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Current Topics.

We gratefully publish on our "Leader" page an interesting statement sent to us by the Bishop of Spiritual Goulburn concerning the coming visit of Mr. J. M. Hickson. We venture to draw attention to Dr. Radford's closing appeal for a definite promotion of the requisite spiritual conditions by earnest and continuous prayer that the Church may be awakened to a corporate faith in the healing power of her Lord, and that there may be a deepening of faith and penitence in the lives of all those who look for healing. The Mission is "not merely one of spiritual healing, but of Christian healing." We suggest that prayer circles should be formed in every parish in order to concentrate the prayers of God's people upon the coming mission and the missioner. "This kind cometh not out except by prayer."

We reprint in the place of our usual sermon a very sane and strong presentment of the problem of the Sunday Observance and the Church's attitude to it. The Dean of Newcastle has furnished Christian people generally with a thought-producing statement of the case; and the casual Christian who allows himself or herself large liberty in the matter may well find food for serious reflection. As Dean Crotty says, "the Church does not quarrel with the modern man so much for things he does on Sundays as for the things he does not do." The plausible excuse of the need of recreation is thin and shallow, for it almost always accompanies a starvation of the higher nature of the man. It is a well-confirmed fact that the true estimate and recognition of the purpose of this Holy Rest-day leaves little desire or time for the inclusion of the Sunday sports that are so much in vogue at present.

From the columns of a contemporary we call the following apt illustration:—

"Invited to a golfers' meeting recently, Joab H. Banton, the prosecuting attorney of the county government in New York City, remarked as an aside, after describing the terrific and unrelieved load of responsibility that his office entails, that he himself had never learned to play golf. His explanation, which is worthy the consideration of an army of golfers in every part of the country, was this:—

"I have no time to learn golf, because I find it imperative that I seek some spiritual refreshment at the end of every six days work. Golf as a recreation is undoubtedly excellent, but it would not answer my purpose. I find that religion is the only way of keeping up the 'heart' which is necessary to perform my duties. A man without it would be utterly lost. Try church some time. You will find it as refreshing as is golf."

After all, the aim of the Christian should be to seek to know God's will

for him in this and every other-concern of life, and, as well, to have the will to follow God's will when thus revealed.

The Society whose aim is to put the Church on the map of Australia has altogether justified its inauguration, thanks to the generous and general support and sympathy it receives, and the enthusiasm and tact of the Organising Secretary. The Society has filled "an aching void," and has surely come to stay. It is a society framed on definitely evangelical principles and lines like the great English society with whom it has a certain relationship, filial if not legal. We are interested to see that in the Provincial Synod of N.S.W. the Bishop of Goulburn is going to ask for a consideration of the question of "the widening of the basis of the Bush Church Aid Society to secure the support of every diocese and of all Church-people for the Society as the Home Missionary Society of the whole Australian Church." As the B.C.A.S. is federal in its outlook, if any Synod is to discuss this matter it would seem to us that General Synod is the proper body to do so. At the same time we are rather puzzled at Dr. Radford's proposal. Has the council of the B.C.A.S. been consulted in this matter? Will the Organising Secretary, who is not a member of Provincial Synod, be allowed the privilege of speaking to this important motion? It seems to us almost like a man arranging for his marriage before he has even consulted concerning the willingness of the party with whom he proposes to link his life. However, the bishop may reply that, in this case, the man is rather a complex being, and consultation is necessary within himself as to his willingness to make the proposal to the other interested party.

The Bishop of St. Alban's, in the course of a sermon in his cathedral, made a strong protest against the kind of methods that are in use for the upkeep of the Church's work. He said:—

"An Indignity to the Church."

"Things have come to a sorry pass in the great Church of England when a 'fete' has to be held to raise money to pay its living agents. What would you say if you saw an announcement that your bankers were arranging a fete to pay the manager and clerks? Why, you would go in double quick time and withdraw your savings. And yet you don't mind the Church being submitted to such an indignity! Piquancy was added to the Bishop's remarks from the fact that the city had been placarded for weeks with an announcement of a fete in aid of the Additional Curates' Society.

We sympathise with the bishop in his protest, but whatever would his lordship say if he knew of the "bread and butter dances," whist drives, gambling methods, etc., that are in fairly common use in some Australian dioceses? The time is over-ripe for earnest protest on the part of the Church' leaders against all such unworthy dodges for raising money for God's work.

At the recent meeting of the London Diocesan Conference, a good discussion took place on "The Church and the Religious Press."

The general desire was expressed to emphasise the need for churchmen to get more into touch with the wider Church life. It was almost unanimously resolved that the life of the Church would benefit if Church-people gave increased attention and support to Church newspapers and periodicals. It is one of the weak places in our Church life that Church-people do not evince much interest in the wider work of the Church. The ordinary Anglican Churchman is a Congregationalist pure and simple, with little esprit de corps in relation to the great body in which he has the privilege of membership.

As the Royal Arcade is undergoing an extensive reconstruction, "The Church Record" management has had to seek fresh quarters. Our constituents will find us at 62 Post Office Chambers, 114a Pitt St., Sydney, to which all communications should be addressed. Subscribers may, for their own convenience, still call and make payments in settlement of their accounts at William Andrews' Printing Company Limited, 236 Castlereagh St., but all written communications must be addressed to the Manager, "Church Record" Office, 62 Post Office Chambers, 114a Pitt St., Sydney.

Provincial Synod of N. S. W.

The Triennial Synod of the Province of New South Wales is to assemble at the Chapter House, Sydney, on August 16th. The position of women in the Church will be the subject of motions by the Bishop of Goulburn, urging the adoption by Synod of resolution 53 of the Lambeth Conference, providing that "opportunity should be given to women, as to men (duly qualified and approved by the Bishop, to speak in consecrated or unconsecrated buildings at other than the regular appointed services of the Church." An ordinance granting, among other things, authority to deaconesses to prepare candidates for baptism and confirmation, and to assist at the administration of baptism, will also be brought forward by Mr. W. R. Beaver.

The Rev. G. A. Chambers will ask Synod to agree that the time is ripe for giving effect to the clause in the Lambeth resolutions with reference to the interchange of pulpits between Anglican and non-Anglican

clergymen. The Bishop of Goulburn will introduce a proposal to consider the whole system of diocesan and interdiocesan organisation and in particular the following questions:

(a) The reconstruction of the dioceses of Goulburn and Bathurst by the extension of their boundaries nearer to Sydney.

(b) The responsibility of the Province for the maintenance or assistance of the work of the Church in the far western districts of the State.

(c) The widening of the basis of the Bush Church Aid Society to secure the support of every diocese and of all Churchpeople for the Society as the home missionary agency of the whole Australian Church.

(d) The co-operation of the bishops of the Province in the promotion or exchange of the clergy from diocese to diocese.

(e) The enlargement of the powers of Provincial Synod to secure closer unity of counsel and action in the work of the Church throughout the State.

C.M.S. Conference.

In view of the difficulties that have arisen within the circle of C.M.S. supporters in England, the Bishop of Chelmsford assembled a number of men of various outlooks to come together with a view to a better understanding of one another's standpoints, with a further view to closer co-operation in the great work for which C.M.S. stands. The Conference was held in Birmingham, and lasted for five days. A correspondent of the "Record," who was present, wrote:—

"The main themes set down for discussion were: 'What is Evangelicalism? Its distinctive and fundamental characteristics'; 'The responsibility of Evangelicals with regard to the Church in the Mission field'; 'Evangelicalism and the Bible'; and 'The principles on which future co-operation can be secured?' There was, however, a definite limitation imposed by the terms of the invitation to the Conference, which stated that 'It is not intended to draw up any kind of creed either for Evangelicals in general or the C.M.S. in particular, but to speak together as in the presence of God, seeking together for the Spirit Himself to guide us into all truth.'

"The atmosphere of the Conference became at once deeply spiritual and suffused with brotherly love. Staunch Conservatives discovered that pronounced Liberals were not Modernists, but as intensely loyal to the Person and work of the Divine Lord, as convinced of man's need of conversion, as anxious to be used in winning souls to Christ as they were themselves. Points of contact were much more numerous than had been supposed; even with regard to the Bible the agreement was unexpectedly extensive. Prejudices and mutual suspicion melted away, and each learned to respect the sincerity of the other in points on which they differed. Regrets for harsh expressions used in the past were freely made. The Bishop of Liverpool, who had to leave on Thursday, pleaded before he went for forbearance, sweet reasonableness—but it was hardly needed. In no figure of speech, but in reality, the presence of the Holy Spirit was felt, and felt increasingly.

"By Thursday afternoon it was agreed that the time for some practical result had come. The session was suspended to enable the small Agenda Committee under the Bishop of Truro to draw up a Memorandum. When the Conference met in the evening the result of the Committee's labours was presented. At first it seemed to command general acceptance. Closer scrutiny showed that it did not represent the views of some, and strong objection was taken to certain passages. The hopes which had arisen so high were dashed to the ground. The anxiety was intense. The Bishop of Chelmsford suspended the session again to enable the Committee to confer with the objectors and endeavour to arrive at some acceptable formula. As the rest of the Conference members streamed out of the room a large number turned into another room, and with one accord fell on their knees and burst into prayer. It was quite late at night before the Committee broke up. As they came out the news went round rapidly that they had come to an agreement. The threatened danger had been averted."

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"We realise that there are important differences among us, and in accordance with the terms of the invitation issued to us, we have deliberately refrained from attempting to formulate any definition of evangelical principles. We have learnt, however, to understand and respect the convictions of one another, and we believe that time and prayer and patience will bring us yet closer together.

"The Conference has produced a general conviction among us that the co-operation of the various sections of Evangelicals in the work of the Church Missionary Society can be maintained, and we venture to suggest to the Committee of that Society that some method could and should be devised to make the co-operation happier and more effective.

