

The Evangelical Movement.

XXI.

CHARLES SIMEON.

(Continued.)

The Most Respected Man in Cambridge.

Tempting as it is to dwell at length on the wonderful variety of work accomplished by Charles Simeon, it is necessary to restrict oneself though regretfully. In 1782 therefore we see him fixed at the post where he was destined to remain until his death in 1836. During that long period of over half a century he laboured in the face of fierce persecution, and he lived it down until at his death he was the most highly respected man in the University and town of Cambridge.

In his own college, King's, he held more than one office in which he showed the same conscientious and methodical discharge of his duties. At his death he was Senior Fellow, and had held the highest office but one in the college, that of Vice-Provost. It is a wonderful story to read how he gradually overcame prejudice and won respect, if not always approbation. But while he showed himself an effective officer of his college, the real centre of his work was Holy Trinity Church, and the light kindled there by him burns on as brightly as ever. The in-

fluences that have gone forth from that Church ever since he began his ministry there are the best monument to his memory. To this day the large congregations drawn from every part of the neighbourhood, their representative character including as they do men and women of every rank and station in the town and University, the strong University element, the often crowded gatherings of undergraduates on Sunday evenings at what is really an evangelistic service, the clergy on the staff who have the special charge of spiritually supervising hundreds of undergraduates, the large proportion of men and women who have gone forth from that Church to the mission field from the days of Henry Martyn to the present day; all these are evidences that the power which made Charles Simeon what he was is still at work.

The Apostle of Evangelicalism.

In many ways Simeon is the real apostle of Evangelicalism in the Church. Romaine, Venn, Wilberforce, and many other honoured names, are all prominent, but not one of them can compare in width and permanence of influence with Simeon. He was strategically placed in Cambridge, where he could influence, not only the people of his own and surrounding parishes, but he was, under God, the directing force of the lives of a large army of men who entered the ministry inspired and dominated by the Evangelical message.

and who carried that message into literally the whole world. We in Australia have reason to thank God for Charles Simeon and his influence upon those who were the pioneers of the Church in our own land beneath the Southern Cross. Richard Johnson and Samuel Marsden were strong evangelicals, and indeed it was only Evangelical clergy who would have come out in those days from the right motive.

Results of His Ministry.

Merely to summarise the range of Charles Simeon's activities would occupy no little time. A very brief indication of what he did is all that is possible, and this may best be done by a kind of tabulation of the tangible results of his ministry. Firstly, he built up and kept together a large and regular congregation. Secondly, he exercised an effective pastoral supervision over his people by (1) incessant visitation, (2) "Societies," meetings or classes we should call them, for prayer and Bible study, (3) personal interviews. Thirdly, he aroused a new spirit in the University. There was the company of the Simeonites; there were frequent meetings in his rooms at King's College—he held an evening party each week; twice a year he gave lectures on preaching; after much bitter opposition and misunderstanding he won the respect of the seniors and the reverence of the junior gowmsmen. Fourthly, he was actively instrumental in founding those great Evangelical Societies which have been such mighty agents in doing the work of the Church. He had a hand in originating the Church Missionary Society, and it was his influence which moved such men as Henry Martyn, Thomas Thomason, and Claudius Buchanan and many others to go to the foreign field at a time when such action was regarded as lunacy by "sober" and steady Churchfolk. He took keen interest in efforts for evangelising the Jews and circulating the Scriptures. He himself was of Jewish descent. Fifthly, he exercised enormous influence in placing men in parishes throughout the country. He was consulted in the appointment of clergy to livings and in the location of curates. He left a considerable sum of money in the hands of trustees to purchase advowsons for the purpose of securing the presentation of "pious men" to parishes which had hitherto been neglected by absentee incumbents or worldly-minded preferment hunters. Though Simeon loved and understood horses and enjoyed riding,

he had little regard for the too prevalent fox hunting parson. Lastly, there stands Holy Trinity Church, Cambridge, its varied activities and its large place in the history of the Church as already indicated.

His life was as busy as it was long. He rose every morning at four, even in the winter, and after lighting his fire, he devoted the first four hours of the day to private prayer and the devotional study of the Scriptures. He would then ring his bell, and calling in his friend with his servant, engage with them in what he termed his family prayer. Of his inner life, the Rev. R. Housman, who shared rooms at King's College with him for a time, and was therefore well qualified to speak thereof, says, "Never did I see such consistency and reality of devotion—such warmth of piety—such zeal and love. Never did I see one who abounded so much in prayer. I owe that great and holy man a debt which can never be cancelled."

A Memorable Funeral.

He passed away on November 13, 1836. He had expressed a desire to be buried in the College Chapel if he died in Cambridge, and he had expressed a wish that his funeral should be conducted with as little show as possible. "So general, however, was the desire of the members of the University to be present on the occasion that the funeral unavoidably became one altogether of a public character," says his biographer and successor, Canon Carus, who points out "how spontaneous was that remarkable gathering of persons, heads of Colleges and professors, and men of all ages and stations and opinions, from every College in the University, who came to do honour to this man of God in his end."

"On the day of his funeral (Saturday) all the shops in the principal part of the town were closed, though it was the market day; and, what was an unusual mark of respect in the University, in almost every College the lectures were suspended." One who was present said in a letter, "You know King's Great Court and the noble Chapel. The procession round the quadrangle . . . was very striking. The persons who made up the procession, walking three or four

abreast, nearly extended round the four sides of the quadrangle . . .

The Provost read most impressively, and taking under review all the circumstances and accompaniments of the funeral—the affectionate respect for the departed, himself the Luther of Cambridge—the sorrowing multitudes, including several hundreds of University men—the tones of the organ, more solemn than ever I heard them—the magnificence of the building—I should think that no person who was present would ever fail, so long as he remembers anything, to carry with him a powerful remembrance of that day. . . . Turning to my old recollections, I could scarcely have believed it possible that Mr. Simeon could thus be honoured at his death! His very enemies, if any of them lived so long, seemed now to be at peace with him." Thus Charles Simeon descended into the grave full of years and honour, but his spirit is at work among us, and his name lives high among those who have witnessed faithfully and mightily for the truth as it is in Jesus.

THE CONVERSION OF AN INDIAN.

We are all familiar with instances of child influence in bringing souls to Christ. Years ago, when Mr. Money, who did devoted work for Christ, resided in the Mahratta country in India, his little daughter, who knew her Saviour, was having a walk with a native servant. They passed an old Hindu temple, when the man stopped and made his "salaam" to an idol set up by the door. The little girl asked him why he did that. "Oh, missy," he said, "that is my god." The child expressed her surprise, because such a god could not see, or hear, or walk, and was made of stone whereas her God could see everything. But Saamy the servant continued to worship at the temple, and the child continued her reproofs. "The time at last came for Mr. Money and his daughter to leave India, and the poor heathen said, 'What will poor Saamy do when missy go to England? Saamy has no father, no mother.'" "Oh, Saamy," replied the child, "if you will love my God, He will be your father and your mother too." The heathen man promised to do so; and so the little girl taught him the Lord's Prayer, the Creed, and the morning and evening hymns she used. Soon after the man learned English, that he might read the Bible, and eventually became an earnest and godly Christian.

Time indeed is a sacred gift, and each day is a little life.—Sir John Lubbock.

Despotism.

Lo, from Ambition's lofty height behold
The glorious Kingdoms of the Earth, their
gold,
Their precious jewels, and their manifold
Superb magnificence, their pomp and power!
These in their splendour be thy royal dower!
If thou wilt worship pay to me as God!
I, Man's Accuser, yield to thee the rod
Of earthly power to subjugate the world;
Sole Monarch thou by whose dread power
Be hurled
Lightnings of wrath to terrify mankind,
Thine abject slaves in body, soul and mind!
Thine be the proud ambition to aspire,
"Wading through streams of blood" and
flaming fire,
To fall despotic power; to wield the sword
Earth's drenched tyrant, Europe's fierce War-
Lord!
Thy will tyrannic be the only law
With mailed fist to crush the world with awe,
And tread the nations with an iron heel!
This be thy lofty prize if thou wilt kneel
And worship me! Say, wilt thou yield
Thy soul to my dark power forever sealed!
Not, as the Prince of Peace so nobly
spurred
The base temptation, and rebuking turned
Against the Tempter, bidding him depart,
Piercing his soul of hate as with a dart,
But, lo, this dark War-Spirit cries, "Thy
will
Be mine thy deadly purpose to fulfil!
I fall, adoring thee, that I may gain
The world's dominion in thy stead to reign
Supreme; my throne the ramparts of the
slain,
Whose blood incarnadines the battle-plain!
What are to me their death-throes so my
sway
May universal be from that great 'Day'*
When I the sword of carnage shall unsheath
My brow to circle with a blood-stained
wreath!
What are to me the widows' cries and tears;
The gloom of sorrow shadowing the years;
The orphaned children's poverty and grief;
The bowed gray hairs that seek in vain
relief?
Headless am I of all the death and pain
So that a conqueror's glory I may gain!
* * * * *
Yet God will aid the right and victory give
To those whose cause is just; while they
shall live
Forever in our hearts who nobly gave
Their lives our homes and liberty to save!
May Heaven repentance give and mercy
show
To all whose sin has filled the world with
woe!
Y. [*The German military have for years
hailed the coming "Day" when the sword
should be unsheathed; they have toasted the
"Day." Was it the "Day" of vengeance
and doom to their warlike spirit?]

The only true secret of assisting the poor is to make them agents in bettering their own condition.—George Eliot.

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Alfred Robert Tucker.

Recollections by Archdeacon Walker, in the "C.M. Review."

