The editor remarks upon this: after all, our ceremonial and our services must plainly show that we are loyal to the Anglican communion and the Anglican Prayer Book—that "to obey is better than sacrifice," and that the first duty of a Catholic is to submit himself to lawfully constituted authority.

If everywhere these principles be insisted on we are sure that there will be less suspicion than now is felt with regard to our work; that there will be little danger of men and women seeking they know not what in Rome; and that we shall build up a generation of English Churchmen who will make the Church of England the centre towards which all who desire the reunion of Christendom will gravitate. We are English Churchpeople, and such we must be content to remain. A writer in the current issue of the *Saturday Review* says:—"It is of no slight significance to the student of 'Church Folklore' that the English 'folk,' as a long succession of Whig scribes complained, gave precedence to the 'Church' by putting their Church before their 'King.' The 'folk' know that the Church was always English; the king might be Scottish or Dutch or Hanoverian, and bring with him un-English, Presbyterian, or Popish usages." This testimony is true, and the Church in this land must ever remain English if she is to retain and regain the affection and adherence of the English people. Catholic she will be above all things, but she will show her Catholicism by accommodating herself, to the English Character.—*Church Eclectic*.

#### THE CHURCH AND PUBLIC MORALITY.

From Bishop of Pennsylvania's Convention Address, 1894.

"I have spoken of church building and works of benevolence, and of agencies for making the Gospel known, and building up and strengthening the Church, but there is a subject to which I must briefly call your attention, which is of even greater importance than any of those to which reference has been made. It is the vital relationship which subsists between the work of the Christian Church and public morality.

"I suppose that no one can deny that there is an alarming degree of dishonesty running through nearly every part of the public life of this community, and through that of the great majority of cities in this country. Neither can it be denied that the influence of this disregard of those fundamental moral laws which are the foundation stones of our religion seems to be affecting more and more deeply the thought and practice of the community, not only of those who do not profess any religious belief, but quite as much those who are members of the Christian Church, and who in many respects support and promote its activities.

"When men who are prominent in Church

work, as well as in business and society, evince their willingness to sustain evil practices and evil men who are steadily debauching the public life, because they hold the same political faith, it is time for the Church to awake to the danger that exists, that the foundations of righteousness may not be swept away and iniquity come in like a flood.

"It is a familiar truth that the great hindrance in bringing all men to accept Christ as their Saviour and Master is not the wickedness of those who deny the Christian faith, but the inconsistencies of those who profess it; and it is equally true that the great obstacle in the way of a high principled public morality is not so much the badness of those who are seeking to corrupt it, as it is the friendly protection which they receive from good men, who in their hearts secretly despise the wrong-doer whom they are sustaining.

"The influence of this unwholesome condition of public affairs upon the life of the Church cannot be otherwise than depressing. It is a drain upon its vital blood. It is sapping the very foundation upon which it rests. There is need to realize that many political and economical issues involve questions of religion and morality, and that the Church is bound to stand for righteousness in public affairs as well as in private life.

"There is no more dangerous heresy than that which teaches that the Ten Commandments and the Sermon on the Mount do not apply to public affairs, but are to be limited to a narrow and personal application. If they are not to be applied to every department of human life and activity, they will soon lose their binding force in private life. If a Christian man can rightly aid the dishonest man in public life, because he expects in some way to profit by the maintenance of such a man in power, and of such methods as he is pursuing, it will not be long before the wrong doing which is tolerated in one branch of activity will come to be tolerated in the other.

"We are all ready to admit that Christ is King of our spiritual life and that therefore we should offer Him worship and praise. We claim for Him also, that He is King of kings and Lord of lords. Then His sovereignty must extend to every province of our life—not only to our homes and our places of business, but to our machinery of government, and to all the methods by which public officers are chosen, and by which their administration is conducted; and we can no more countenance maladministration in them than we could be guilty of it ourselves.

"As Christian men, we are bound to cherish a higher standard, and to illustrate a nobler practice than is to be found amongst those who are not Christians. In Christ's teachings He takes for granted that all men should regard the laws of natural morality. But His disciples are to do more than this. He calls them the light of the world. Their righteousness—that is, the righteousness which they seek, and which in some good degree they have attained—should not be inferior to that which is manifested in the lives of the best men who are not Christians, but it should go beyond it. If this were true of all Christian men, if the fact that a man is a communicant of the Church were a guarantee that he would be inflexibly righteous in all his public relations, as well as in his private life; that he would no more shut his eyes to dishonesty in a public servant than in a clerk in his private business, but would unite with other like minded men in holding him to a strict account, not only would the Church stand out clear and bright and beautiful before the world and in the sight of God, but every department of public life would be rectified of its abuses, and be administered not for selfish ends, but for public welfare.

"I have great confidence in the moral sense of the people of the United States. I firmly believe