"We have come to see afresh the desperate state of the world and of our own land to-day, and we are resolved courageously to go forward to make Christ known to the utmost of our power. To this enterprise of witness and corporate action we make bold to summon all our brethren."

Ten bishops and two deans were present at the Conference.

The Sunday Problem.

(By the Dean of Newcastle.)

The following article is the result of an interview on the part of a Newcastle paper, in which the questions were asked:

"Is the question a serious one for the church? Has the church anything to say in praise or in blame of Sunday sport?"

The Dean's reply was as follows:—

"There is a new face to the door of our modern life. A new situation has stolen upon us. Our people can no more escape its influence than they can escape the air they breathe. There is no question of its voice or emphasis. It is clean against the old conception of Sunday observance and church attendance. It has given us the modern Sunday.

Tolerance.

One thing, I think, needs to be remembered that we contrast our own day with those earlier times when every decent, self-respecting citizen on pain of social ostracism, went to church. These are days of toleration.

Formerly much of church-going was conventional and forced. Toleration, when it did come, was bound to turn Christendom into a mere section of me.

From this point of view, the shrinkage in spiritual interest which our empty churches seem to argue is more apparent than real. It is a shrinkage which is the inevitable result of that new spirit of toleration which I do not think any of us would care to see repudiated. At all events, we can claim, the people do not come to church to-day for what they can get out of it socially.

Workers and Churches.

It is unpopular to go to church to-day. The workers of a class are not found in our churches for reasons into which we need not now enter. The well-to-do are similarly absent, because it is no longer considered "smart" to go to church.

This latter class absents itself from church not always because it does not want to go, but because it is afraid to be seen there.

At the same time it would be idle to pretend that everything is well with us as a community or church. It is undeniable that church attendance has steadily and seriously fallen off. Australian climatic conditions and the attraction of unusually beautiful surroundings of necessity drives our folk out of doors on Sunday, as well as on other days.

The modern Sunday is not the old Sunday. People no longer go to church in families. Father sometimes sends the children. "Do as I say," he says, "not as I do." And the children answer, "What you do shrieks so loud that we cannot hear what you say."

And so the young people stay away, and the ancient proverb is fulfilled, "Amon walked in all the ways which his fathers walked, and served the idols that his father served."

So we have the modern Sunday, of golf and tennis, motoring, surfing, and all that is associated with those things.

Church's Attitude.

In facing the whole question of Sunday sport and the larger question of which it is a part, it should be understood that the church's message is not one of negation or prohibition.

Its gospel does not consist in drawing up a black list of things that are wrong or denouncing the desire for happiness. This desire is inherent, and therefore of God. The church stands for positive principles of conduct, and for positive and uplifting outlooks for life. It asks human nature to make the best of itself, the best of society and the best of the world. From this point of view it asks the modern man and woman to face the question of Sunday.

The church, I think, will be unwise, in facing this new situation, to fall back on mere scolding or ranting. It is fatal for us to sit down and bewail the good old days. We must recognise new conditions and new claims, and then set out to meet them fairly and with that logic and sweet reasonableness which is always implicit in the appeal of Christ when it is not parodied.

At the same time, it is pathetic for the church to simply recede step by step from every position that it has taken up in obedience to the flow of public opinion. We are not here to be popular, but to speak the truth. Only we must be sure it is the truth, and nothing smaller than the truth that we do speak; that we speak with Christ's breadth and understanding as well as with his austerity. Materialism in the world is not going to be met by Pharisaism in the church.

Modern Paganism.

Therefore, it might be worth while emphasising that the church's indictment of our modern paganism is not based on what it does on Sunday, but on what it does not do. I am not going to quarrel with the modern man for playing golf or tennis, or motoring on Sunday—not for that and by itself. The church wants to remind thoughtful men and women as to whether this kind of thing is ultimately going to lead us to Paradise.

The church does not quarrel with the modern man so much for things he does on Sunday, as for the things he does not do.

If there is an indictment against Sunday sport, it is this, and it must be admitted that it is a reasonable one.

Ghastly Tragedy.

It is a good thing, we say, to build up the physical, but it is a ghastly tragedy to build up muscle at the expense of soul. In nine cases out of ten that is what the modern Sunday is doing. It is a tragedy and a mistake, not because it includes these things, but because the inclusion of them means, as a business proposition, that God, and the work of God, and the worship of God, and all things cultural in the highest sense, are being left out.

We say that a Sunday without these things is a blasphemy and a mistake.

Times Changing.

Admittedly times are changing, and we must adjust our faith and practice to new conditions. But the question of church attendance and Sunday observance in general is bigger than it looks. There are big things at stake. All we ask is that thinking people should look this new Sunday squarely in the face before they make this new idol of the marketplace their own.

In the face of such social conditions as are reflected in such a book as "The Glass of Fashion," it seems reasonable to ask whether the time has not come for us to call a halt, lest we lose from our life and society the things that matter and the things that belong to our peace.

Personally, I resent the suggestion that comes whenever a man draws attention, in a spirit of moral earnestness, to anything that ministers to the community's high life, that we should be dismissed as a Pharisee or a killjoy.

Our present position is admittedly serious. We are threatened throughout all life to-day with a harsh and brutal materialism that is robbing the soul of its faith, and leaving the body no tenants but its appetite.

Can any civilisation afford to lie down to this? That is the question that we ask thinking people—the fathers of our growing

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boys and girls—to face. In the light of these seeds of dissolution and decay which are apparent everywhere, and even in our new countries, as well as in the old civilisation, how can we hope to come through unless we devise some counteracting force of moral idealism such as the church strives to provide.

Church's Stronghold.

Are we rendering any service to the community by endangering the last stronghold that the church has for her work? And that is the few Sunday hours in the whole week when she asks her people to give their thoughts to higher things.

This is her appeal to the average man, whether he be churchman or not. To the man or woman who frankly has no interest in the community's better life, we have nothing to say. If they want a Sunday without religion, then we are not concerned with inveighing against their Sunday habits. If this is their point of view, we must leave them to it. We have, however, a claim on that considerable body of avowedly church people, nominally Christians, who are today behaving as though they were pagans and in the spirit of practical atheism.

This concerns not only the worker with his humble pleasures. We are concerned much more to point out the heartless infidelity of the well-to-do, whose children are being brought up in an atmosphere of suppers and card-parties on Sunday nights.

It is hopeless for the church to try to help their children when they are solemnly breaking down, by the atmosphere of their homes, the work we are endeavoring to do.

We can only appeal for a Sunday that will find room for the things of the whole personality, body, mind and spirit. There is room for all of them.

There is plenty of time on an Australian Sunday for everyone to get their outdoor enjoyment, and at the same time to keep a sanctuary for God and their higher life. That is all we ask, that a place should be kept in some part of Sunday for the worship of God.

The Council's Job.

With regard to the attitude of public bodies and the provision of facilities in public parks for recognised Sunday sports, I would ask our city fathers to consider, while we frankly admit the right of private individuals to spend their Sundays as they wish, whether it is wise for official public bodies to provide facilities for something that is being more than overdone already. They, as well as the church, have a duty to the public good. And, in view of the trend of modern social habits, and in view of the fact that they represent the whole community whose general conscience is still Christian, I very much question whether it is their job to help or hasten the forces that are unquestionably paganising the habits of our people.

Modern Mistake.

As an instance whether legislation at this kind may lead, I might mention that, in many of our country towns to-day, as the result of the lifting of municipal restrictions, all the big football matches are being played on Sunday afternoons.

In these towns the result has been to make Sunday school work all but impossible.

Can we afford to break down one of the few remaining efforts that are being made to strengthen and edify the youth of our community?

With all that be said for it, I am convinced that the modern Sunday is a mistake. It does not work. It does not accomplish what it sets out to do. Fashioned in the first place as an escape, it is fast becoming a tyranny. It ministers to our moods rather than to our crucial needs, and will yet wear us down."

Correspondence.

Bishop Pain Memorial.

(The Editor, "Church Record.")

Dear Sir,—Many of your readers will remember with love and veneration the name of Dr. A. W. Pain, first Bishop of Gippsland; and they will be interested in the steps which are being taken to perpetuate his memory in that diocese.

It has been decided to endow a scholarship to be called "The Bishop Pain Memorial Scholarship," to be awarded by the Bishop of Gippsland to men desirous of entering the ministry, to enable them to take both a theological and university course, in order to equip them more fully for the duties of their calling. A sum not exceeding £100 is also to be expended in placing a memorial in the Cathedral, Sale.

Though Gippsland is but a bush diocese, and has been enduring one of the worst seasons financially ever known, our people have already subscribed over £1000 to this memorial fund, a sufficient proof that they are in earnest in the matter. But there must be many outside Gippsland, and especially in Sydney, where Bishop Pain laboured for twenty years as rector of St. John's, Darlinghurst, who would like to have some share in establishing this memorial of a great and good man, for an object so dear to the late Bishop's heart as the education of the young.

I, as the appointed organiser of the fund, have come to Sydney to try to get in touch with these friends and admirers of Bishop Pain, and should be glad if they would communicate with me, care of the Rev. Canon Cranswick, St. John's Rectory, Glebe.—Yours faithfully,

A. E. ADENEY.

A Real Need.

(The Editor, "Church Record.")

Sir,—My experience during the past week leads me to realise that there are not a few Church women who much need a Home to which they can look for loving care in their old age. There are those who have given perhaps all their spare time to help in parochial or diocesan work, capable, thoughtful, educated women who now, having outlived their threescore years and ten, and having no near relatives to turn to for shelter, still sorely need surroundings somewhat like those to which they have been accustomed.