Bishop Tucker arrived at Namirembe one evening about 5.30, having walked from Entebbe, a distance of about eighteen miles. He arrived at a time of hardship and famine. A small native hut had been put up for his use, and all that we could provide was boiled bananas with native salt, and gravy from a much boiled goat. We were then a party of seven missionaries, and it was a very trying time for us all, owing to the scarcity of anything like European food. Captain (now General Sir Frederick) Lugard kindly sent the Bishop a cow in milk, and so occasionally he was able to have a little tea. Though his stay in the country was only for about three weeks, he began at once to organise the missionary forces, and to regulate native efforts in conducting services. Owing to his influence, the practice of bringing guns to Church was promptly given up, and efforts were made to introduce more reverence and order in the services. Confirmations were held, and the regular administration of the Holy Communion arranged for.

The policy Bishop Tucker adopted from the first he pursued to the day he left Uganda. It was to allow the Church to grow and extend naturally; in whatever way any member of the missionary staff felt himself capable of developing the work, Bishop Tucker was ready to support him, and to further his efforts. And this was one reason why the Mission has been so successfully carried on. If a man felt called to undertake translational work, Bishop Tucker would back him up and encourage him in it; or if he felt that itinerating and opening up new work was his special gift, he was sure to meet with Bishop Tucker's sympathetic support; or if it were the medical work, or establishing schools, or the training of teachers and clergy, or the higher education of the natives, or the technical and industrial work, in all these branches of the work Bishop Tucker gave his liberal support—financially and morally. He took the deepest interest in anything any one was engaged in for the advancement of the education of the natives in its fullest sense. He constantly affirmed that the work of the Mission should be to develop the natives, body, soul, and spirit. From the first he encouraged the native Church in its efforts to be self-supporting. Often out of his Diocesan Fund he gave money to provide an iron roof for a Church or schoolroom, built by the natives; or he would provide European equipment for the schools in the form of desks, slates, etc., but he made it the rule in the Uganda Mission that C.M.S. support should never be given to native teachers of any sort. He encouraged the chiefs and native Christians to build the Churches and schools, and to support the clergy, evangelists, and schoolmasters. It was Bishop Tucker's principle that the C.M.S. should support the European missionaries only, but that the native Church should be responsible for the support of its own agents.

with all the details and circumstances of the work, to organise it and direct it.

Bishop Tucker lived a very simple life and set an example in the Mission of self-denial and of avoiding anything that looked like extravagance or unnecessary luxury. His house—though at one time the best in the Mission—was latterly quite unsuitable for him. He was very fond of the old place, and regretted that it had been pulled down. Yet he could never take in a guest without turning out of his own bedroom and sleeping in a very small dark room—I dare say his guests never knew the discomfort their visit caused him. There was no front entrance to the house except through the Bishop's study, and this so disturbed him that he had to put up a notice on the door explaining that it was the Bishop's study.

Though he never really mastered the language and his invitation to "pray" might mean something quite different to native ears, yet he knew enough of it to understand fairly well what the people said. His marvellous patience and sympathy enabled him to enter into the feelings of the people in a wonderful way. The native Christians all felt that they could go and see the "Omulabirizi"—the name by which he was universally known,—it means—"The Overseer." And any day you might see a small crowd of natives sitting on the veranda of the Bishop's house with the door into the study wide open. Some had only come to see the Bishop and pass the time of a very leisured existence—these did not disturb him; and you would see him reading, writing, or painting, with a crowd sitting on the floor, making remarks to each other about the Bishop, or things in general. To others who had come in trouble he would give the most careful and thoughtful attention, and with the help of some trusted native who understood the subject and promise them help in all ways possible. It was because he was so accessible to all, and so patient in listening to their difficulties, complaints, and sorrows, that he endeared himself to the people in a wonderful way. All felt sure of gaining his sympathy and ready help in any matter that distressed them. Very often the leading chiefs brought matters to the Bishop that involved the European Government of the country. Frequently laws were passed or regulations formed that the chiefs could not understand, and which they feared would be prejudicial to their interests in the country. Then they would go to the Bishop and ask his advice and counsel. With many of the government officials Bishop Tucker had great influence, and often they would come to him for his opinion on questions which involved native rights, and the best interests of the country. Some of the officials fully recognised, not only the influence he had amongst the natives, but also the wide experience and knowledge of men of other countries, or laws in other ages, and of the history and development of our own country, therefore they welcomed his advice, and even his criticisms of the government of the country.

He was a very kind and sympathetic man and real sorrow or distress always appealed to him; but at the same time the peculiarities of missionaries or natives caused him immense amusement. He would tell you stories of his missionary adventures with a sparkle in his eye that made them most enjoyable. Sometimes it was the native mind that amused him, as when after visiting the mission station of Mamboya he found he was possessed of a sponge, a thing he had much wanted for days and had had to do without. On asking his boy Tom about it, he replied, "I think for the Bishop. I stole Mr. Wood's sponge." That somebody had been "thinking for him" became quite an expression of his when he seemed to have more than he expected. Or again when he had carefully put away in his store a box of flour,



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and then on forgetting all about it, he accused his "boys" of eating it. As they had nothing to show in favour of innocence, in accordance with native custom they all pleaded guilty. Some days afterwards, on clearing out his store, he came on a box he could not account for; he asked his servants what was in it. They examined it and told him it was the flour he had lost. "But," he said, "you all said you had eaten it." "No," they replied, "it was you who said that, and we could not contradict the Bishop."

Bishop Tucker's last sermons were preached in Broxbourne Church on Sunday, June 14. His text in the morning was, "Yield yourselves unto God," and in the evening, "To me to live is Christ." His life was the real sermon on these two texts, and that "to die is gain" he found by experience on Monday, June 15, the day following his earnest appeal in Broxbourne Church.—R. H. Walker.

Mrs. Steadman, an honoured parishioner in past days of Christ Church, Geelong, Victoria, passed away at St. Luke's Vicarage, South Melbourne, last week in her 90th year. Mrs. Hewton, the wife of the Vicar of St. Luke's, is a daughter of the late Mrs. Steadman.

Rev. H. S. Begbie, of All Souls', Leichhardt, Sydney, has been offered the position of Rector of St. Stephen's, Newtown, in succession to Rev. W. L. Langley, who has been appointed to All Saints', Woollahra. Mr. Begbie has done splendid work for the past five years as Rector of Leichhardt. At the time of going to Press he had not decided whether he would accept the offer made to him.

Rev. F. P. Edwards, Curate of St. Mary's, North Melbourne, has been appointed locum tenens at St. Barnabas', South Melbourne, during the absence of the Vicar, Rev. W. E. Dexter, who is going as a Chaplain with the Expeditionary Force. Mr. Dexter, in the South African War, was a trooper in Lumsden's Horse, a body of Indian Volunteers. He also served as a scout for Lord Roberts in the Eighth Mounted Infantry. He holds the Distinguished Conduct Medal, and War Medal, and has been mentioned in despatches.

We are glad to report that the Bishop of Goulburn continues to make good progress towards convalescence. He has gone away for the month's rest that his medical advisers consider necessary for his complete recovery.

Rev. A. J. B. King, Curate of Erskineville, Sydney, has been appointed Rector of Kurrajong, N.S.W., in succession to Rev. Henry Tate, who has resigned. Mr. King is taking charge, temporarily, of the Parish of Darlington.

Rev. G. E. Aickin, Principal of Ridley College, Melbourne, learned on Septem-

Canon Lea, of Dubbo, N.S.W., has been appointed Rector of St. Mark's, Darling Point, Sydney, in succession to the late Canon Flower. Canon Lea has been in the Diocese of Bathurst for 21 years, of which period he has been for 13 years Rector of Dubbo. He was trained for the ministry at St. Augustine's College, Canterbury.

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ber 16, by cable, of the death, in England, of his father, Mr. George Aickin, formerly superintendent of telegraphs in Liverpool, an active layman in the Church of England, a pioneer of the old Volunteer movement, well known from 1869 to 1889 as an Irish international and Lancashire County marksman, and a representative of the home country in early contests with Colonial teams.

Rev. W. G. Thomas, who recently left Fern Tree Gully, Victoria, for Queenstown, Tasmania, has soon gained honour in his new Diocese. He has been appointed Rural Dean of the West Coast.

The Bishop of Bendigo preached at St. Matthew's, Prahran, Melbourne, last Monday (St. Matthew's Day) on the occasion of the Diamond Jubilee Celebrations.

Our London Letter.

(From Our Own Correspondent.)

London, August 14, 1914.

The War.

The War is all-absorbent, and practically nothing else is being thought about. It is the one topic of conversation, apart from the fact that there is "Business as usual." Yet not quite as usual, for little is being bought or sold, except necessities, and these are at a high, if not very high, level. But everyone is calm, quietly discharging the daily round, if with the feeling that there is some great crisis at hand, the tremendousness of which is unthinkable and incapable of being realised. It is none the less a fact that, humanly speaking, at this moment the fate of our Empire depends upon the men and the ships awaiting the enemy in the North Sea. As the "Times" has said, it is to the North Sea our people look, "to the warships of which they must learn nothing until the battle for the maintenance of naval supremacy has been fought and won." What this means is well expressed by the paper in the next sentence, in speaking of the intenseness of "the strain upon officers and men alike during this period of watching and waiting." "They hold in their hands the fate of the Empire. The nation understands and sympathises with this dread responsibility, believes in them to the uttermost, and is quietly convinced that when the great day dawns they will be victorious. It may come soon, how soon none can tell."