Neither the old age pension nor a small private income will suffice to supply what is needed. Could not three or four parishes combine, and within their own neighbourhood find a house which might become a Home not out of reach of old friends. There are, I know, the Twilight Homes, but these are "full, always full." There is the Home of Peace, but that again is "full to overflowing," and besides the women I am thinking of while needing care are not sick. I saw the Salvation Army Retreat for Aged Women and was struck by the bright cheeriness of the inmates, but there again "our hearts are breaking to find homes for the many we have to refuse." So there is nothing left but Newington. Here too I was met with "This is not the place for such as those you have in view, though they are being sent to us more and more, and we do our best to care for them." Many visits some time ago to Newington had shown me the reality of their kindness, but a place where you have no corner to call your own, no table by your bedside for your Bible and spectacles, and where you may have to sleep in a ward with perhaps fifty or sixty others, is certainly not a suitable refuge for our old Church workers. While we are rightly doing much for the children, we must not forget the aged.

MARY E. P. SHARP.

July 23, 1922.

Personal.

The Bishop of Tasmania inducted the Rev. A. Gamble to the newly-formed parish of St. Stephen's, Lower Sandy Bay, on Sunday, June 18. The church was filled with an interested congregation, and the augmented choir contributed to the heartiness of the service. In the course of his sermon the Bishop spoke of the various functions pertaining to the office of a clergyman as prophet, evangelist, pastor and steward. The success of a minister depended very largely upon the assistance given him by his parishioners. He urged them to help their rector consistently by their prayers and offerings, and great results would ensue.

Canon R. J. Ross-Edwards has resigned the parish of Marulan (Goulburn), and is retiring from regular ministerial duty owing to advancing years. Ordained in Sydney, 1879-80, he assisted for two years at All Saints', Woollahra, and has, since 1881, laboured continuously in the diocese of Goulburn. His son, Rev. Rupert Ross-Edwards, vicar of Corowa, is also a canon, in the diocese of Riverina.

Archdeacon Hayman, of Melbourne,

has been advised by cable that his son, ex-Lieut. Philip B. Hayman, who served for four years in the A.I.F., and has been studying at Pembroke College, Oxford, has obtained his degree of B.A., having graduated with honours in theology. Mr. Hayman is preparing for Holy Orders, and purposes, after a brief curacy in England, returning to Victoria.

Rev. Canon T. A. Chapman, vicar and rural dean of Bolton, has been appointed Suffragan Bishop of Colchester in the diocese of Chelmsford.

Rev. R. Godfrey, of the Melanesian Mission staff, was expected to arrive in New Zealand by the "Southern Cross" on or about July 20.

Rev. P. C. Shaw, who has been acting as curate at Toowong has accepted the living at Goodiwindi, Q.

Archdeacon Luscombe, of Dungog, N.S.W., has been appointed to the Rectory of Paterson, diocese of Newcastle.

The Rev. C. W. Wood and Mrs. Wood were entertained by the parishioners of Holy Trinity, Thornbury, Victoria, on 15th July, and were presented with a cheque in token of esteem.

The Hon. L. E. Groom, M.P., was installed as a Lay Canon of St. Paul's Cathedral, Melbourne, on Tuesday, 25th July (St. James' Day). The ceremony was performed by the Archbishop.

Speaking at a Communion Breakfast at Newcastle, the Bishop of the diocese, in introducing the Bishop of Bathurst, said that "he knew the Bishop of Bathurst in olden days in Melbourne, when Dr. Long, as a student, sat at his feet. Now," he continued, "I sit at the Bishop's feet, and I do so gladly, and admire his energy, his enthusiasm, power of speech and confidence. I am only too glad that I have this opportunity of introducing him to Newcastle men."

The death is announced of the Rev. R. M. Brett, of Wallan, Vic., at the age of 67 years.

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Mr. Lloyd C. Hutchinson, who was admitted by the Full Court as a barrister of the Supreme Court, is the fourth son of Mr. Wm. Hutchinson, chief engineer for railways, a well known Churchman and Synodman. He obtained his B.A. degree at Sydney University and proceeded to Cambridge. He enlisted at the outbreak of war and was gazetted a second lieutenant in the East Yorkshire Regiment. He saw service with the Inniskilling Fusiliers in Gallipoli, where he was wounded; and later on, while on active service with the East Yorkshire Regiment in France, was promoted to the rank of major in the field. He was again wounded, but returned to the front and was fighting on the date of the armistice. He returned to Cambridge and took the degree of B.A. and LL.B. As a member of Gray's Inn, he was called to the English Bar.

Dr. Charles A. Jarman has accepted the position of organist and choir-master at St. Clement's Church, Marrickville, and will thus settle in Sydney after a long absence.

The death of Mr. George Woodward Pearce on Wednesday week at his home, Orange Grove, Seven Hills, New South Wales, removes one of the old

pioneers. He was interred in the Pearce's private cemetery, after a service at St. Andrew's Church of England at Seven Hills.

The death in London is announced of Mr. Edgar Gerald Lea, brother of the Rev. E. Howard Lea, rector of St. Mark's, Darling Point. The late Mr. Lea came to Australia in 1887, and joined the staff of the Union Bank in Victoria. Mr. Lea returned to England in 1891.

Miss Theresa Mercer, the only surviving sister of the late Archdeacon Mercer, of Ballarat, passed away in Ballarat on July 15 at the age of 84 years. She was always prominent in Church work, and especially in zeal for missions.

Miss Jean Porter, of the A.B.M. staff in China, arrived by the Arafura on furlough, and has gone on to Tasmania.

The Rev. J. Hunt left for the A.B. Mission's Solomon Island field on August 8.

Mrs. Marshall, for 13 years a voluntary worker in the A.B.M. office was farewelled by the members of the staff

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and the women's auxiliary prior to her departure for Melbourne. A presentation was made by Miss Macarthur Onslow.

News has been received of an outbreak of plague at Fochow. Two members of the C.M.S. staff, Drs. Lawson and McKenzie, have died.

Miss E. Williams, sister of Miss Williams, of the Melanesian Mission, has been appointed matron of the C.E.G. G.S., Launceston.

Rev. W. E. Hipwell, formerly C.M.S. missionary in Hongkong, and who latterly has been superintendent of the Chinese Mission in Sydney, is leaving on August 15 to take up work as secretary for the C.M.S. in South Ireland.

Mr. Stewart Murray gave an interesting lecture on "Palestine" in the C.E.M.S. Rooms, Cathedral Buildings, Melbourne, on July 24.

Rev. Robert Hamilton, late of Sunshine, was inducted to the cure of St. Michael's, North Carlton, by the Archbishop of Melbourne on Wednesday week.

The Rev. F. Parsons, of Belmont-sum-Highton, has accepted the charge of St. Barnabas', South Melbourne, in succession to Rev. C. L. Crossley.

The Primate returned, on Wednesday, from a visit to Queensland.

"The death of Mr. D. C. Lathbury, of which we learn as we go to press, closes a career as full of interest as of years. Whatsoever he did, he did with all his might, actuated by the deepest conviction, and guided by an intellect of peculiar brilliance. We speak more fully elsewhere of his work for both the Church and 'The Guardian.' In him the Church loses a very faithful servant, and a wide diversity of men and women a very delightful friend."—The Guardian.

Mr. J. W. Dovey, who represented the A.B.M. at the National Christian Conference of China, held at Shanghai, in May, has just returned to Sydney. He gave an interesting report of the conference to a meeting of the C.M.S. committee on Monday.

Rev. Walter Henry Sage, Th.L., has accepted the charge of the South Yorke's Peninsula Mission, with his headquarters at Yorketown, S.A., and will take up his new work at the beginning of October.

Our Melbourne Letter.

(From our own Correspondent.)

I propose in this letter to call in "apt alliteration's artful aid," for I find my news can be grouped under four heads, Schooling, Suffering, Supplication, and Song. Schooling, I must confess, is not the most fitting word to cover the three items of news which I put under this head: but something must be sacrificed for apt allit—

The Archbishop gave his first address in the University at the invitation of the Students' Christian Union. He has been in this movement from its very initiation; he was one of the first fifty-six student volunteers to enrol. His remarks were listened to with marked attention by the large crowd that had assembled to hear him. His answers to questions were particularly encouraging, assuring us, as they did,

of the waning of materialistic tendencies amongst students in the old land, and the "rebirth of ideal conceptions of life." Dr. Suggden, the Master of Queen's, moved a vote of thanks to the Archbishop: he said that there was a time when a meeting of this sort would have been impossible in the University; it was significant that the new Archbishop's first speech in the University should be at the invitation of the Christian Union.

Mr. Justice Higgins, speaking at the presentation of the Mervyn Bourne Higgins Shield at Queen's College, said that when Trinity College was opened he had looked upon its denominational character as a "fly in the ointment." He and many others had feared that this would end in making their training stereotyped and of less value to the University. Consequently the late Professor C. H. Pearson, Mr. J. B. Gregory (a fellow barrister) and himself had made an attempt in the early "eighties" to found an undenominational college. But his fears had all been falsified. He honestly did not think now that the community could ever have created the college except on a denominational basis. In spite of that basis, there had been no stereotyping of training, no denominational bigotry, and no bad feeling.

The Minister of Education is reported to have stated that an amendment of the regulations to permit voluntary religious instruction in State schools at the end of the morning session or before the afternoon session, has been decided upon by the State Cabinet. This is a great extension of facilities and indicates that the Government recognises the great worth of the work voluntary instructions are doing. The need is for more workers.

Suffering.—Under this head here are two items of news. The Archbishop paid a visit to Melbourne Hospital on July 26, at the invitation of the committee. It was the annual meeting. He was welcomed, says the "Church of England Messenger," at the entrance to the institution by the vice-president, the matron, and members of the committee, and was then conducted through some of the wards by Dr. Williams, medical superintendent, and Rev. A. L. Kent, chaplain; and expressed pleasure at the excellent way the hospital was conducted. At the invitation of the medical superintendent, his Grace visited one of the theatres where preparations were in progress for an immediate operation. While there the patient was brought in and the Archbishop spent an interesting half-four watching the surgeon at work.

The annual meeting was held in the out-patients' hall, the Archbishop occupying a seat on the platform. After the business of the meeting had been dispensed with, a warm welcome was extended to his Grace, who expressed his pleasure at being present, and in a few words said it was the duty of the Church, the workers of the community, and the public in general, to support such an institution as the Hospital.

After afternoon tea had been served the Archbishop visited the Chapel. Time would not permit of a thorough inspection, but his Grace has promised to pay another visit to the hospital. The staff were much impressed by the Archbishop's interest and cordial manner.

The suffering caused by unemployment is very acute in Melbourne now. The Archbishop, at the request of the Trades Hall Council, is convening a monster meeting of citizens to be held in the Town Hall on Wednesday, 30th

August, at 8 p.m., to discuss the unemployment problem and to seek means of alleviating the present distress.

The secretary of the S.O.C. writes to the clergy, through the "Messenger," asking them to draw attention from the pulpit to the urgency of the need, and to ask the employers in the congregations to try to find work in any capacity, even if only for a day or two.

A temporary Labour Bureau has been established at the Mission of SS. James and John, Latrobe St., and Mr. J. Churchill, the leader of the unemployed, is in attendance daily. Many men are unable to pay the fees demanded by an ordinary labour bureau. The Church will do the work without fees. Employers of labour, domestic or otherwise, and particularly those in the country, are asked to co-operate with the Missioner in this practical venture by intimating their needs from time to time.

Supplication.—At a huge mid-day gathering in the Melbourne Town Hall, the Archbishop spoke on Prayer as the Church's neglected weapon. He said that a year ago he was in the midst of one of the most acute industrial troubles that had ever occurred in South Wales. He was invited to act as chairman at the conferences which took place, and insisted on the meetings being opened with prayer. Afterwards the members said they never would have surmounted the difficulties if they had not begun with prayer. There had been much pessimism in political circles of late, but it would be otherwise if they prayed more. Prayer was the Church's chief weapon, and too often she forgot she had it.

The Archbishop has issued some prayers to be used at evensong after the third Collect, when it is desired. They comprise a prayer for courage and intercessions for our country, for all engaged in industry, and for all members of the Press.

Song.—The Archbishop has accepted a most kind offer from Dame Nellie Melba to sing at a recital in the Cathedral on August 20, at 3.15 p.m. Admission will be by tickets, which will be obtainable from the clergy.

And now, Mr. Editor, it is very late, and so to my schooling, and suffering and supplication and song, I will add on my own behalf—slumber! And perhaps when you, good reader, have read this far (if you ever do), you will say, "I feel like that myself."



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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."

BUSINESS NOTICES.

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The Church Record.

AUGUST 11, 1922.

ANOTHER STEP ALONG THE ROAD.

Our last two leaders have been concerned with the subject of Reunion and have dealt with it more or less by way of drawing attention to important statements recently issued. We shall follow the same course this time, too, for the problem of reunion is one of the two or three outstanding problems that the Church in this generation has been called upon to face, and one which this generation seems to have more hope of solving than any other generation for centuries has had. The statement to which we now refer occurs in the report of the Conference held in England, between representatives of the Church of England on one side, and the Free Churches on the other side, about questions raised by the Lambeth Appeal.

It seems to have been a conference in many ways similar to that held in Sydney recently, the official report of whose proceedings we reviewed in our last issue but one, and its results seem to have been very similar to those which that report disclosed. In England, as in Australia, the leaders of opinion in the Free Churches seem to have felt that some of the expressions in the Lambeth Appeal were ambiguous and needed explanation. Accordingly in April, 1921, the Federal Council of the Evangelical Free Churches of England passed a resolution asking for a conference and appointing delegates.

The proposal was welcomed by the Archbishops of Canterbury and York, who nominated as representatives with themselves of the Church of England the Bishops of London, Winchester, Gloucester, Ely, Lichfield, Peterborough, Chelmsford, Hereford, Ripon, and Salisbury, Dr. Headlam (Regius Professor of Divinity at Oxford), and Dr. Walter Frere. The conference met at Lambeth on November 30, 1921, and after prolonged discussion appointed a committee of thirteen—six from each side with the Archbishop of York as chairman—to consider some of the issues involving large questions of principle which had been raised during the conference. This committee held meetings in January, March, April, 1922, and reported to the conference which met again at Lambeth Palace on May 24, and after full discussion unanimously gave its general approval to the propositions contained in the report, which we reprint here:—

THE REPORT AS ACCEPTED BY THE CONFERENCE.

1.—On the Nature of the Church.

1. The foundation of the Church rests not upon the will or consent or beliefs of men, whether as individuals or as societies, but upon the creative Will of God.

2. The Church is the Body of Christ, and its constitutive principle is Christ Himself, living in His members through His Spirit.

3. As there is but one Christ, and one Life in Him, so there is and can be but one Church.

4. This one Church consists of all those who have been, or are being, redeemed by and in Christ, whether in this world or in the world beyond our sight, but it has its expression in this world in a visible form.

5. This visible Church was instituted by Christ as a fellowship of men united with Him, and in Him with one another, to be His witness and His instrument in the spread of His Kingdom on earth.

6. As a visible Church it must possess certain visible and recognisable marks whereby it can be seen and known by men. These have been since the days of the Apostles at least the following:—(a) The profession of faith in God as revealed and incarnate in Christ; (b) the observance of the two Sacraments ordained by Christ Himself; (c) an ideal of the Christian life protected by a common discipline; (d) a ministry, representative of the Church, for the preaching of the Word, the administration of the Sacraments, and the maintenance of the unity and continuity of the Church's witness and work. (See II. (1).)

7. Baptism by the ordinance of Christ and of His Apostles the outward and visible sign of admission into membership of the Church.

8. The Church visible on earth ought to express and manifest to the world by its own visible unity the one Life in Christ of the one Body.

9. The true relation of the Church and local Churches is that which is described in the New Testament—namely, that the Churches are the local representatives of the One Church. The actual situation brought about in the course of history in which there are different and even rival denominational Churches independent of each other and existing together in the same locality, whatever justification arising out of historical circumstances may be claimed for these temporary separations, cannot be regarded as in accordance with the Purpose of Christ, and every endeavour ought to be made to restore the true position as set forth in the New Testament.

10. The marks which ought to characterise the Church visible on earth are possessed by these existing separate Churches and societies of Christian people in very varying degrees of completeness or defect. Hence, even though they be parts of the visible Church, they cannot be considered as all alike giving equally adequate expression to the Lord's Mind and Purpose. Some, indeed, may be so defective that they cannot rightly be judged to be parts of that Church. But such judgments, though made in trust that they are in accordance with the Divine Mind, must be regarded as limited to the sphere of the visible Church as an ordered society here on earth. It would be presumption to claim that they have a like validity in the sphere of the whole Church as the One Body of the redeemed in Christ, for within that sphere judgment can only be given by the All-knowing Mind and Sovereign Mercy of God.

II.—The Ministry.

1. A ministry of the Word and Sacrament is a Divine ordinance for the Church, and has been since the days of the Apostles an integral part of its organised life.

2. It is a ministry within the Church, exercising representatively, in the Name and by the authority of the Lord Who is the Head of the Church, the powers and functions which are inherent in the Church.

3. It is a ministry of the Church, and not merely of any part thereof.

4. No man can take this ministry upon himself. It must be conferred by the Church, acting through those who have authority given to them in the Church to confer it. There must be not only an inward call of the Spirit, but also an outward and visible call and commission by the Church.

5. It is in accordance with Apostolic practice and the inherent custom of the Church that this commission should be given through Ordination, with prayer and the laying-on of hands by those who have authority given to them to ordain.

6. We believe that in Ordination, together with this commission to minister, Divine Grace is given through the Holy Spirit in response to prayer and faith for the fulfilment of the charge so committed.

7. Within the many Christian Communion into which in the course of history Christendom has been divided, various forms of ministry have grown up according to the circumstances of these several Communion and their beliefs as to the Mind of Christ and the guidance of the New Testament. These various ministries of Word and Sacrament have been, in God's providence, manifestly and abundantly used by the Holy Spirit in His work of "enlightening the world, converting sinners, and perfecting saints." But the differences which have arisen with regard to the authority and functions of these various forms of ministry have been and are the occasion of manifold doubts, questions, and misunderstandings. For the allaying of doubts and scruples in the future, and for the more perfect realisation of the truth that the ministry is a ministry of the Church, and not merely of any part thereof, means should be provided for the United Church which we desire, whereby its ministry may be acknowledged by every part thereof as possessing the authority of the whole Body.

8. In view of the fact that the Episcopate was from early times and for many centuries accepted, and by the greater part of Christendom is still accepted, as the means whereby this authority of the whole body is given, we agree that it ought to be accepted as such for the United Church of the future.

9. Similarly, in view of the place which the Council of Presbyters and the congregation of the faithful had in the constitution of the early Church, and the preservation of these elements of presbyteral and congregational order in large sections of Christendom, we agree that they should be maintained with a representative and constitutional Episcopate as permanent elements in the order and life of the United Church.

10. The acceptance of Episcopal Ordination for the future would not imply the acceptance of any particular theory as to its origin or character, or the disowning of past ministries of Word and Sacrament otherwise received, which have, together with those received by Episcopal Ordination, been used and blessed by the Spirit of God.

III.—The Place of the Creed in a United Church.

1. In a united Church there must be unity of Faith, which implies both the subjective element of personal adhesion and an objective standard of truth.

2. The supreme standard of truth is the revelation of God contained in the Scriptures of the Old and New Testaments as summed up in Jesus Christ.

3. As the Church in its corporate capacity confesses Christ before men, there should be in the United Church a formal statement of its corporate faith in Christ as an expression of what is intellectually implied by its confession of Him.

4. The Creed commonly called Nicene should be accepted by the United Church as the sufficient statement of this corporate faith. The manner and occasions in which the Creed is to be used should be determined by the United Church.