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one result is thinkable, but that will only indirectly decide our fate, which must depend in the main upon the navy. By all accounts it was never stronger or more fit for the severe test which threatens it. This is one of the means God is using to give us confidence. Another is the righteousness of the cause we are defending. Every man in the country, I believe, understands the issue, that it is not a question of Austria and Serbia at all, but whether a highly organised and very arrogant military power is to be allowed to do as she likes with every other nationality, small or large, of the Continent of Europe, and subsequently perhaps of the world, certainly of the Eastern hemisphere. The story is of course well known to you and I need not pursue it. You have promised us your support up to the last man and the last shilling. More, we are having your prayers as we are of the rest of Christendom apart from the enemy. But it is shocking indeed that such an Armageddon should arise between eight Christian nations, for that is the number at present involved, and some think that Denmark, Holland, and Italy may yet have to come in as well.

The Church's Responsibility.

The Church's responsibility and opportunity are great at this time. Many of our Bishops and Incumbents are absent from their dioceses or parishes, and why they do not all hurry back to lead their people at so severe a crisis I do not quite know. Some, however, have done so, the new Bishop of Sheffield amongst them. Friday in next week, August 21, has been appointed as a Day of Intercession, and they may return for that, or by then. But of course we are not waiting for any particular day on which to plead our cause and need before God. There is daily intercession in many places of worship, not of our Church only. A form of prayer was drawn up for use last Sunday, while on the previous Sunday "A Nation at Prayer" was the description given by the Press. There is not likely to be any assembly of God's people without intercession taking place, including those families who practice family prayer. Then there is the effectual fervent prayer of the individual. God is felt to be nearer to us than at any previous time. He is in all our thoughts, I verily believe. Humbly confessing our sins and unworthiness, He is graciously giving to us the consciousness of His loving presence and that calmness and confidence which are therefore inevitable. He will vouchsafe to us a happy issue out of this great trial; of that we feel assured.

Elimination of Party Feeling.

One blessing that has immediately ensued has been the complete elimination of party feeling in national

politics, which had approached a serious and threatening stage. Literally it went in a night, although up to that point it had been so bitter as to provoke the belief that Germany had been misled to the verge of thinking that as a nation we were so divided as to be a ready prey for her plans. It seems certain that when Parliament re-assembles in a fortnight, that a settlement of the Irish question will have been effected. You will know by the time this letter reaches you. Possibly the Welsh Church question will be also settled by agreement; removing another very bitter topic from the party region. Important as these matters are in themselves, the average man cares nothing for them at the moment, and any reasonable settlement will go through without difficulty, almost unheeded. Imprisoned Suffragettes have been released, almost unobserved and without comment, while the absence of the Archbishop's Kikuyu pronouncement has in common conversation not been noticed.

Sea-Side Services.

The holiday season should now have been at its zenith, but some of us have had our leave stopped, others have experienced the incongruity of holidays when the country is in a state of war with another nation, or have been scared home, or have felt that home was the proper place to be in when times were so serious. There has been a large stampede from sea-side resorts on the part of those who had started before war was declared. This will militate against the success of the sea-side services, conducted under the auspices of the Children's Special Service Mission, one of the best spiritual agencies, quite undenominational, we have. Its President is Canon E. A. Stuart, of Canterbury, and it does a grand work of the best kind, especially through its worldwide Scripture Union. The sea-side services are run largely by University men, and are most popular; parents frequently selecting the place at which to spend their holidays where the services are arranged.

Church Congress Cancelled.

The Bishop of Birmingham has decided to cancel the arrangements for holding the Church Congress, which was to have been held in Birmingham in October. The "Record" acquiesces, but the "Guardian" stoutly objects. Apart from the Press, people are too intent on the war to care very much. This would go to justify the Bishop's action. Nevertheless, his lordship may have to reconsider the matter, though the decision could hardly have been arrived at without consulting the Primate first. Of course, it contravenes the principle "Business as usual," on the other hand an inanimate failure would do no good and be a great waste of effort.

Kikuyu Memorial.

A Memorial rather exclusively signed, and mostly but not entirely by Evangelicals, including a very few laymen, has been presented to the Primate re Kikuyu supporting "the broad outlines of the scheme of federation of Missionary Societies working in British East Africa, which was adopted at the Conference held last June, as well as the action of the Bishops of Mombasa and Uganda in connection therewith." In some respects the conjunction of signatories is remarkable, e.g., Dean Henson, and Chancellor P. V. Smith, the Bishop of Hereford, and the Bishop of Durham. Altogether they constitute an interesting body. One is particularly pleased to see the name of the Rev. William Temple, styled "Headmaster of Repton School," but who is now Rector of St. James's, Piccadilly, London. Dean Furneaux, of Winchester, is another striking name, and there are others. The memorial is the result of much deliberation, but it has had the misfortune to be published at a time when all interest is absorbed in the war. It has had little notice in the Press, and the "Record" is alone in printing the Memorial in full. Nevertheless, though it will fail in impressing the public, it will influence the Archbishop to whom it is addressed.

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HOADLEY'S JAM

Consecration of the Bishop of Tasmania.

A large congregation attended St. Andrew's Cathedral, Sydney, on Monday last, St. Matthew's Day, when the Very Rev. Reginald Stephen, D.D., Dean of Melbourne, was consecrated Bishop of Tasmania in place of Dr. Mercer who resigned some months ago.

The Primate was assisted in the consecration by the Bishops of Armidale (Dr. Cooper), Rivernia (Dr. Anderson), Newcastle (Dr. Stretch), Bathurst (Dr. Long), and Grafton (Dr. Druitt), and Dr. Stone-Wigg, late Missionary Bishop of New Guinea. The Bishop-Elect was presented to the Archbishop by the Bishops of Newcastle and Bathurst. The Instrument of Confirmation was read by the Ven. Archdeacon D'Arcy Irvine, after which the Oath of Due Obedience to the Archbishop was administered.

Canon Hughes of Melbourne was the preacher, and delivered an impressive and interesting sermon on the subject of The Historic Episcopate mainly in relation to desires for re-union. His text was taken from St. John xvii., 22. "One even as We." After describing the disorganised state of the Christian Church, the preacher said, "Some men among us are broken-hearted at the scandal implied in our unhappy divisions. Yet the outlook is not devoid of hope. The Spirit of God is the Spirit of Unity, of Order, of Love, and once again that Spirit is moving on the face of the waters, bringing order out of confusion, harmony out of discord, kosmos out of chaos. But evolution is a slow process, and God is never in a hurry. We have yet to learn that truth lies in extremes, and that we must therefore be tolerant of those differences of opinion which are at the back of our variety of religious practices. If the children of the Household of God cannot always be of one mind they must at least learn to dwell together without fighting. We of the National Church of the English-speaking people recognise that unity is a priceless good. Therefore, though isolated, we hold to our Apostolic pattern, and our Catholic Creeds and Sacraments as symbols and pledges of a unity that may be suspended but which is not yet lost. . . . We desire to think and to pray only of the One Holy Church throughout all the world. But can nothing be done? With 1,500 years of ancestry behind us we cannot for any cheap popularity surrender vital principles. Yet the fixity of our life is not that of a dead stake, but of a living tree. We of the Church, looking for help to enable us to move forward and meet our brother Christians, and to re-adjust ourselves, find the question of the Historic Episcopate facing us at the outset. The formation of the Church was a creative act, and creative acts can never be bound down or described in historic terms. Bait the Church undoubtedly was "upon the foundation of the Apostles and Prophets," but still it was a living temple, the Body of Christ; and the living organisation grew and expanded and developed its latent powers. The point about Episcopacy upon which we lay emphasis is not that rigid uniformity of modern Church polity which exists in Western Christendom, but upon the fact that the Church entrusted this authority of ordination to the Bishop. Everywhere under the vital law of growth the Bishop was gradually separated, set apart by the Church and given this authority to ordain. The Church might have continued the body of Presbyter-Bishops and entrusted this function to them—but it did not. Episcopacy may not have been a divinely-given form of government in the first instance, but the Church

emerges at the end of the 2nd century having universally adopted it. Whilst, then, we may hesitate to say that Episcopacy is of the "esse" of the Church, yet it is a principle of the structure of the Body of Christ, and body and soul alike are formed and moulded by God the Giver of life. The Church is still a living organisation, still the Body of Christ, still alert, alive with His grace, His power. What she has done in the past she may do again in a different manner; she may abolish Episcopacy if it should prove out of date, but whatever is done must be the act of the whole Church, and not of any detached section. We must keep continuity. Ordination in the last resort depends on the authority of the Church, not the Church on ordination. Any theory which separates the ministry from the life of the Body is un-Christian, and therefore un-Catholic. The life of the Body is the best guarantee of the Apostolic Ministry. Mechanical ideas about invalid ordination are rather the law of the Scribes and Pharisees than of Christ and the Gospel. The belief of the Primitive Church was that the grace of orders is given by God in answer to the prayers of the Church through the hands of the Bishops.

But whilst we keep the fact, we do not restrict Episcopacy or tie it down to any particular polity. Granted that the Church is the living Body of Christ, we must conceive it possible for her to re-organise the functions of Ministry in some new way. Her structure is not that of the crystal, but of the living body with power to expand and assimilate. Here opens up a possibility of re-union.

These thoughts have taken such form as they possess during the Conferences on Re-union, in which the Bishop-elect has taken so prominent a part. To-day he, himself, is being set apart by the Church and entrusted with her commission to ordain, send, and lay hands on others. Not that that authority to ordain exhausts the functions of a Bishop. Father-in-God is the endearing term given to him chosen to be the Minister of the spiritual energies amongst those over whom he presides. To such an office the Church to-day is calling one well-known to us in the South, and long esteemed among us for his clearness of vision, his reverence for truth, his sympathy with the best ideals of our Australian democracy. Dear and honoured friend as he has been in the past, we look forward to the development of new powers which will make him in Tasmania even more of a creating and compelling force than he has been in Melbourne.