5. With regard to a confession of faith at Baptism, the United Church would be justified in using the Creed which has been for centuries the Baptismal Creed of the Western Church, commonly called the Apostles' Creed. Its use at Baptism would imply recognition of the corporate faith of the Church therein expressed as the guide and inspiration of the Christian life.

6. The use of the Creeds liturgically in the public worship of the Church should be regarded as an expression of corporate faith and allegiance; and the United Church should be prepared to recognise diversities of use in this as in other liturgical customs.

7. When assent to the Creeds is required by the United Church such assent should not be understood to imply the acceptance of them as a complete expression of the Christian Faith, or as excluding reasonable liberty of interpretation. It should be understood to imply the acceptance of them as agreeable to the Word of God contained in the Holy Scriptures, as affirming essential elements in the Christian Faith, and as preserving that Faith in the form in which it has been handed down through many centuries in the history of the Christian Church.

8. While we thus recognise the rightful place of the Creeds in the United Church, we also recognise most fully and thankfully the continued Presence and Teaching of the Living Spirit in His Body, and emphasise the duty of the Church to keep its mind free and ready to receive from Him in each day and generation ever-renewed guidance in the apprehension and expression of the truth.

It is interesting to note that this conference, the names of whose members, as the "Guardian" says, "are



such as to inspire all-round confidence," has followed the lines of the Sydney conference, and taken quite a different direction from that of the extreme Anglo-Catholic statement which we criticised last time, thus revealing how utterly out of harmony with the mind of the official leaders of the Church that statement is.

One other remark we may be permitted before we conclude. It is this: the leaders in the Churches are racing towards reunion; will they be able to take their followers with them at the same pace? When honest and instructed thought has smoothed out the differences arising from varied points of view, will prejudice insist that the differences shall stand? We need to pray for grace that we may sink our point of view in God's, and not twist His to make it fit in with ours.

THE CHRISTIAN HEALING MISSION

MR. HICKSON'S VISIT TO AUSTRALIA.

Definite information has been received from Mr. James Moore Hickson with regard to his proposed visit to hold missions of healing in Australia. Mr. Hickson, who is at present engaged in a series of similar missions in the Province of South Africa, will spend six months in Australia, beginning from Tasmania in March, 1923, and undertake missions in not more than eighteen centres. The committee appointed by General Synod for the purpose of making preparations for his visit has already drawn up a draft plan of missions in the different provinces and dioceses, and communicated with the bishops with a view to making its final selection of diocesan centres. Mr. Hickson's original proposal was to visit only the chief cities, but in response to urgent requests from the Bishop of Willochra and the Bishop of Goulburn he has extended the range of his mission. In the light of Mr. Hickson's suggestions the committee has decided to confine his mission to one centre in each diocese visited. As soon as the answers of the Bishops permit, the draft plan of the series of missions will be revised and published. The bishop of each diocese to be visited is being asked to form a diocesan committee, which shall make all local arrangements and preparations. For this purpose the committee will receive copies of memoranda sent by Mr. Hickson or prepared by the General Synod Committee.

The religious press and also the secular press will receive in due course such notices of the mission as will help to create the right kind of expectation. At this stage it may suffice to lay stress upon these facts: (1) it is a mission not merely of spiritual healing, but of Christian healing. (2) The deepest and greatest results attended those missions where the way had been prepared by prayer. (3) The mission depends upon spiritual conditions, and those conditions are an awakening of the corporate faith of the Church in the healing power of Our Lord, and a deepening of the faith and penitence of all who are looking for benefit from the mission. These are the things for which to pray from now onwards.

LEWIS GOULBURN.

"Dear old Burt, the Labour leader, was perfectly right when he said, 'They say that the public-house is the working man's cellar; then for heaven's sake give him the key of it.'"—Bishop of London.



National Conference.—This important gathering, which is open to all C.E.M.S. men, will be held in Sydney from December 28 to January 1. The Primate of Australia has consented to give the opening address. The Bishop of Tasmania expects to be present for the whole conference, and already several Queensland men have intimated their intention of being present. Further particulars are obtainable from the National Secretary, c/o Church Houses, Sydney.

New Branches.—Branches are steadily being revived and formed in every State.

The movements of the National Secretary (Rev. A. R. Ebbs) will be as follows:—Wangaratta diocese, August 30 and 31; Melbourne, September 1 to 27; Adelaide (including visit to the Synod of the diocese of Willochra), October 1 to 15.

Club Rooms in Sydney.—Through the kindness of the trustees of St. Philip's, a club room will be opened shortly in one of the school-rooms lent for that purpose.

The C.E.M.S. Council has accepted the challenge given by the Bishop of Gippsland with a view to get recruits for the ministry.

The Church in Australasia.

NEW SOUTH WALES.

SYDNEY.

C.M.S. Annual Sale of Work.

On Tuesday, August 29, the Women's Executive of the C.M.S. are holding their annual sale of work in the Chapter House. The sale, which is to be opened by Mrs. E. Vickery at 2.30 p.m., promises to be one of the best yet held. Large quantities of Oriental goods have come from the East, and should attract many purchasers. In addition, various parishes are providing the usual stalls of plain and fancy work, sweets, flowers and refreshments. Friends who wish to buy their Christmas cards and calendars early for sending abroad will have an opportunity of doing so. In the evening some of our missionaries from China are providing a most instructive and unique programme. A Chinese dispensary scene will be given, showing some of the difficulties of medical work in this land. There will also be a Chinese feast, which will afford a good opportunity for seeing how our missionaries are entertained when visiting in Chinese homes. We hope all our Church people will rally round and help make this sale a big success. We aim at raising £500, which will greatly help to wipe off the deficit of the Society, and so enable it to very soon send out new recruits into the great needy fields. Gifts towards this sale will be gratefully received, and may be left at the Chapter House on the morning of the sale.

C.M.S. Book Department.

The news that there is a reduction of 12½ per cent. in the prices of books will be received with great joy by many of our clergy and S.S. superintendents. C.M.S. has just received all their new stock of books for prizes, also prayer and hymn books, which include S.S. Hymns, Consecration and Faith. Bibles are offered at the reduced prices, and we hope the friends of C.M.S. will call and see the new stock.

Our C.P. Schools.

The C.E.G.S. is organising another fête for the improvement of the newly acquired Memorial Sports Ground. The ground is situated at Northbridge, and is 2½ acres in area.

Barker College is soon to possess a very fine sports oval, which is being put down by the O.B.U. in memory of the old boys who fell in the Great War. The work has been put in hand, and the oval will probably be ready in the early part of the New Year.

White Cross League.

The Australasian White Cross League has just issued its annual report for the year ending March 31, 1922. The report gives an account of successful work accomplished and emphasises the need of more support for its work.

The objects of the League are stated to be to promote (1) purity among men and boys; (2) a chivalrous respect for womanhood; (3) the preservation of the young

from contamination; and (4) a higher tone of public opinion.

The president is Dr. Richard Arthur, M.L.A., hon. secretary, Mr. W. E. Wilson, of 56 Elizabeth Street, and Musgrove Street, Mosman.

Varia.

A grocery afternoon was held by the Women's Guild of St. Stephen's Church, Woolahra, recently, when a large quantity of groceries and some £3 in money were donated to help the work of Sprayleigh Farm, and in giving food to the men.

The Rev. W. J. Cakebread presided at the 20th annual meeting of the St. Jude's, Randwick, branch of the Mothers' Union. There was a large attendance of members, and on their behalf Mrs. Cakebread presented Mrs. Arthur Scott, who has been hon. secretary for the past 20 years, with a clock, a framed photograph of St. Jude's Church, and a bouquet of violets.

At the headquarters of the A.B. of M. on Thursday week, a farewell was taken by members of the staff and women's auxiliary of Mrs. Marshall, who for 13 years has been a voluntary worker in the Sydney office. Miss Macarthur Onslow presented her with an attaché case from the staff. Mrs. Marshall is leaving for Melbourne, where she will assist the Victorian office as a voluntary worker.

The annual meeting of the Church of England Homes, Glebe Point and Carlingford, will be held in the vestibule of the Town Hall, Sydney, to-day, at 3 p.m. Mr. C. W. Oakes, Chief Secretary, will move the adoption of the report and balance sheet. The Rev. P. J. Bazeley will also speak. The children of the homes will render a number of songs and choruses.

The scheme for the erection of a peal of bells at St. John's Church, Parramatta, has been somewhat modified. It is now proposed to have 10 memorial bells, the largest of which will cost about £250, and will be a parish memorial to the late Archdeacon Gunther.

A Sunday School Teachers' Association was inaugurated last Saturday under the auspices of the Board of Education at the Chapter House. The aim of the Association is to strengthen the work of the Sunday Schools throughout the diocese.

The annual conference of the Church of England Men's Society in New South Wales will be held in the Chapter House on August 14.

The Archbishop will preside. Steps are being taken to complete the fund to commemorate the holding of the first Christian service held in Australia off the spot on which stood Rev. R. Johnson's wattle and dab church at the intersection of Hunter and Bligh Streets, Sydney. The sum

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of £270 is in hand towards the £520 required.

The foundation stone of a new rectory for St. John's Ashfield, will be laid to-morrow at 3.15 p.m., by the Archbishop.

Inter-Church Conference.

A united conference of the Churches of Dulwich Hill on the religious education of the young was opened in Holy Trinity School Hall, Dulwich Hill, last week. The Rev. R. B. Bowes (Methodist) presided at the opening. Mr. Bowes, in introducing the Rev. Harold Wheen, general secretary of the young people's department of the Methodist Church, said that the religious training of the young was the most important work the Church had to do.

"The Child and the Home" was the subject of Mr. Wheen's address. He pleaded that the Churches should come together and break down the hedge between them for the sake of the children.

The Rev. G. A. Chambers, rector of Dulwich Hill, said that what struck him most when he was in England was the prevalence of family worship.

Rev. M. H. Joaghin, director of the Welfare of Youth Department, Presbyterian Church of Australia, dealt with the subject of "Children and the Kingdom of God." He spoke of the importance of the working of Sunday schools, which dealt with children, who lived their lives according to the ideas they received. Efficiency could not be expected from the Sunday schools until efficient methods of education were adopted. "Children and Worship" was the subject of an address by Rev. J. V. Patton, Director of Education, Diocese of Sydney. The Church, he said, was a family that included both old and young, and in arranging its worship there should be no age consciousness. Children demanded that worship should be beautiful and intelligent.

The Scripture Union.

The 42nd annual meeting of the Scripture Union (D.V.) was held at Miss Bishop's Hall, Elizabeth Street, on Saturday, August 19, 1922, at 3 p.m. Chairman, the Rev. Canon W. A. Charlton. Bright new choruses will be sung. All young people and adults invited. A generous offering is hoped for towards extension movement in Australia.

THE C.S.S.M.

In a recent issue we announced the arrival in Australia of Mr. Edmund Clark, of the Children's Special Mission, and are glad to hear of the blessing that is attending his labour of love in our midst. The branch secretaries of the Scripture Union were stimulated and encouraged by his messages at meetings held specially for them, and we trust that through them blessing will flow to the members and their love for "the Word" be increased. A C.S.S.M. chorus, already taught in several places, is a prayer all would do well to pray.

"Make the Book live to me, O Lord, Show Thyself within Thy Word, Show me myself, and show me my Saviour, And make the Book live to me."

Mr. Clark has visited several Sunday schools and held missions at Bulli, Mortlake, and at St. Andrew's, Strathfield, to be followed by similar services at St. Luke's Concord, St. John's Campsie, St. Clement's, Mosman, St. Andrew's, Summer Bay, St. Paul's, Rose Bay, etc. We understand that Mr. Clark is prepared to go anywhere that an opportunity is given him to seek to win young souls for Christ.

The C.S.S.M. is the only Society that has that for its object and only aim. We are accustomed to hear such phrases as "The youth of a nation is its greatest asset," "True hope lies in the rising generation," etc. Surely then our first object should be to lead them to a definite decision for Christ. Missionary interest, temperance principles, are all that is desired of them, will follow in natural sequence. One of Mr. Clark's printed illustrations runs thus:—

A man who was in danger at sea sent the following telegram to his mother when port was safely reached, "Safe—saved three and a half others." After puzzling over what could be meant she decided the operator had blundered. However, when he arrived in person he affirmed it was what he had sent; and what did he mean? Three adults and a child, suggested someone. No; three children and an adult. "May we have the call to win them while young, that a whole life may be laid at the Master's feet for Him to use. It will be well to communicate with Mr. Clark, c/o the Rev. Canon Clayton, St. Luke's Rectory, Concord, with reference to a mission in any district where he will be welcomed. An attractive feature of C.S.S.M. work in England is "camps" for boys, also for girls, either at sea side or mountain resorts, and Mr. Clark is willing to organise these during the coming summer months.

Experience elsewhere proves that "thank-offerings" very generally go far towards defraying the expenses of the mission work, and we believe it will be so in Australia too. Any offerings will be thankfully acknowledged by Mr. Clark or the hon. sec. of the Scripture Union, Bible House, Pitt Street, Sydney.

GOULBURN.

Appointments.

Rev. D. Blanche, Th.L., assistant priest Cathedral parish, to be assistant priest at Wagga.

Rev. E. H. B. Coulcher, M.A., general license as clerk regular of the Community of the Ascension.

Contribution to Missions.

The statement for seven months shows contributions for Foreign Missions amounting to £644, of which Albury raised £134 and the Cathedral £67. Of the total amount £451 was given to A.B.M. and £183 to the C.M.S.

Diocesan Statistics.

The parochial returns and statements of accounts submitted to the Easter Vestry meetings throughout the diocese have now been collected and summarised. From this summary it appears that services are held at 309 centres in the diocese, at 180 of which there are Anglican churches, of which 100 are rectories provided or rented is 44, and there are 28 parish halls or Sunday school buildings; 913 services are held every month. Communicants on the roll are returned at 7944, an increase of 300 on last year's figures. These returns are, however, very incomplete. Communicants at Easter numbered 5061, an increase of 747. Ten new Sunday schools were commenced during the year. Sunday schools are now conducted at 114 centres.

VICTORIA.

WANCARATTA.

The Synod.

The Diocesan Synod is announced for September 11-14. The Archbishop of Melbourne is to conduct a quiet morning for the members of Synod, and also speak at the Home Mission Festival. The Nexus question will be brought up for discussion by Mr. F. C. Purbrick, a member of General Synod. The subject of Reunion will be introduced by Rev. A. R. Mace. The diocese will attain its majority on March 13, 1923.

QUEENSLAND.

BRISBANE.

A New Scheme.

The parishioners of St. Thomas', Toowoomba, have decided to adopt the main features of the Hackney scheme of church finance, to abolish the collection plate, and to expect from each member of the church a regular contribution sufficient to cover all ordinary parochial requirements. The amount of the assessment is left to each parishioner; the suggested amounts varying from 6/6 per quarter to £6/10 per quarter. The total required for Toowoomba and Taringa is £1800.

TASMANIA.

The Controversy on Confession.

The excitement of the past few weeks seems to be abating. No doubt the authoritative statement of the Anglican position regarding Confession has allayed the fears of some and provided a useful check for others. Archdeacon Whittington ventured to criticise it in a recent sermon, but did not show much success in argument. It is to be regretted that the same limitations which the Church provides cannot be loyally recognised and observed. There was some suggestion at a big gathering of the C.E.M.S. that newspaper controversy should be avoided in the matter of Church difficulties. But we have to remember that some questions are of grave public import and corrupt teaching and practice publicly propagated requires to be publicly impugned.

NEW ZEALAND.

NELSON.

An Episcopal Concertina.

The Archbishop of New Zealand was the principal speaker at the Nelson Home Mis-

sion Festival last month. His Grace paid a fine, if humorous, tribute to the sterling qualities of the Bishop of Nelson. According to "The Gazette," the Archbishop referred to the Bishop of Nelson as much like a concertina. There were times in General Synod when he wanted something from Nelson to help the diocese along, and then what did the bishop do? Here the Archbishop assumed the air of utmost meekness, clasping his hands in front of him, "just a small place; only a cathedral with the top knocked off; no advantages; no roads; only fragments of railways. Poor little Nelson; mostly forest; a most unworkable diocese." "We heard all these things in Synod," he said, "and we say, 'What sort of a place is this?' Then someone says something slighting of Nelson! and then"—here the Archbishop struck an attitude of defiance, throwing out his clenched fists—"I tell you, my lord, that the diocese of Nelson is second to none in the Dominion. It has a splendid climate, it has a magnificent Cathedral—or very nearly at all events; it is the educational centre of New Zealand. I can tell you—'and then his elbows begin to crack," concluded His Grace, to the accompaniment of shrieks of laughter, in which the Bishop heartily joined. Going on in more serious vein, the Archbishop said he gathered from the foregoing that the Bishop was gifted with a great imagination. If a man did not have an imagination he would not be worth that (snapping his fingers). Any man without imagination could do nothing worth while. Imagination was the power that God had given us by which we clothed our ideals. Imagination was at the bottom of the very best work done in God's world. There was not a scientific man who had ever done great work without the gift of imagination. The Bible is full of inspired and holy imagination from one end to the other. What could the bishop do for the diocese if he did not have this gift of imagination? He looked at Nelson just what he thinks it should be, but what God thinks it should be. He is thinking of the diocese where God's word should spread from end to end, and where the Gospel should be in the reach of the scattered children. His imagination had helped him to look into the future and gave him something to strive for. He thanked God that Nelson had a bishop with such power of imagination.

THE NEW LECTIONARY.

August 20, 10th Sunday after Trinity.—M.: Pss. 50, 53; 1 Kings xxi. or Ecclesi. iii. 17-29; Luke i. 26-56; or Phil. iv. E.: Pss. 51, 54; 1 Kings xxii. 1-40 or 2 Kings iv. 8-37 or Ecclesi. xi. 2-8; Matt. xiii. 24-52 or Acts xxvii.

August 27, 11th Sunday after Trinity.—M.: Pss. 50, 57; 2 Kings v. or Ecclesi. xviii. 1-14; Luke i. 57 or Colos. iii. 12-iv. 6. E.: Pss. 61, 62, 63; 2 Kings vi. 8-23 or xvii. 1-23 or Ecclesi. xxxviii. 24; Matt. xvi. 13 or Acts xxviii.

Every joy is gain, and gain is gain however small.—Browning.

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Educational Evangelism.

(By Rev. J. V. Patton, M.A., B.Litt., Director of Education in the Diocese of Sydney.)

There are taking place at the present time several events to bring joy to the heart of everyone who takes a serious and intelligent interest in the welfare of our clergyman's souls. The words "serious and intelligent" are used advisedly, since it is not uncommon to find, for example, the Sunday school regarded as a conventional institution. As a result of this attitude there is no search for or appreciation of principles and ends, and in consequence no working out of principles to reach desired ends. To give another example: the lack of a serious and intelligent interest in the religious welfare of youth, blinds many Churchpeople to the problems raised for religious education by the cinema, the motor-car, and the week-end habit.

Present Movements in Australia.

Some will, no doubt, say, with a superior and blasé air, that the events which I am about to mention only mean added organisation to a church already bewildered with a multiplicity of organisations. But those who take a serious and intelligent interest in the religious training of children will perhaps agree that the Church has an overplus of boards, councils, and committees, but will not agree that new organisation for religious education is something unnecessary. The work of religious education has not previously been viewed from a national standpoint, nor has the attempt been made to bring Australia into close touch with other lands. These things are now happily being done.