Certainly if past experience counts for anything, then the role of the Tasmanian Bishops will be enriched by an episcopate renowned for a union of tenderness and wisdom which will rank high hereafter in the annals of our Australian life.

We were glad to see such a large and representative number of our Sydney Clergy. There were also representatives from the other N.S.W. Dioceses and from Melbourne and Tasmania. The ceremony was impressive and dignified throughout. We must congratulate those responsible for the beautiful rendering of the musical portion of the service.

Cultivate the habit of never putting disagreeables into words, even if it be only the weather which is in question; also of never drawing other people's attention to words or things which will irritate them.
—Lucy Soulsby.

Always the important question is, and ultimately we must realise that it is, not what we do or what we know, but what we are. Blessed most they who waken wide eyes and early to the fact.—Knox Little.

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The Editor does not necessarily endorse opinions which are expressed in signed articles, or in the letters of correspondents, or in articles marked "Communicated."

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The Church Record.

SEPTEMBER 25, 1914.

THE MINISTRY OF ANGELS.

The Festival of St. Michael and All Angels, more familiarly known as Michaelmas Day, which we keep each year on September 29, brings before us for our meditation an interesting subject, viz., the character and influence of the angels. Some of our Church Seasons lead us to think of the nature of God, and His work for man; others remind us of the lives of the first disciples; but Michaelmas is different from them all, in that it primarily bids us contemplate neither God nor man, but the mighty host of spiritual beings who do God's will and minister to the needs of men.

What Are the Angels?

In the many forms of life about us we see a gradual ascent from the most elementary types of vegetation up to man, creation's crown. But does the ascent stop at man? No, for he is "a little lower than the angels." Above all that is material and visible, are a host of spiritual beings, unseen by mortal eye.

The Bible is, of course, our only authentic source of information about the angels. Have we ever realised how full of them it is? From the day when the angel with the flaming sword kept the gate of Eden lest our first parents should return to the paradise they had forfeited, to that day many thousand years later when an angel bade St. John seal up the Book of Revelation, the Bible is one long record of the ministry of angels.

The Angels' Work in Nature.

We read in the Book of Job that at creation, "the morning stars sang together, and all the Sons of God shouted for joy." This is, of course, poetical, and the words must not be unduly pressed, but, taking them together with the general teaching of Scripture on the subject, we gather that the angels were created before our universe, with which they are closely linked. It has been conjectured, with much apparent probability, that they provide the spiritual force of which our system, with all its regular movement, is the outward embodiment.

Ezekiel, in his vision, beheld a series of wheels, acting with perfect regularity, corresponding to the course of nature; while closely connected with them, and apparently controlling them, were the "living creatures," or angels. Science, which has thrown much light upon the laws which govern visible phenomena, has failed to tell us what the force is behind those laws. Revelation bids us see God working through the ministry of angels. We read of one angel having power over fire, and of another holding the four winds of the earth. Others have control of diseases, as when an angel smote Herod with his terrible death, or when another destroyed with plague the army of Sennacherib. How the angelic host do their work in nature we know not, but it is clear from Scripture that in the material universe much of God's work is done through angelic ministrations.

The Relation of Angels to Men.

That the angels have a special mission to the human race is certain, for in the Hebrews we read, "They are all ministering spirits, sent forth to minister for them who shall be heirs of salvation." In the Psalms we read, "He shall give His angels charge concerning thee, and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone." And again, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." Throughout the Bible we find angels ministering to man's bodily needs, as, for example, feeding Elijah, making light shine in the darkness of St. Peter's prison, and setting him free.

But while instances of angels providing material help abound, we find far more instances of them being the bearers of spiritual messages. Thus an angel brings to Abraham the promise of a son, enlightens and comforts Daniel, and warns Joseph of coming danger. In a curious passage in Corinthians we are reminded that the angels are present at our worship, and interested in it. St. Paul says that a woman, at the time of worship, ought to have a covering on her head, "because of the angels." He evidently implies that they are grieved when our worship is irreverent or careless, and glad when it is a real offering of soul and body to the Lord. Christ says that the angels rejoice in heaven "over one sinner that repenteth," and teaches us that when we die it is their work to carry our souls, as they carried the soul of Lazarus, to "Abraham's Bosom," the Paradise of God.

The Angels' Ministry to Christ.

Again, the angels have a close connection with the early life of our Blessed Lord "the Son of Man." His birth was foretold to Mary by the angel Gabriel, announced to the shepherds by an angel, and celebrated by the "Gloria in Excelsis" of the heavenly host. At His temptation, when exhausted by fasting, and by spiritual combat, "angels came and ministered unto Him." At the hour of His agony, when "His sweat was as it were great drops of blood," there appeared "an angel from heaven strengthening Him." In the moment of danger He said, "Thinkest thou not that I could now pray to My Father, and He would presently send Me twelve legions of angels." On the

Resurrection morning it was an angel who rolled away the stone, and told the women that He was risen. At His Ascension, two angels bade the gazing disciples remember that He would come again, and at the last day He will return in glory with His holy angels.

So, to our question "What are the angels?" the Bible answers, They are spiritual beings, superior to man, present at the creation of the world, presiding over the operations of nature, ministering to human beings, and the Lord Himself in His earthly life was assisted by their ministry.

Ourselves.

"As He is, so are we in this world." We also have the benefit of the angels' unseen ministry. An ancient Christian tradition says that God gives to each human being a special guardian angel to watch over his interests, and to represent him before God. This view is borne out by Scripture, for Christ, speaking of the danger of causing little children to stumble, says, "For their angels do always behold the face of My Father which is in heaven," as though each child had its own guardian. Again, when St. Peter, released from prison, stood knocking at the door of Mary's house, the people, not believing that it was he, said, "It is his angel," evidently implying a belief in guardian angels. So, while we know that God's angels succour and defend us on earth, we may also believe that God provides us each with a special guardian who makes our spiritual interests his peculiar care.

Is there any practical lesson to be drawn from our study of the subject of the ministry of angels?

We have been made a little lower than the angels, to be crowned eventually with glory and worship. The fact that these great and glorious spiritual beings make it their chief joy to watch over the sons and daughters of men, emphasises our great possibilities as human beings, made in the image of God. The child whose angel beholds the Father's face need not be well born, rich, or clever in the worldly sense, but it is something better. Because of Christ's redemption it is "an inheritor of the kingdom of heaven." The angel watches over it, because it is "an heir of salvation."

Thus as we meditate on the ministry of angels, we should strive to realise the glorious possibilities which such loving care implies. Nelson used to advise every midshipman joining the navy to aspire to be Admiral of the fleet. Each one of us, placed by God under the angels' care, should aspire to be nothing less than a saint of God. Is that our aspiration? To be holy as God is holy. There can be no doubt that the angels who rejoice over the repentant sinner are full of joy when the "heirs of salvation" to whom they minister seek, with earnestness and perseverance, "to walk worthy of the vocation wherewith they are called."

A very little word is "No";
You wonder why it doesn't grow.
It doesn't need to grow a bit,
For though it's small, it's full of grit;
A manly, plucky little word,
And always so polite if "sir'd".
It's not a word that's made for show,
But when you "mean it," give me "No."
—Arthur Macy.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

Parramatta Church of England Convention.

The third Annual Convention for the Deepening of Spiritual Life will (D.V.) be held in St. John's Parish Hall, Parramatta, on Monday, October 5 (Eight-Hour Day). There will be a celebration of Holy Communion at 9 a.m., and the sessions of the Convention will be held from 10.30 to 12, 2.30 to 3.45, 4.15 to 5.15, and 7 to 8.15. Hymns of Consecration and Faith will be used.

Young People's Union Twenty-first Birthday.

The Sydney Town Hall, last Saturday afternoon, presented a sight worthy to behold. The Bishop of Grafton, who presided, said it was the best thing he had seen in Australia. It was the Birthday Gathering of the C.M.A. Young People's Union, which had come of age, having been founded in 1893. The Town Hall was well filled with an audience of about 3000, most of whom were children and young people. The Hall had been decorated with flags, the children also brought their flags and banners with them, and when, at various points in the proceedings, all the flags were vigorously waved, it was a joyous spectacle. Bishop Druitt, in his address, said that he wanted to be a missionary when he was 10 years old, and had been keenly interested in the missionary work ever since. He told the children that the best birthday gift they could offer to their Lord was the gift of their own selves. In the Report, which was read by the Secretary, Miss Neville, it was stated that from two Sowers' Bands in 1893, with an income of £10, the organisation had increased in 1914 to 104 Bands with an income of £392. Rev. G. H. Cranwick spoke about India, King of the Christmas party there when gifts from the Y.P.U. of New South Wales were distributed, and inviting the children to "come over and help" the people of India. Rev. S. J. Kirby took as the motto of his remarks, "Jehovah Nissi," the Lord is my Banner. Miss M. Harper (who for 18 years was Hon. Secretary of the Y.P.U., and to whose efforts, as was stated in the Report, the present position of the Union is largely due) distributed the prizes to the successful competitors. Many hymns were sung during the afternoon, and special musical items were rendered by the Rosehill Street, Redfern, Mission Hall Sowers; and the Leichhardt Junior Sowers; and St. Clement's, Mosman, Sowers. A message of greeting was received from the Young People's Union of Victoria. The collection amounted to £89.

C.M.A. Women's Department Twenty-first Birthday.

In 1893 the Women's Department of C.M.A. was organised as a result of the visit of Dr. Stock and Rev. R. W. Stewart to Australia. Last Tuesday afternoon they celebrated their Twenty-first Birthday. A short service of thanksgiving was held in the Cathedral at 2.30 p.m. Rev. E. Clayton gave a short address based on St. Paul's words to Timothy, "Be rich in good works, ready to distribute." He spoke enthusiastically of the assistance rendered by the Women's Department to C.M.A., and said that, in this time of stress, the Church Missionary Society was looking more than ever to Australia for help. Subsequently a meeting was held in the Vestibule of the Town Hall at which, as also at the service, there was a large attendance. The Archbishop, who presided, said that they met to thank God for 21 years of blessing. He rejoiced that Miss Hassall, the first President, and Miss French, the first Treasurer of the Women's Committee, were present at the meeting, and also Mrs. Shaw and Miss Harper, who were members of the first committee. He reminded them that the 21 years of their work were concurrent with the development of women's work in the missionary enterprise. He wished them God-speed in their future efforts.

Miss French gave an interesting sketch of the rise and growth of the Women's Department. She said that the teaching given, especially by Rev. R. W. Stewart, was a revelation to them, and stirred them to renewed effort. They met first at the Deanery, then started a Depot, for the sale of books, lace and other articles, for teas

and lunches, and also as a centre for the work. There were now 50 honorary workers, and many of their members had gone to the Mission Field. Last year £1600 had passed through their hands, and the sum of £250 had that day been presented in God's House as a Twenty-first Birthday Offering.

The concluding address was given by the Bishop of Grafton, and deeply stirred the hearts of all. His subject was "The Reinforcement of Zeal." He said that "zeal" meant passion at boiling point, and the problem was how to keep it boiling. At present many felt their hearts sinking within them because of the war, and feared a set back to the missionary cause. They could reinforce their zeal by remembering the Sovereignty of God—"the Lord reigneth." The dark day would be, not our tyrant, but our teacher if we trusted God. We could learn from the spirit produced by the war lessons for our missionary enterprise, to be anxious to learn news from the front, to draw closer together in unity, to give our money in real self-sacrifice, and to volunteer for personal service. The best birthday gift to God would be the dedication of our lives, to Him.

Mission Study Conference for Men Postponed.

Owing to the temporary unsettlement in the minds of business men since Empire matters have claimed first attention, it has been found advisable to postpone the Mission Study Conference for Men that was to have been held at Wentworth Falls early in October, under the auspices of the Mission Study Council. It is intended to hold it early in the New Year.

St. Hilda's, Katoomba.

On Wednesday, September 16, the foundation stone of the new Church at Katoomba was laid by the Archbishop. The weather was very wet, but a large number of parishioners were present. In his address, the Archbishop expressed his thankfulness that a Church adequate for the large congregations which assemble in the summer, was about to be built, and expressed a hope that the congregation would continue to take the same practical interest in their Church which they were now taking. The offerings amounted to £150. Excellent work is being done in the parish by the Rector, Rev. W. E. Godson. In the evening a tea meeting was held, followed by a concert.

Y.W.C.A.

We have received the Year Book of the Sydney Branch of the Young Women's Christian Association. It is well illustrated and sets forth a magnificent record of all kinds of beneficent activities. During the year the Association have moved into their new Headquarters at 139 Liverpool Street, Hyde Park. The building has been renovated and made attractive through the help of several generous friends. There are at present a total of 840 paid-up members, who are of various creeds and nationalities. The receipts for the year amounted to £5222 17s. 9d. The Report contains most interesting details of the work of this valuable institution which is doing so much for the moral and spiritual uplift of young women in all parts of the world.

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COULBURN.
(From a Correspondent.)
Church Buildings.

Despite the war and the financial stringency, our people continue to erect new Churches and improve existing buildings. The people of Bateman's Bay, in the Parish of Moruya, are going ahead with the erection of their new Church. The Germanton congregation propose to install electric light in the Parish Church, while the Junece



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authorities hope to see their new Parish Hall commenced before long. Crookwell is pushing on with its new Rectory, and great improvements in the Church property are being effected at Marulan and Queanbeyan.

BATHURST.

(From Our Own Correspondent.)

The Synod. Bishop's Address.

The third session of the fourteenth Synod of the Diocese was opened on the 15th inst. in All Saints' Hall, Bathurst, the Bishop presided. After the usual routine business of electing officials, the Bishop delivered his presidential address, which was more of a philosophical defence of the war than a Synodal address. Having dismissed with very brief review the various diocesan activities, and entirely passed over all inter-diocesan and widely extended Church affairs, he delivered a very able defence of war in general, conclusively proving that it is not the worst of evils and may be a great blessing in disguise. In referring to the Church Extension Fund of the Diocese he said, "we have been able to raise a larger income for Home and Foreign Missions than at any previous time in the history of the Diocese. Nearly all the parishes have organised their local auxiliaries with good spirit and have thus given us not only an increased income, but a much more reliable one. The Fund is meant to consolidate all parochial efforts for Home and Foreign Missions into one Fund, by means of which each parish knows beforehand of the quota that should be raised by it, in order that the total payment for which the Diocese is pledged to Home and Foreign Missions may be met by the Diocese in its corporate life."

Synod Business.

Rev. T. Dunstan, the Commissioner for the Bishopric Endowment Fund, has met with remarkable success, and has wonderfully stimulated the generosity of the Church people of the Diocese. The most important Bill before the Synod was the Cathedral Ordinance. Its main object was to recognise Canon Foster's position as Sub-Dean of the Cathedral, and to give him fifty of tenure, and also confer on him the rights of an Incumbent subject to the rights and privileges of the Bishop who is Dean. The Ordinance after slight amendments were made in Committee passed all stages.

"Church News."

A general discussion followed on the motion that the "Church News" should revert to its original form. For some time past it has been an inset of the "Church Standard," which, contrary to expectation, militated against its success. The motion was carried, and all the Clergy present agreed to take a certain number of copies each month. The total number ordered amounted to 3,900.

The Bishop of Newcastle.

Bishop Stretch was welcomed to the Synod, and occupied a seat on the platform during part of the proceedings.

Archdeacon Aldis.

Archdeacon Aldis, who is about to retire, bade farewell to the members of Synod. He would leave the Diocese where he had worked for 38 years with great regret, and with the kindest feeling towards all, especially the Bishop. He was pleased to see real harmony and love between the Bishop and all the people of the Diocese.

The Bishop, Archdeacon Neild, and the Hon. F. Jago Smith spoke in warmly eulogistic terms of the Archdeacon's work and influence. The labour of the hardest

worked clergyman is mere child's play compared with what the Archdeacon had to endure in the early days of his ministry out West and in Queensland.

Foreign Missions.

Rev. J. Jones, of the A.B.M., addressed the Synod on Tuesday night, and delivered a powerful plea for Missions. His presentation of the claims of the Aborigines on the Christian Church of Australia was most able. He adduced cogent arguments, and marshalled some mighty facts in support of Foreign Missions.

Rev. E. Walker buttressed his efforts, and added a plea on behalf of C.M.A. He declared his own readiness to welcome any advocate of the cause of Missions to his parish, and declared that no clergyman should throw any obstacle in the path of any man coming to press obedience to Christ's last command.

Rev. E. C. Kempe, Principal of the Bush Brotherhood, and others warmly supported Mr. Jones. The former declaring his willingness to welcome a C.M.A. Representative.

The President, than whom there is no keener missionary hearted man, said that "on the outskirts of the Diocese there were a number of Aborigines who were without any supervision. They soon became corrupted. The only thing that had to be done was for the State to set apart definitely a large area in which they could be collected, and no one allowed to enter without a certificate from those in charge. It was the only way in which they could clear their conscience as a people. The Aborigines' Protection Board was not taking the matter seriously at all. If the State would only do the outside work by protecting the Aborigines, then the Church could man Missions to go amongst them, but the State would not trust the Church."

VICTORIA.

MELBOURNE.

(From Our Own Correspondent.)

The Broadmeadows Camp.

The Church Tent is being well patronised by the men in training at Broadmeadows. Over 1000 men made use of the tent on a recent evening for reading and correspondence and social chat. Evensong is held every evening, the average attendance has been 175. Rev. F. W. R. Newton is still in charge as Chaplain; in spite of ill-health he has maintained the double burden of his parish at Coburg, and of the Chaplaincy at Broadmeadows. Rev. W. E. Dexter is also at work getting into touch with the men he is to accompany to the front. An appeal has been issued for special subscriptions to B.M.F. towards the cost of the tent and support of the work among our soldiers.

Trinity College Chapel.

The noble gift made by Mr. Horsfall to Trinity College of £10,000 for the building of a Chapel is taking shape, and from Sydney Road can be seen lines of a compact and solid edifice. The building is far enough advanced for the laying of the foundation stone. The ceremony will take place on Wed., September 30, at 3.30 p.m. Dr. and Mrs. Leeper have issued invitations, and a good gathering of old students and friends is expected. We congratulate Dr. Leeper on the carrying out of a project which he has been advocating for so many years. The new Chapel will, we hope, be to the University of Melbourne what St. Mary's, Oxford, has been to the great seat of learning in the old country.

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Rev. E. R. Harrison.

Rev. E. R. Harrison and Mrs. Harrison are about to depart for Mission Work in the Diocese of South Tokio, Japan. They will go forth under the A.M.S. of Victoria. A service of blessing and dismissal will be held at Christ Church, South Yarra, on Tuesday, September 29; Rev. G. E. Aickin will be the preacher.

Church School at Ivanhoe.

The splendid opening for Church Schools is being seized by the Vicar and people of Ivanhoe. New school buildings are approaching completion; they will cost £2000, and will be of good design. A local Girls' School will occupy part of the buildings. It is intended to open a Boys' School in 1915. It is reported that six acres of land for a recreation ground have been secured by the School Council.

Synod.