During May and June there visited Australia an inspiring servant of God, Mr. W. C. Pearce, Associate-General Secretary of the world's Sunday School Association. Between his departure from America and his arrival in Australia he had visited Asia, Africa, and Europe in the interests of Sunday School work. On arrival in Sydney he said that "he was not here to impose American methods and machinery upon the Commonwealth. He was here, in the name of God, as a spokesman of the World's Sunday School Association. And what was that Association? It was in an American's brain that the germ idea of the Association took root. But the first convention was held in London. When the speaker put the question to the pioneer of the idea 'Why did you begin in England and not in your own country?' the reply was this, 'My son, we are setting ourselves to the task of winning the world through the childhood of the world, and there is no force in this world so far-reaching as that of the British Empire.'"

After leaving Australia for New Zealand, Mr. Pearce sent this farewell message, "I rejoice in the unanimity and enthusiasm with which each State visited voted favouring the organisation of a National Association as a section of the World's Sunday School Association. The Spiritual League of Nations thus being formed should, and will, play a big part in the spiritual nurture and religious training of the world's childhood. It will hasten the day when 'peace on earth and goodwill to men' will reign in all nations. May the Heavenly Father bless Australia, leading her in the perfecting of her own organisation, the development of her own programme of religious education, and finding her full part in the World's Sunday School Movement."

As a direct result of Mr. Pearce's visit to Sydney, a Council of Religious Education for N.S.W., including representatives from the Anglican, Presbyterian, Methodist, Congregational, and Baptist Churches, and the Church of Christ, has been formed. The fellowship already enjoyed through the formation of the Council is bearing fruit. The existence of the Council will add strength to the Reunion Movement. Similar Councils have been or are being formed in other Australian States. Following on Mr. Pearce's advice, a Commonwealth Council is to be formed to link up the various State Councils, and to relate Australia directly to the World's Sunday School Association. It is surely one of the most hopeful and inspiring modern movements—this movement to keep Sunday School workers all over the world in definite touch with each other. Mr. Pearce claims that a Commonwealth Council is to be formed to link up the various State Councils, and to relate Australia directly to the World's Sunday School Association. It is surely one of the most hopeful and inspiring modern movements—this movement to keep Sunday School workers all over the world in definite touch with each other. Mr. Pearce claims that a Commonwealth Council is to be formed to link up the various State Councils, and to relate Australia directly to the World's Sunday School Association. It is surely one of the most hopeful and inspiring modern movements—this movement to keep Sunday School workers all over the world in definite touch with each other. Mr. Pearce claims that a Commonwealth Council is to be formed to link up the various State Councils, and to relate Australia directly to the World's Sunday School Association. 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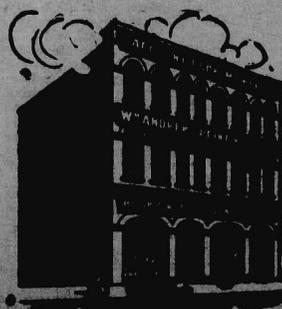
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**The Control of Industry.**

(Lecture given by Mr. F. A. Bland, Assistant Director of Tutorial Classes, Sydney University, at the Chapter House, on 29/5/22, under auspices of the A.C.S. Union.)

I.**Precept and Practice.**

When a person recently expressed his non-attendance at Church on the ground that he believed in the New Testament, he was simply expressing in an arresting and unorthodox way the gulf that exists between precept and practice. That gulf will be found in all spheres, religious, economic, and political. Its existence in the economic sphere is the reason for this lecture upon the control of industry, the difference between the avowed purpose of industry and its actual conduct being a prime cause of the existing dislocation. For of all the dangers which confront the individual, movement or nation, degeneration in purpose is the greatest. It impedes success, and degrades the final achievement. But it is possible to escape the danger. And the way of escape is for men to keep their moral forces alive and active, in perpetually reflecting upon the motives and ideals which animated them in the beginning of their quest. And in order to secure themselves against solicitations which distract them from their ultimate goal by the proffer of immediate advantages, they ought periodically to redefine their objective, and solemnly rehearse the articles of their belief. That at least is one of the purposes of these lectures: we wish to convince ourselves that our purposes have not changed. But that is not all. Men and women spend years of their lives in toil often dangerous and racking. It is their regular contribution to the world's needs. We want them to exhibit the same courage and pernicity in the effort to secure a good administration for their respective industrial callings. Out of all the years which they devote to the task of production, we want them to spare a few hours occasionally to reviewing their work, in order that it may be remodelled nearer to our ideas of what Society as it is ought to be. Only thus will what is become what might be.

What then is our ideal for a healthy society? It is one that will enable all its organisms to function freely and fully for common service. Yet our society is far from securing this. In actual fact it would be better described as one "with individualism in its very blood, gregarious only within narrow limits, organising itself rather according to the fortuitous pressure of circumstance than according to any preconceived plan, moved more by personalities and wants than by principles and ideals, amenable to tradition and custom rather than to system and coercion, possessed to an extraordinary degree (though less than half consciously) with a sort of historic sense of continuity, so that while in its political and legal organisation it has achieved no small measure of democracy, its educational, its churches, its amusements, its manner, and even its dress, tend still to conform as it were in spite of themselves, to a social framework that is becoming increasingly an anachronism."

Shadows and Realities.

This framework is maintained by a mass of fictions which disguise from us the actual conditions. The legal, ecclesiastical and political organisation of society has in England preserved fairly uniform lines of development, in spite of some important breaks, but the attempt to fit the modern economic system into that framework is proving increasingly difficult, and is aggravating the anachronism. Hence a consideration of the problem of control of industry is imperatively urgent not only for making our theory of human relationships under the strain of industry coincide with the actual facts, but because the happiness of multitudes of common people, the very existence of society itself, depends upon it. It is no divine revelation that is needed. It is the patient adaptation of old forms to new needs. Having adopted large scale production some plain rules of conduct must be enunciated, and some simple administrative devices must be formulated. And we must continually remember the fundamental fact that our system shall provide not only wealth in the economic sense, but life in the fullest sense; not only rules, but liberty. This becomes clear if we trace the course of the efforts which have been made to remedy the evils of the economic system. "Efficient production depends (1) partly upon material condition of equipment and organisation (2) partly upon personal qualities, the skill of the management and of the worker, (3) partly upon psychological conditions—confidence, goodwill, and a belief in the reasonableness and justice of the sys-

tem under which men work" (Tawney, Labour and Industry, p. 193). The major energies of the controllers of industry have been devoted to perfecting the first, and the State has co-operated in securing the second. But the third, which is equally important, has received but little attention.

Seeking a Way Out.

As protests against the resultant conditions have arisen, Trade Unionism aiming at equality of bargaining power, co-operative Distribution and Production seeking liberty from capitalism, and towards the end of the last century the tide swung in favor of Collectivism. We shall notice the influence of trade unionism and co-operation presently, but collectivism failed precisely because it neglected those human relationships in industry to which we have referred. Hence the Fabian programme which is the best elaboration of collectivism has been modified and has recently been restated by the ablest of them, Mr. and Mrs. Sidney Webb, in their Constitution for the Socialist Commonwealth of Great Britain, which makes ample allowance for the psychological factor in industry.

Indeed it seems that every candid inquirer into the existing system of relationship between capitalist, management, worker and public must be led to the conclusion that a fundamental change in the constitution and government of industry is imperative if the community is to be provided with its economic satisfactions. The evidence for this statement is clear and abundant. The industrial upheaval of 1917 in N.S.W., the shipping disputes, the industrial conference, the recent complaint of the coal owners that the miners are hewing less than formerly; in England, the Garton Memorandum, the I.O.T. Commissions on Industrial Unrest, the Labor Board of the Interstate Commerce Commission, in U.S.A., all echo the same refrain—the status of the worker must be reconsidered.

What is Workers' Control?

Yet there is a vagueness about the controversy which is puzzling to the lay mind. The workers are seeking to abolish the absolutism of the employer, by obtaining control in industry. But what control is wanted? At the English Coal Commission one proprietor asked a member of the Miners' Executive what they meant by control, and the latter retorted, "We mean just what you mean when you say we must not have control."

But that only gives a negative idea. Recent cables which have reported the ultimatum of Sir Alan Smith, of the Engineering Federation upon the question of overtime, throw some further light upon the question. Sir Alan has laid down that "The Trades Unions shall not interfere with the right of the employers to exercise managerial functions in their establishments, and the Federation shall not interfere with the proper functions of the trades union." Interference with the right to exercise managerial functions in their enterprises, at the discretion of management as to overtime! Upon which the "Times" comments that the employers' ultimatum is based in reality not so much on what the unions have actually done as on the fear of what they may yet attempt to do. But the employers were taking no risks, and failing to receive a satisfactory answer, promptly closed down all their works, locking out.

In passing we may point to the analogy to our own local conditions. And the present Government, returned to power upon a side issue, is most active and eloquent (so far as some of its members are concerned) in just those directions which are most calculated to divert public attention from the real needs of the community.

(To be continued.)

Young People's Corner.**CHILONDA'S STRUGGLE.**

(By the Rev. S. J. King, Tanganyika, East Africa.)

Some years ago a heathen boy named Chilonda, living in one of the villages of Ukaguru (a country in Tanganyika Territory), was troubled with bad sores. His father had taken him many times to the medicine man, from which he had bought charms and medicines, but no improvement was shown.

So he decided to adopt a new course. He had heard of the white man's medicine, and of its power to cure. Why not try it?

One day father and son were among the out-patients at the dispensary, and while they were waiting for attention, a teacher spoke about a wonderful Person Whom he

called the Good Physician. He said: "This Good Physician is Jesus Christ, the Son of God, Who is able to heal both soul and body." Probably neither Chilonda nor his father had heard before of Christ.

After a long wait, for there were many patients, Chilonda's turn came, and his horrible sores were dressed. It was found that he needed long treatment, so his father left him at the Mission.

During this time Chilonda continually heard the Christian teaching. He went to school and began to learn to read, and each day a Bible lesson was given. Occasionally he was persuaded to attend church.