The holding of Synod has been postponed till the first week in December. The Archbishop will deliver his address on St. Andrew's Day, November 30. The chief matter of interest at present is the election for the Canonry. Nominations are being canvassed. We are told that the following are to be nominated: Revs. A. B. Rowed, H. S. Hollow, A. Wheeler, C. E. Perry, and I. T. Baglin.

Church Missionary Association.

Miss Erwood (late of Palestine) is very much encouraged in her deputational work in South Australia. She was especially glad to find that a number of young people were willing to prepare themselves for the Mission Field.

Arrangements have been made for a revival of the Boys' Missionary Bands, with Mr. W. Whiffen as Hon. Secretary. A special rally for Church lads will be held at the C.M.A. Rooms on Tuesday evening, October 13.

Mrs. A. E. Clarke, of Heatherbrae, Glen Huntly, has been appointed Hon. General Secretary of the Girls' Missionary Bands. Mrs. Clarke thinks there are great possibilities in this direction, and she is entering upon the work with enthusiasm.

The Annual "Schools Night" for scholars of Secondary Schools will be held in the Chapter House on Friday evening, October 2, when the Bishop of Gippsland will preside. The other speakers will be Dr. Kellaway, and Mr. David Unatton, the Christian Aborigine from South Australia.

The ladies connected with our Depot have made quite a number of warm garments for soldiers about to leave for the front. These goods have been given to the Red Cross Society.

St. Matthew's, Prahran, Diamond Jubilee.

The following resolution was recently passed by the C.M.A. Committee:—

The Committee of the Church Missionary Association offers its heartiest congratulations to the Incumbent and parishioners of St. Matthew's, Prahran, on the attainment of their Diamond Jubilee. We take this opportunity of expressing our deep thankfulness for all that St. Matthew's has done for the missionary cause through the Association. It has consistently witnessed to those fundamental evangelical truths which the Association represents. It has set an example for all the Churches in Australia in regard to liberal monetary gifts,

and in addition to this, it has supplied the Association with valuable missionary agents. We pray that the Divine Blessing may be vouchsafed in fuller measure upon all its work, at home and abroad, in the coming years.

By Telegraph.

The Diocesan Festival.

The Annual Diocesan Festival for the Home Mission Fund was held in the Auditorium last Monday evening. Before the meeting the C.E.M.S. organised a procession of a thousand men who marched through the city to the Hall, with band and banners. The meeting was both large and enthusiastic, the receipts exceeding former years. The collection amounted to £202. The Governor, Sir Arthur Stanley, who presided, made a telling speech, contrasting the compassion felt for the oppressed Belgians with the indifference shown in connection with small needy parishes engaged in an unending warfare against evil. Mr. Justice Hodges made a powerful appeal for the support of religion as the only guarantee of the highest life of the nation. Rev. W. E. Dexter, one of the Chaplains of the Expeditionary Force, appeared in khaki uniform and received a great ovation. The men rising spontaneously, sang, "He is a jolly good fellow." Mr. Dexter spoke of the Church of England tent which had been provided for the soldiers, and gave an interesting account of the work of the Church at the Broadmeadows encampment. The Bishop of Ballarat, by his humorous stories of Church Services in the Bush, brought home to his hearers a sense of the great work carried on in the country Dioceses. The aggressive work which has been undertaken by the C.E.M.S. was outlined by Rev. A. B. Tress, C.E.M.S. Secretary, and the Archbishop, referring to the effects of the war from a religious point of view, appealed for subscriptions to carry on effective work among the volunteers in camp.

BALLARAT.

Christ Church, St. Arnaud.

The Jubilee in connection with Christ Church, St. Arnaud, has been celebrated during the past week. At a missionary service an offering of £22 14s. was made by parishes of the rural deanery of St. Arnaud towards the cost of training a missionary student. A thanksgiving service was largely attended. The Bishop of Ballarat preached the sermon. The offertory amounted to £65 8s. 7d. The Bishop also dedicated a Church site at Kooreh. The public demonstrations included a Jubilee reunion social; the presentation by the Girls' Friendly Society of a new room for a Church office at the Vicarage as a joint memorial of the Church Jubilee and the completion of twenty-five years of the Society's history in St. Arnaud.

BENDICO.

The Synod.

The Diocesan Synod will meet on Monday, October 12, at 8.15 p.m., when the Bishop will deliver his presidential address. Judging from the Business Paper, there is no very important legislation to be considered, except an amendment of the Patronage Act. The elections to the various boards and committees of the Diocese are numerous, and may be far-reaching in results.

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Requests for the Diocese.

The late Mrs. Berry, of Taradale has bequeathed the following sums for Church purposes:—£100 to be invested for the Home Mission Fund, £50 to the Endowment Fund, £50 to the Church Missionary Association, Diocese of Bendigo, and £50 to be invested in trust for repairs to Holy Trinity Church, Taradale.

GIPPSLAND.

(From Our Own Correspondent.)

Home Mission Fund.

It is unfortunate that the country Dioceses which need strong Home Mission Funds have such slender resources. The parishes are small and most of them need to receive more than they can give to Church extension funds. In Gippsland there are only three centres with a population of more than 3000, and one of these is the new mining centre of Wonthaggi, which has been a heavy burden on outside funds during the foundational period of the parish's existence.

Some of the parishes have made real sacrifices in order to be independent of the Home Mission Fund. One of these, Korumburra is to have the honour of a Diocesan Festival on October 29, when Canon Hancock will be the chief speaker. Maffra is to have a Diocesan Festival on November 28, when the Bishop of Bendigo will be the chief speaker.

The Synod of the Diocese is to meet on November 24. The meetings will be held in St. Paul's new school hall.

Intercession for Sunday Schools.

Sunday, October 18, and the following day are set apart throughout the world as Days of Special Intercession for Sunday Schools. The Bishop requests clergy and readers in his Diocese to make arrangements, where possible, for united prayer for this great work.

QUEENSLAND.

BRISBANE.

(From Our Own Correspondent.)

Theological College.

Rev. C. E. Burgess, M.A., formerly Vice-Principal of St. Francis' College, Nundah, has sailed for England. Mr. Burgess was the recipient of several valuable tokens of regard from the students of the College, where his work will be much missed. He also did good service in other ways, his lectures to Sunday School teachers were much appreciated.

Rev. George Green.

Rev. George Green, Chaplain to the Expeditionary Forces, has left for Melbourne. Since his arrival in Brisbane Mr. Green has been in camp at Enoggera, and attached to the Light Horse. He will rejoin the forces in Melbourne.

Pittsworth.

Rev. A. M'D. Hassell has been appointed assistant Clergyman at Pittsworth. Before his ordination Mr. Hassell worked for some time in the Bush Brotherhood at Charleville, and his many friends in the West will be glad to hear of his intended return to Brisbane.

Mrs. Le Fanu.

The stall-holders and workers in connection with the recent Eastern Bazaar met in the Church House to present Mrs. Le Fanu with a token of the esteem and regard in which she is held by those who were associated with her. The presentation, which was made by Lady Rutledge, consisted of a gold bangle of chaste antique design, accompanied by a souvenir album

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containing an address and the signatures of the workers. Mrs. Le Fanu suitably returned thanks.

SOUTH AUSTRALIA.

ADELAIDE.

(From Our Own Correspondent.)

Church Missionary Association.

Miss Erwood, of Palestine, is still continuing her deputation work in South Australia; she hopes to visit the South-East before going back to Victoria.

The Committee have decided to hold a Summer School from December 28 to January 4. Rev. W. T. Strahan, of Brighton, has kindly consented to have the School in his parish. The Rev. T. L. Lawrence has been appointed Secretary of the School.

Sailors' Fund.

The Bishop of Adelaide has appointed Sunday, October 18, to be observed this year as Sailors' Sunday, and asks the clergy to urge upon their congregations the claims of the Missions to Seamen, and to give one of their collections on that day for this work, or to allow a plate to be held at the door for the people's offerings.

NEW ZEALAND.

AUCKLAND.

Postponement of the Church Congress.

We are informed that, owing to the war, it has been decided that the Church Congress, which was to have met in Auckland next February, will not be held.

Helps for Quiet Moments.

Perplexities.

In the dark days when all seems clouded, There is often a rift in the sky; If only our eyes can see Him, "Our Father" is always nigh.

For the trouble makes us dearer, And nearer, too, to His heart; He loveth those whom He chastens, And never from them will depart.

So cast all your cares upon Him, He is able to bear them all; He careth for you so truly, He answers your feeblest call.

We shall own with joy and wonder, When we see Him "face to face," What seemed once so strange and painful, Showed us most His love and grace.

His Word comes with all its sweetness—"What I do, Thou knowest not now," But, "afterward," thou shalt see clearly, And so to my wisdom bow.

—L. R. Halstead.

Correspondence.

Candidates' Ordination Fund.

We acknowledge with thanks the sum of £1 1s. from Mr. John Hedges, of Coogee, N.S.W., for the Candidates' Ordination Fund towards the training of students at Evangelical Colleges. Previous receipts amounted to £2 9s., making a total of £3 10s. We shall be glad to receive further donations.

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The Woman's Page.

Diary of a Working Man's Wife in London.

Mrs. Reeves has collected many true stories of working women's lives in England. The following account of a day in the life of a working man's wife in London will serve to show how thankful we should be for the conditions which prevail in Australia:—
4.30.—Wake husband, who has to be at work about five o'clock. He is carman for an L.C.C. contractor. Get him off if possible without waking the four children. He has a cup of tea before going, but breakfasts away from home. If baby wakes, nurse him.
7.0.—Nurse baby.
7.15.—Get up and light fire, wake children, wash two eldest ones. Get breakfast for self and children.
8.0.—Breakfast.
8.30.—Tidy two children for school and start them off at 8.45.
9.0.—Clear away and wash up; wash and dress boy of three; bathe and dress baby.
10.0.—Nurse baby and put him to bed.
10.30.—Turn down beds, clean grates, scrub floor.
11.30.—Make beds.
12.0.—Mother, who has done the marketing, brings in the food; begin to cook dinner.
12.15.—Children all in, lay dinner, and with mothers' help tidy children for it.

1.0.—Dinner, which mother serves while Mrs. G. nurses baby, who wakes about then.
1.30.—Tidy children for school again.
1.45.—Start them off and sit down with mother to our own dinner; wash up, tidy room, clean ourselves.
3.0.—Go out, if it is not washing-day or day for doing the stairs, with baby and boy of three.
3.45.—Come in and get tea for children. Put boy of three to sleep, nurse baby.
4.15.—Children come in.
4.30.—Give children tea.
5.0.—Wash up and tidy room. Tidy children and self.
6.0.—Take up boy of three and go out for a "blow in the street" with all four children.
7.0.—Come in and put children to bed. Nurse baby.
7.30.—Husband returns; get his supper.
8.0.—Sit down and have supper with him.
8.30.—Clear away and wash up. Sew while husband goes to bed. "Talk while 'e's doin' it."
9.0.—Send mother off. Get everything ready for the morning. Mend husband's clothes as soon as he gets them off.
10.0.—Nurse baby and go to bed.
This is one of the better days among the examples Mrs. Reeves gives. Its dull monotony recurs year in and year out. It is something a little less comfortable than the life of a cab-horse. A little less comfortable than the life of a medieval serf. "Gurth, born thrall of Cedric the Saxon," says Carlyle in "Past and Present," "has

been greatly pitted by Dryasdust and others. Gurth, with the brass collar round his neck, tending Cedric's pigs in the glades of the wood, is not what I call an exemplar of human felicity; but Gurth, with the sky above him, with the free air and tinted bosage and umbrage around him, and in him at least the certainty of supper and social lodging when he came home; Gurth to me seems happy, in comparison with many a Lancashire and Buckinghamshire man of these days, not born thrall of anybody."

The glorious result of civilisation for Mr. and Mrs. G., honest laborer in steady work and his wife, is one hour of daily life together from 7.30 to 8.30 p.m., and for her leisure one "blow in the street" from 6 to 7.

Unrest Among Women.

The Bishop of Kensington, writing in the "Daily Graphic," on the subject of the enfranchisement of women, says:—"The real motive power behind the movement, which is never allowed to be heard, is the moral and spiritual force impelling for righteousness and purity. The unrest is the result of the growth of education and general enlightenment during the last fifty years when sheltered women have come to know facts they were not supposed to know. They have been confronted with the horrors of the White Slave Traffic, the prevalence of disease, and the suffering of women and children, and have only just begun to wake up to inquiry. These facts have been known to the leaders of the suffrage movement for years. They have been working quietly and steadily for many years for the weapon which will bring reform to the women's ranks, but have been met with indifference and wilful blindness, and have been left to despair."

"One of the greatest causes of the present unrest is the bitter cry of the children. Mrs. Bramwell Booth, in her housing report, says that 316 girls under sixteen years of age within the last twelve months have been criminally assaulted; in the annual report of the National Society for the Prevention of Cruelty to Children, it is stated that 400 girls have been criminally assaulted; and the Church Penitentiary Association from 56 of its Rescue Homes reports that 793 girls under age came under its notice within one year. When we know the conditions under which the poor live do not make for lives of purity and chastity, and in the cramped spaces self-respect is well-nigh impossible, it is futile to tell women that the matter is of no urgency, and that they can have no voice in a question that touches the home."

To Young Mothers.

"Let me beg you as earnestly as I can, in the highest interests of those most beloved little children, not to spoil them. Be always and unvaryingly loving to them, encouraging them in every way from the very first to feel at home with you. As they grow, let them learn to confide everything to you. But do not spoil them. Gently, but really, make them feel, in their earliest days, that your word, your quiet word, is law; you will probably have little trouble that way afterwards if only you begin aright. Guide and govern their habits with a steady hand. Do not let them settle for themselves what to eat and what to refuse. Quietly and wisely guide their reading as they grow in mind. Watchfully repress rude and casual conduct to strangers. Forbear, for their sakes, to "show them off" (when once the earliest babyhood is over) before your visitors; do not let them learn, too early, to think themselves important and unusual. Give them, as early as you can, a high ideal of doing right, a dread of lying, a dislike of unfairness and selfishness. Teach them, under it and over it all, the fear of God—that fear which means not shrinking, but worship—not slavery, but the sense of a pure and wonderful Presence, holy and loving, ruling their young hearts and lives."—Bishop Moule, in "Duty and Discipline."

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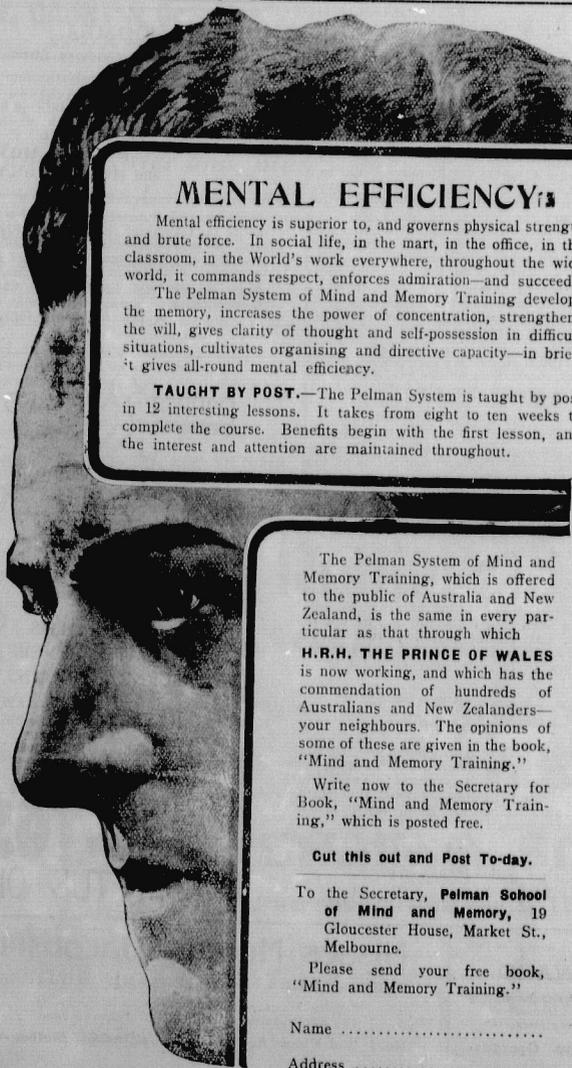
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If shadows fall on you and me (And, I suppose, they do), And life is dark and health is poor, And everything is blue, Cheer up! and take the chance you have, Secure a life renewer; Away with gloom! for joy make room! With Woods' Great Peppermint Cure.

Young People's Corner.

THE MUSIC LESSON.

"Music, when soft voices die,
Vibrates in the memory."

Do you love music? "Yes, but I cannot play, though I love to listen to others." Did you never learn? "Yes, I did begin, but— Oh, well, you know, it was the practising. It was such drudgery. So I gave it up." Have you not heard a conversation like this? Indeed, you may be the one who gave up music because it was such drudgery.

All Can Learn to Play.

Now, I want to have a little chat with you to-day about music. If you truly want to, you can make music, more beautiful than ever sounded from the notes of the sweetest toned piano. You can make living music, such music as vibrates in the memory.

Before I go farther, let me say I take it that you are a Christian, otherwise you cannot learn, for there is only one Master, Jesus Christ. Are you His disciple (i.e., pupil)? If not, why not?

Two lads well advanced in their teens decided to learn music. They consulted different masters. Both had the same question put to them: "Do you want to play well or just enough to amuse? To play well means work. Do you want just enough salvation to save your soul, or do you want a great and full salvation? Do you want to play well? May God make you ambitious to be well-pleasing to Him. You cannot aim higher than that. Can you aim lower?"

The Need of Practice.

Practice is the only road to success in any achievement. Did ever anyone become a thrilling orator, a great musician, a beautiful singer, a champion tennis player, or a crack cricketer without constant practice? How then, can one expect to become something far greater than any of these without constant practice?

The Divine Master says so graciously, "Learn of Me." Learn to love. Learn to love! How? By practising love exercises. Practise deeds of kindness. The kindly deed done for someone you don't like will help to break down your dislike, and you will find love growing in its place. Try it. Not only deeds of love, but words of love; sometimes harder to many of us who are slow of speech.

"She played correctly, but without expression, and so the beauty of the piece was marred." Marred for want of expression! Sometimes the kindly deed fails to touch the sore heart, because it lacks expressions of love and sympathy. Practise expressions of love, and the Lord Jesus Christ shall establish you in every good word and work.

The Grace Notes.

Do you recall the first time you tried to play grace notes? It seemed so difficult to you as a beginner, and your teacher said "Never mind the grace notes, they are not absolutely necessary to either air or tune." But you can recollect, too, hearing the same piece played with the grace notes, and what an embellishment they were! There are many things we need not do. Indeed, if we leave them undone, no one will adversely criticise us. Do you want to play well? Remember the Master is listening. He hears every note. Then practise the grace notes—the things you need not do. Something more than mere duty demands, in the home, the school, the shop, or office. Oh, I am sure you want to be gracious. Then practise the grace notes.

Sometimes we feel so discouraged, we have practised in secret, and before Him, so diligently, and at the critical moment we fail. Our little world has heard the discord only, but knows nothing of the hours of practise, of praying and fighting. Take

heart, the Master knows all. He sees your aim to please Him. He knows your motive, and He is very tender with the mistakes.