All seemed very wonderful and strange to him—too wonderful to be true, so he thought. Once he was pressed by a teacher to join a class for Christian instruction, but his reply was that he would only believe the Christian teaching if he could meet once again his uncle who had died some time before. It was a strange bargain for the heathen boy to make.

Chilonda's sores did not heal, and it was found that he had an infectious disease which necessitated his isolation. His father took him away, and for a long time Chilonda was cut off from his friends, and lived to a large extent in solitude. The relatives who looked after him were anything but kind. Occasionally they put hot embers from the fire on his sores to compel him to work in the fields.

During these days he began to think more and more about the Christian teaching which he had heard, but always some voice seemed to suggest that Christianity was only a white man's fable.

At last he was able once again to mix with his companions. So much had the Gospel influenced him that he often desired to go and speak to the Christian teacher about the matter. Once he had almost made up his mind to tell the missionary that he wanted to be Christian. But every time his heart rebelled, and he returned to the old bargain that he would not believe unless he could see him dead uncle.

God often grants our desires in an unexpected way. One day Chilonda had a dream in which there appeared before him a man whom he recognised as his uncle. He said to him: "Chilonda, look at me; do you know who I am?" "Yes," said Chilonda, "you are my uncle."

The uncle said: "You must believe what the Christian teachers tell you. It is all true. It is not a fable. All who die have to appear before God; none perish for ever. Now you are still alive and have the opportunity, so you must believe."

Chilonda looked beyond and saw what appeared to be the way up to God, which was so bright that it dazzled him. But his uncle disappeared from view, like a bird going up into the sky. When he awoke he believed in his heart, and began to pray.

The next Sunday he found his way to the mission station, and was present at the morning service. The missionary preached about the uncertainty of life, and the supreme need and importance of making a definite decision for Christ. As he listened, Chilonda forgot all about the other people in the congregation, and the words seemed like a message direct from God to him. But the fight was not over. A voice whispered: "How can you make a fool of yourself by becoming a Christian?" He wanted to put the matter off, but felt he dared not do so.

At last he stood up in the congregation, feeling like some one outside himself, and, raising his hand, said: "Sir, I am ready."

After the service he was accepted as an inquirer. He went regularly to the classes, and his life showed the wondrous change that had taken place. At his baptism he received the name of Isaya, and he proved himself to be a true Christian, witnessing to his Master by word and life.

In time he became a teacher. During the war, owing to his connection with the English Mission, he suffered many hardships at the hands of the Germans.

He is now at the Huron Training College, Kongwa, where some of the most promising teachers in the Tanganyika Mission are sent for a course of instruction. Being unaccustomed to close study, he finds the work difficult and trying. "Will you pray that he and his companions may be quickened mentally and spiritually, and enabled to make full use of the advantages given at the college, so that they may become better fitted for the important work to which they have been called.—"Eastward Ho!"

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Current Topics.

The Archbishop of Sydney, in his Charge to the Provincial Synod of New South Wales last week, made a useful reference to the functions of a Provincial Synod. His Grace said:—

"The Provincial Synod plays an important part in the life of the Church, perhaps all the greater because its functions are of a consultative and advisory rather than of an administrative character. The diocesan centre of administration has much to recommend it, and the diocese as the central unit has large historical precedent behind it."

"But yet as members of one Church it is impossible to realise the strength of our corporate fellowship if we remain as absolutely isolated units. The Province supplies such a bond of wider fellowship, all the more inspiring because based upon a relationship of sentiment and agreement rather than upon cold legal authority. The experience of the Church from the days of Imperial Rome has found that the best working principle of Provincial government was as far as possible to accept the unit of civil administration and make this the unit of the wider ecclesiastical organisation. It enlisted this already subsisting secular relationship in the service of the Church."

"Churchmen who are citizens of one State are thus instinctively reminded that they have obligations to each other, and that they can do practical service to each other. Whenever legislation is required from the State by one diocese for the best management of its affairs this is more easily secured if the Government of the State is approached by the whole Church membership in the State rather than by a section of them in any one diocese. It may of course happen that a diocese requires legislation for an issue that is peculiar to itself. But even in a case like this its road is made the smoother if it can quote the whole voice of the Church in the State as supporting its appeal."

"Over and beyond this, are many social and moral questions closely bound up with legislation. If we hold a concerted conviction on any new development and have reached a common standpoint from which we can act together we are much more likely to affect public opinion and thereby direct the course of legislation than if we make separate and disconnected efforts as individual dioceses."

The "Declaration of Faith" recently put forward by the "Anglo-Catholics" and signed by Bishop Gore, amongst others, has received the adverse criticism it deserves. The Bishop of Durham dealt with it in a sermon in Westminster Abbey, and drew Bishop Gore into controversy. The "Record" of June 29 says:—

"The Bishop of Durham and Bishop Gore are personal friends, but ecclesiastically they are antagonistic the one to the other, and they make no attempt to conceal their differences. In a recent sermon at Westminster Abbey the Bishop of Durham denounced the 'Declaration of Faith' prepared for presentation to the Patriarch of Constantinople, which he described as 'formalistic' by Bishop Gore. Bishop Gore, however, repudiates the impeachment, and says he never saw the document till it was presented to him and he signed it simply as an individual because he 'cordially agreed

with it.' This is the Declaration which speaks of the Thirty-Nine Articles as of secondary importance and upon which we commented a few weeks ago. The Bishop of Durham, of course, accepts the correction, but as Bishop Gore, in expressing his agreement with the Declaration, goes on to maintain that its reference to the Thirty-Nine Articles is 'wholly and obviously consistent with the very moderately expressed form of adhesion to them which is all that the clergy have been, since 1865, required to give,' the Bishop of Durham very caustically points out that 'if the "assent" to the Articles required by the Clerical Subscription Act is compatible with such a categorical repudiation of their teaching as the Declaration expresses, then it is wholly worthless, and should be forthwith abolished as a fraud on the English people and a gratuitous and harmful imposition on the consciences of the clergy.' In my sermon at the Abbey, he adds, 'I read out the present form of assent, and I set beside it the statement of the Declaration. The two cannot be harmonised, and the pretence that they can is the flimsiest sophistry.' Further, he asks whether bishops ought to accept for ordination students who pass through Bishop Gore's class-room holding his interpretation of their responsibility in subscribing to the Articles? Personally he thinks not, but he would accept such a deliberate verdict of the Church, constitutionally expressed through the Convocation and Parliament, 'as would make the situation clear to the world.' The Bishop of Durham is right: everyone will agree that the position needs to be cleared up even if they cannot subscribe to his suggestion that 'at present the Church of England is in some danger of becoming in this matter of its own teaching and practice an organised hypocrisy.'"

In our last issue we drew attention to the Bishop of Goulburn's outline of the arrangements being

made by the committee of the General Synod for Mr. Hickson's visit to Australia

early next year, and we especially emphasised the suggestion that prayer circles in connection with the effort should be formed in the various parishes. Such a circle has been formed in at least one important Melbourne parish, and we know of another parish in the Sydney diocese where a circle of Church people are bound together for definite prayer on behalf of any cases of serious sickness within the parish. When such a case arises each member of the circle is informed, and adds to his private prayers an earnest petition on behalf of the person in question. There seems to us no reason why the examples of both these parishes should not be followed very generally, and thus a great force be created, not only for the fighting of disease, but for the uplift and health of Church life in general.

We reprint here, as expressing our own views upon the subject, the defence of the Hobart "Mercury" of its action in opening its columns to matters of Church controversy when they are of public interest. The general complaint of the Church is that the press does not devote enough space to its con-

cerns, and it is therefore refreshing to find the "Mercury" so interested, and assuming that its readers will be interested in matters which are not only of ecclesiastical but of general public interest as well. The "Mercury" says:—

By a certain section of the people concerned in the Tasmanian phase of the Church of England controversy a strong desire has been manifested for its hushing up. Some of these recent proclamations from the housetops—or in the chief organs of the press, which is much the same thing—of what they have been doing within their own little enclosures of secrecy; and their desire for continued privacy can well be understood. Even the Bishop has strangely rebuked the press for declining to gag free utterance in this free State of a free Empire, forgetting that the subject it is desired to hush up is the undermining of the Protestant character of the Empire itself. What has been going on at Holy Trinity, Launceston, is but typical of many other places. "Whiteanting" might go on in every parish in Australia, or any other part of the Empire, and the public be little the wiser did the press consent to join in a conspiracy of silence such as the "white ants" wish for. The press can hardly be expected to forget its duties and responsibility so far as to oblige them, and so far as our own part in the local controversy is concerned, we have had assurances which leave us in no doubt that it is approved by the majority of sincere Church people themselves. Approval or disapproval, however, would of course not weigh with any self-respecting newspaper in dealing with a matter of obvious public importance such as this.

In consequence of the exclusion of the Press from a recent meeting in connection with this matter, the reports of the Bishop's letter were so misleading that we propose printing in full in our next issue this utterance, which seems to us eminently sane and statesmanlike.

The cause of Christian reunion in New South Wales was advanced a step further last week by the motion of the Provincial Synod affirming that the time has come to put into practice the Lambeth recommendations concerning interchange of pulpits. The permission proposed to be given is occasional, and confined to those ministers of other denominations who in the diocesan's opinion are working in their own bodies for reunion. We are glad that Synod has taken this first opportunity of following the Lambeth lead, and we are particularly glad that the motion went through without one dissenting voice.

We reprint the following extract from the monthly paper of St. Matthew's, Prahran, as being worthy of a larger than parochial audience:—

"Your Empty Seat."—The Vicar, at the evening service on July 16th, read from the pulpit the Exhortation in the Communion Service appointed to be read when the people are negligent in their attendance at the Holy Communion, and followed up with a message based on "Thou shalt be missed because thy seat will be empty" (1 Samuel xx., 18). Empty seats are discouraging to a