The Rest is Part of the Music.

How often it is with the youthful learner that he wants to play too quickly? He starts correctly, then, after a few bars, begins to hurry the time, and when he comes to a rest, he passes it over, and hurries on to the next bar. Oh, eager, restless youth! Take your hand off the keyboard, keep your foot from the pedal, let the silence be perfect.

A few weeks ago it was the privilege of the writer to sit by the bedside of one of God's children who has lain on his back for the last six months or more. One who had for many years served his Master with all his strength and energy. Now he has come to a rest, and not a fretful word, not a murmur of impatience marred the stillness. It was peace—one felt the rest was part of the music.

"The very silence round him seemed
As if the angels sang."

Yes, and there must be time for resting at His feet for prayer and for worship; stillness to hear His voice in His own Word. The rest must have its full value to make the music perfect. Do you want to play well? O.E.R.

The Bible and the People.

(By Ex-President Roosevelt.)

As all of you know, there are certain truths which are so very true that we call them truisms; and yet I think we often half forget them in practice. Every thinking man, when he thinks, realises what a very large number of people tend to forget that the teachings of the Bible are so interwoven and entwined with our whole civic and social life, that it would be literally—I do not mean figuratively, I mean literally—impossible for us to figure to ourselves what that life would be if these teachings were removed. We would lose almost all the standards toward which we, with more or less resolution, strive to raise ourselves. Almost every man who has, by his life-work, added to the sum of human achievement of which the race is proud, of which our people are proud, almost every such man has based his life-work largely upon the teachings of the Bible.

Sometimes it may have been done unconsciously, more often consciously; and among the very greatest men a disproportionately large number have been diligent and close students of the Bible at first hand.

Lincoln—sad, patient, kindly Lincoln, who, after bearing upon his weary shoulders for four years a greater burden than that borne by any other man in the nineteenth century, laid down his life for the people whom living he had served so well—built up his entire reading upon his early study of the Bible. He had mastered it absolutely; mastered it as later he mastered only one or two other books, notably Shakespeare; mastered it so that he became almost "a man of one book," who knew that book, and who instinctively put into practice what he had been taught therein; and he left his life as part of the crowning work of the century that has just closed. And yet some claiming to be wise sneer at the Book of books!

A SOUND CRITIC.

Johnnie had been to Church for the first time, and on his return his father enquired whether he liked the sermon? "Yes," said the little boy gravely, "I liked the beginning, and the end was good, but there was too much middle!"

Ill habits gather by unseen degrees,
As brooks make rivers, rivers run to seas.
—Dryden.

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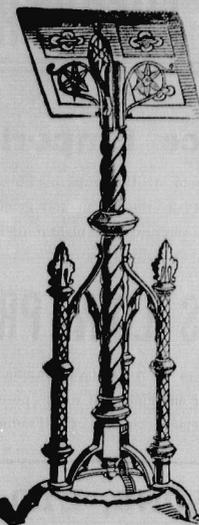
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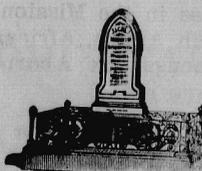
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Printed by William Andrews Printing Co. Ltd., 126 Castlereagh Street, Sydney, and Published by The Church Record Limited, at 64 Pitt Street, Sydney.

The Church Record

For Australia and New Zealand.

A Paper issued each week in connection with the Church of England.

With which is incorporated "The Victorian Churchman."

Registered at the General Post Office, Sydney, for transmission by post as a Newspaper.

Vol. I, No 40.

OCTOBER 2, 1914.

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Current Topics.

For the Seventeenth Sunday after
Trinity our subject is "Good Works."
In the Collect we pray for
Seventeenth God's Grace, without
Sunday after which we can do nothing,
Trinity. so that by His power we
October 4. may continually be given
to all good works. The

Epistle (Eph. iv. 1-6) reminds us of
the good works to which we should
give ourselves; walking worthy of the
vocation wherewith we are called,
with lowliness, meekness, long-suffer-
ing, forbearance, and love, endeavour-
ing to keep the unity of the Spirit in
the bond of peace. In the Gospel (St.
Luke xiv. 1-11) our Lord teaches the
virtue of humility, and its important
consequences, "for whosoever exalteth
himself shall be abased, and he that
humbleth himself shall be exalted."

From time to time we hear a good
deal about the disabilities under which
High Churchmen labour
Parties in the Church.

who are unaware of the state of the
Church throughout Australia, might
imagine that there were no Dioceses
where Evangelicals have to suffer on
account of the attitude of the "domi-
nant High Church majority." As a
matter of fact, in quite half of the
Australian Dioceses, so far as the
clergy are concerned, Evangelicals are
either non-existent, or else one or two
individual clergy are fighting for their
cause with their backs against the wall.
In other Dioceses they are slowly but
surely being squeezed out by the
process of filling vacancies with men of
a different colour. There remain
besides Sydney two other Dioceses
which are definitely Evangelical, and
also some where the Bishops are willing
to receive earnest men of all schools of
thought. But our point is this; the
number of Dioceses where Evangelicals
are in a hopeless minority far exceeds
those where the High Churchmen are
in a similar condition.

Dr. Headlam, who recently visited
Australia to deliver the Moorhouse
Lectures in Melbourne, is contributing
a series of articles to the "Challenge"
on "the Church in Australia." The
last which has reached us deals with
the question of "Parties in the
Church." Dr. Headlam is certainly
not an Evangelical, and we do not
accept the title "Low Churchmen"
which he applies to us, but his testi-
mony is identical with the views we

have expressed above. We make no
apology for quoting from his article at
considerable length.

Dr. Headlam writes as follows:—
"As far as I can see the whole
tendency of a Disestab-
lished Church is for each
Diocese to assume some
particular ecclesiastical
complexion. Originally

Australia represented a Low Church
type, and that of a very definite
Church, and the early Bishops of
Sydney and Melbourne were Low
Churchmen. At the present day you
are generally told that that is a true
representation of Sydney. It is the
largest Diocese, and the Sydney
Churchman is represented as habitually
taking a line of his own. When he
selects representatives it is generally
asserted that they are all of one com-
plexion. The solid phalanx of Sydney
Low Churchmen is the expression I
have heard used. It harmonises with
this, that the Archbishop refuses to
institute a clergyman unless he will
abstain from wearing the Eucharistic
vestments. I do not wish to lay stress
on this, the vestments being undoubt-
edly still declared by the Courts in Eng-
land to be illegal, and the Church in
Australia being legally subject to the
English Courts, a conscientious man
may feel it his duty to enforce their
decisions. There is no doubt, how-
ever, that his action will be popular
with a large section of his Diocese.
There are High Churchmen in Sydney,
but they feel out of it, and the com-
plexion of the Diocese is Low Church.

At Melbourne that was the case,
but, as one informant put it to me, the
Low Church monopoly has been broken
down. Bishop Moorhouse introduced
an intellectual element which is not
common in Australia, and the present
Archbishop has refused to carry on the
traditions of his immediate predecessor.
If one may trust an article in the Mel-
bourne "Argus," Archbishop Clarke
has been a strong ruler, but also, it
would seem, a just ruler, inasmuch as
it is frankly acknowledged that he has
held the balance evenly between the
different parties within his own com-
munion, and at the same time sought
whenever he could to establish fraternal
relations with Christians of other
denominations. The complexion of the
Diocese now is certainly not Low
Church, although there are many Low
Church parishes, and I am assured that
the type which is most popular is that
of the strong Churchman who is free
from ritualistic fads.

On the other hand many of the
smaller and more modern Dioceses are
predominantly or even exclusively High
Church. In one Diocese, I am told, no

one is instituted who will not take the
eastward position, just as there is at
least one South African Diocese where
vestments are described as 'the
Diocesan Use.' The tendency of the
High Church Dioceses is to draw more
on English support and to get their
men from England. The majority of
those who come out are often exceed-
ingly earnest and zealous; they will
undertake work and obey calls for
which Australians are waiting; but
they are often too alien in thought and
ideals from the great body of the
people for their ministrations to be as
effective as they might be. Something
more robust is wanted to get hold of
the great mass of the people.

I have heard as bitter, or even more
bitter, complaints of the way in which
Low Churchmen are cut out of the
High Church Dioceses than of the treat-
ment of High Churchmen in Low
Church Dioceses. I have also heard a
good deal of misgiving expressed by
sober-minded High Churchmen of the
results. This is, I believe, a great
cause of weakness to the Church of
England. There are particular types
of piety which appeal to particular
people, and one of the most real and
genuine is that we are accustomed to
call 'Evangelical.' To some of us it
does not appeal; in the case of others
it transforms their life. The Church in
England would be very much weaker
than it is without the Evangelical
party. While to some a ritualistic, or
semi-ritualistic, or a musical service
really appeals, to others they are un-
real and irritating. The difference is
partly temperament, partly training.
But it is real. In the High Church
Dioceses where there are no Churches
which appeal to him the Low Church-
man leaves his Church and gradually
drifts into Presbyterianism or
Methodism.

I cannot help noticing, for ex-
ample, the figures in South Australia.
The Diocese of Adelaide is definitely
and predominantly High Church, and
I have heard many complaints of the
way in which Low Churchmen are out
of it. Now, while in New South Wales
the Church of England numbers 44.58
per cent. of the population, in South
Australia it only numbers 27.84 per
cent. On the other hand, the Metho-
dists are 24.87 per cent. South Aus-
tralia is the only province in which the
Church of England does not exceed by
a very large number any other religious
body. While it numbers 113,781, the
Methodists are 100,402; very nearly as
numerous. I cannot help believing
that these figures must be partly
accounted for by the fact that Low
Churchmen cannot find what they want
in the Church of England."